

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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(Original.)

Savior, Come.

Son of God, thy saints are waiting,
For thy long expected reign;
Still thy promises relating,
Ever, ever, we remain
Praying, looking,
For our Lord to come again.
Till the heavenly glory streaming
From the east to west appear,
Till the Lord of life, redeeming
All his groaning people here,
Shows his presence,
We will not our cries forbear.
Famine speaks our Lord approaching,
Pestilence shrieks forth her cry,
Din of war, scoffers' reproaching,
Signs in earth, and sea, and sky,
All according,
Loud proclaim redemption nigh.
Zion's sons and daughters drooping,
Lift your heads, the tokens see,
Never to earth your spirits stooping,
Forward press, and soon shall we
From this mortal,
Hie to immortality. H. HYES.

Parsons Cooke on the Anabaptists.

(Concluded.)

"A portion of the people having fanatical susceptibilities, were so bewitched after this sort of preachers and doctrine, that the infection seemed to inhere in the very soil. Their feigned appearance of piety, simplicity, and sincerity, demoted many of the common people. Spanheim, writing one hundred years afterwards, said, that the sect existed in his day, in the Netherlands, and that some well-meaning and zealous men adhered to them; and the fact that this sect was by the Purists classed among the reformed, and counted one of the fruits of the Reformation, affixing the stigma of such licentiousness and crimes to the reformed, wrought a prejudice against the Reformation, and became an obstacle to the further advance of it. And some branches of these sects, particularly the Mennonites, exist at the present day, holding, under some modifications and mitigations, the same doctrine held by the originators of the sect.

"And this may account for the fact, that it has been so impossible for the Baptist denomination, as it now exists, to get a foothold and extend itself in Germany, and, possibly, for the persecutions which some missionaries of that denomination have recently experienced in Denmark, and in other states in that part of the world. The remembrance of what disorders have been perpetrated by a sect giving prominence to the distinguished doctrine of the Baptists, and an inability to distinguish between the Baptists and the Anabaptists, may have made German minds so especially cautious against allowing the efforts of the Baptists among them. "As the builders of Babel were con-

founded in their language, and split up into divisions, and sent abroad over the face of the earth, to spread and perpetuate the knowledge of their own wickedness and punishment, so, for a like reason, God smote the Anabaptists, not only with giddiness, but also with a division of tongues, or sentiments, and suffered them to split into parties, and carry on fierce contentions among themselves, like so many Midianites, dashing one against the other, in the darkness of night, and tearing out each other's vitals, by mutual anathemas. It would be tedious to go in to all the names, doctrines, and politics, into which this sect was divided. We can attempt only to sketch a general view of the divisions and subdivisions. Some of the sects took their names from some distinguished teachers; some from the mode of life which they followed; and some from the place of their abode, or origin.

"Of the first class, some were called Muncerians, from Muncer. This name distinguishes those who entered into his impious doctrines and criminal plots.—Some were called Hutites, from Jerome Hutt. These, after the example of their master, called themselves the Israel of God; boasted of visions and trances, and those always of the horrid and tragic kind; giving out that the Canaanites were all to be slain with the sword; that the day of judgment is at hand; that they can hear the commencing sounds of the angel's trumpet. And to show that they really believed what they said, they began, like our Millerites, to squander their property, as so much baggage, for which they should have no use in the future journey."

Here Mr. Cooke again shows the same injustice respecting the Adventists, that he condemns in those who identified the fanaticism of the Reformation with the Reformers. He accuses the "Millerites" of squandering their property, when he might know that those who have squandered their property hold Mr. Miller and his friends in detestation. And yet Mr. Cooke complains that the Reformation was hindered because its enemies wrongfully connected it with fanaticism!

"Others were called Hoffmanians, from a restless man by the name of Hoffman, endowed with a popular eloquence. He began his career at Strasburg, and drew great crowds after him. He is generally esteemed the patriarch of the Anabaptists in Upper Germany. He came out in splendor in 1528, and with singular skill in setting off his wares, he met with great success. Multitudes, having itching ears, adhered to him; and such authority had he, that his disciples esteemed him as the *Elias who had come as the precursor of the final coming of Christ*. . . . His adherents made the discovery, that Strasburg was the New Jerusalem, in which Christ's kingdom was to be erected at his second

coming; they joined with him Cornelius Pottermann, as Enoch to Elijah, the honored attendants of Christ's manifestation. But as they appeared to be hastening towards sedition, Hoffman was arrested and imprisoned. Now this sect boasted that he would come out with the 144,000 of the sealed of God, who would smite the earth with a curse, and crush all that opposed. For a long time, they waited, and waited in vain, for this glorious liberation of their venerated Elijah. Hoffman wrote to them somewhat after the manner of Father Miller, in our time, discovering a little mistake in his calculations, and saying that they must rest two years, after the example of Ezra and Haggai, whose great work in re-building the temple was prohibited for two years till God awoke the spirit of Cyrus. Having thus confirmed the errors and hopes of his friends, he died in prison, indefinitely postponing the expected deliverance."

When did Mr. Miller thus write?—Can Mr. Cooke be so ignorant as to suppose he is here stating the truth? We have too much respect for his intelligence thus to believe. It becomes necessary, when assertions of this kind are met with—made apparently for the purpose of captivating the vulgar—to come out and brand them as falsehoods, and to demand the proof. Parsons Cooke, when you give an intimation like this, you intimate either what you know to be untrue, or what you do not know to be true.

"Divers of the sects of the Anabaptists took their name from the way of life which they followed. These were the apostolicals, the spirituals, the cathari, the silent ones, the adiphorists, or indifferents, the enthusiasts, or extatics, the libertines, the Hamaxarians, and the Borborites. The apostolicals professed to be imitators of the apostles, leaving their wives, children, professions, arts, and property, wandering about without shoes, or money. They washed each others' feet, and were also called podonipts, or feet-washers. The spirituals, or separatists, were so called, because they professed to avoid conformity to the world, and affected singularity of dress, sanctimony, peculiarity of food, gait, and habits of sleeping. They avoided pulic assemblies, weddings, festivals, music; and even a smile was not allowed.

"The cathari, or the pure, were so called, because they held that infants were free from all sin, and that adults could, and ought to be; and that the church should consist only of perfect ones.

"The silent avoided much speaking, discountenanced both public preaching and private debates about religion, on the ground that in these evil times the world was not fit to have the gospel preached to them.

"The euchites ascribed to prayer the power of averting all evils, and procuring for themselves all good, without their la-

bor or pains. They held that it was their special privilege to cease from labor, and procure whatever they wanted by prayer.

"The adiphorists were reckoned among the Anabaptists; though the pedo-baptism, the civil law, the preaching of the gospel, the sacrament, the use of creeds, which other Anabaptists regarded as sinful, they held to be indifferent. They held that the spirit supplies the defect of externals, and that it was very unwise to bring one's life into danger by a confession of faith.

"The enthusiasts and extatics boasted of inspirations, extasies, and private discourses with God. They preferred their own prophecies to the written word, and subjected the written word to be judged by their dreams.

"The libertines boasted of deliverance from both divine and human laws, and promulgated the doctrine of community of wives, and practised it.

"The Hamaxarians and Borborites succeeded from the old Mennonites, on account of their habit of severely anathematizing those that disagreed with them or went out from them; and they formed a community, to receive those excommunicated from all other sects; and so they brought together the odds and ends of all parties—the filth and offscouring of all.

"The disciples of Hoffman, in the Rhenish provinces, in Brabant, Holland, England, &c., taught one way, and Ubbo and his party, in Friesland, and other places, taught another. The points about which they differed were two: first, what is the nature of Christ's kingdom? and what is the way of restoring it? Second, whether a plurality of wives, and divorce for bad morals, and difference of faith, is lawful? The Ubbittes, which are also called Mennonites, taught that no state of Christ's kingdom is to be expected upon earth, different from the present, neither any renewal of the order of apostles; but, that they to whom a baptized people should commit the preaching of the word and the administration of sacraments, might lawfully exercise authority as long as their commission should continue; and they held, that the expectation of receiving a new apostleship, entertained by the Hoffmanians and the Munsterians, was both fanatic, seditious, and damnable.

"After the slaughter of the Anabaptists in Munster, their brethren were a little more moderate in their demands, and more cautious in forming new plots of violence; yet their seditious doctrine adhered to them with great tenacity, and they defended it with energy and determination. Foremost among its defenders was John Batenburg, the leader of the Batenburgians. He affirmed that he was raised up to restore the kingdom of Christ, which fell at Munster; and he easily gained the confidence of those entertaining a like revolutionizing spirit. Having collected them into an organized party, he led them about as a furious mob, destroying churches and whatever property

they found unprotected. Apostates from their faith and party, they punished with the sword; and to assassinate apostates, or any of their enemies, they crept into houses by stealth, or broke in by force, and cut the throats of men upon their beds; or shut them up and burnt them in their houses; or dragged them out and hung them upon trees. Thus they rendered themselves a terror to all. But the remnants of the Munster faction, though they continued to use violence towards those opposed to their faith, could not go all lengths with these; and hence the Batenburgians denounced them as cowards and villains, fit to be killed off with the rest."

Mr. Cooke gives full illustrations of the various notions prevalent among the Anabaptists, no two of whom hardly thought alike. It would be interesting to present them, had we room; for hardly a notion has ever prevailed, before or since, but was then prevalent. We shall, however, be obliged to limit our quotations, which are already more extended than we intended. Mr. Cooke says:—

"A portion of the sect have a most intricate labyrinth of deliriums, so as to make it a wonder that creatures in human shape could be so void of reason as to adopt such sentiments, which one would think even the brutes would abhor. This is called the sect of libertines. They pretend to be so spiritual, that the word of God is no more to them than fables, except when they can so pervert it as to make it seem to support their diabolical sentiments."

"In describing this sect, Calvin makes use of the pen of the sacred writers, and says, 'From the second epistle of Peter, and from Jude's epistle, it appears that there was a sect in their times, who, under a pretext of Christianity, seduced the simple to a wicked life, confounding good and evil, and lulling the conscience with vain flatteries, abusing Christian liberty, and endeavoring to throw into confusion the whole world, its order, its governments, and even humanity itself. Peter uses these words, 'But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.' And he says, in what they know, they corrupt themselves. And he compares them to clouds, driven with fierce winds, and wells without water, and says that they speak great swelling words of vanity; that is, they utter themselves in lofty phrase, as if they would transport their hearers above the heavens; and yet attract them to wantonness and fleshly lusts, and subject them to the lowest debasement. And Jude uses language very similar.' And whoever thoroughly understands the libertines, and has attentively considered these passages, will readily see, that the spirit of inspiration has here described them. 'Indeed,' says Calvin, 'I never should well have understood the things here described, unless I had recognized them in these men. But since all have not known them, I will show how these marks belong to them.'

"And, first, as to their swelling words, you will observe, when you begin to hear them, that you seem to be rapt above the clouds. Their whole discourse is of the spirit; and they make such a use of language, as to make it seem to be a foreign idiom, and to confuse and stupify the hearer at the first onset. They design not to be understood, nor do they speak what they can understand themselves. But it is their craft, in this way, to cover up the baseness of their doctrine. They so shape their discourse, as to make it seem to convey something too profound for the hearers' comprehension. Thus

they excite the admiration of those who have not penetration enough to detect their policy; and by this means they raise a smoke before the eyes, and steal into the mind, before the abominable nature of their doctrine is discovered. But after this sublime preface has had its effect, they at once fall to the lowest depths, and place man upon a level with brutes.—They take away all restraints from the fear of God, and all sense of right and wrong. And this is the liberty which they promise, while they themselves are the servants of corruption.' But of this we will give more in the sequel.

"Immediately after the age of apostles, portentous heresies arose, more absurd than one would suppose the human mind could receive. And the church was vexed by them, till their absurd and horrible nature became manifest. Then they were so abhorred, that for 1200 years no one was found who dared to profess them. And it was reserved for these days, to produce the unhappy men, whom Satan has raised up, to re-produce these blasphemies. These errors, in primitive times, came forth by one Cerdo, i. e., a cobbler, who started the idea of two principles, the one good and the other evil, and held that everything in the world sprung from the proper nature of one or the other of these. He denied the resurrection, because, he said, that everything would return to its origin, in one or the other of these two principles. He held that Christ's advent and sufferings were only in the imagination.

"After him arose Marcio, much like him. He gave the theory a new form and dress, in order to gain the credit of its authorship. Almost in the same time, arose the Gnostics, assuming this name, under a pretence of excelling others in knowledge. And orthodox Christians they called Borborites, to intimate that they were only frogs, proceeding from the mire.

"Though this is not the place for drawing out the detail of the doctrines of the libertines, we may remark by the way, that in them there is a resurrection of those ancient heresies. But it is in different combinations, so as to make a confused mass of patches, collected from different sources. Yet the libertines have exceeded all their predecessors in dissoluteness, madness, and impudence. At first they rejected the Scriptures outright, and loaded each of the apostles with shameful reproaches, in order to elevate their own authority. They stigmatized Paul as a broken vessel, Peter, as a denier of God, John, a stupid youth, and Matthew as an usurer. But, afterwards, they discovered that such blasphemies injured their credit, and that men were horror-stricken at their enormities. And then they spoke with more caution, and said that by no means rejected the Scriptures. They labored to turn the whole Scripture into allegories, and distort its sense, turning a horse into a man, and a cloud into a lantern, an art which they took from the Priscillianists, a sect differing from the Manichees only in this particular.

"If we should undertake to give the history of all who assumed the title of libertines, and who received their vain imaginations, we should assume an endless task. We say, who assumed the title, for the name was chosen by themselves, and not fixed upon them as a term of reproach. The term libertine means a freed-man, one delivered from slavery. And they used it to intimate such a deliverance. And this branch of the Anabaptist sect was exceeding numerous, extending its ramifications through France, Holland, Brabant, and through Lower Germany in general. But Calvin's history of them was confined to those nations which used the French language. And as we follow

his description, it is not material that we should extend our view beyond the range of it. It will suffice to show in a few words, how the poison was introduced, and what men first communicated it. A man of Flanders, Coppin Insulan, an ignorant person, who had no other way to distinguish himself, began, in his native city, to put forth his impudence and pollution. Afterwards, another rose, by the name of Quintin, who entirely eclipsed the first, and was reputed the founder of the sect. And this debauchee was so pleased with his reputation, that he was careful not to mention the name of his master, nor to have it known that he had learnt anything from him.

"They held to what fanatics call spiritual marriage, and that the solemnizing of marriages is carnal, and that a Christian is not bound by it; that all restraints upon the commerce of the sexes are wrong. The communion of the saints, according to them, is a community of goods, and an abolishing of the right of holding private property, and every one's right to whatever he can lay his hands upon. As to the resurrection, he believed it already past, that the soul at death is absorbed in God, and thus loses its personal consciousness, and with it, all the consequences of all the acts of the past life.

"This sect was nearer to that of our present Universalists, than to any other now in existence. For many of the leading principles are common to both. Both believe essentially in the fatalist theory, which throws upon God the responsibility of the acts of men, and annihilates all sin. Both make it the great end of their teaching, to relieve the conscience from the pain of remorse, and make the sinner happy in this life, and in his sins. Both believe that there is no hell, no punishment in the future world for the deeds done in the body, and no day of judgment after death. So that as the two systems address themselves to the conscience, they are essentially one. The teaching of both have the same object, to dis-burden the conscience of all fear of hell, and make the way of sin and impenitence smooth and easy. In accomplishing this object, both take about the same liberties with the Scriptures, professing to hold to the Scriptures, and yet putting such glosses upon them as to make black to be white, and white black. There was about the libertine theory that which is much more gross and revolting, and that which in this age would be in no way tolerated; and yet its essential elements nearly co-incided with the theory of the Universalists. It did a guilty conscience and the passions and appetites of a rebellious mind, just the same service."

The remaining portion of the work is principally occupied with an attempt to identify the Baptists with the fanaticism of the Reformation. With this, however, we have nothing to do: the Baptists can defend themselves, if need be.

Progress of the Cholera—Its Appearance in Oroomiah.

LETTER FROM DOCT. WRIGHT, DECEMBER 22, 1846.

"The appearance of the cholera has already been announced in the 'Herald'; as also the goodness of God to the mission, during all its ravages in the city and villages which constitute their field of labor. As the disease has now spent its force in that province, and has proceeded on its way to other triumphs, Doctor Wright has drawn up a narrative of the visitation as it came under his notice, which will undoubtedly be interesting to all.

"In the early part of last season, reports reached us of the ravages caused by the cholera in Khorasan, the extreme province in the east of Persia, it having previously

traversed the countries lying between Persia and Hindoostan, where it originated. About mid-summer it advanced to Tehran, where it raged with great violence, sweeping off about ten thousand souls in the course of a few weeks. From the capital it took the high roads north, south, and west; and, spreading desolation in its course, it reached in due time the large cities of Ispahan and Bagdad. Of its ravages in the former place we have no definite information. In the latter, upwards of seven thousand persons died; and in the whole pashalik, including the city and country around, thirty thousand are supposed to have fallen victims to this awful scourge.

"Its progress northward was slow. It reached Tabreez on the 7th of October, and in about forty days nearly seven thousand souls were hurried to the grave. About the 25th of the same month it was rumored that some cases had occurred in Oroomiah, but it was impossible to trace them out; and it was not until the 30th that the existence of the disease in the city was put beyond doubt in our minds. That day I saw three cases, clearly marked, of this wonderful malady. These occurred in a quarter of the city which is remote from the mission premises, and in the neighborhood of the northern gate, where the Tabreez road enters. For some days nearly all the cases were confined to this quarter. Gradually, however, the disease advanced toward the east and west, along the wards next the walls, and also towards the south, into the heart of the town. In my daily rounds I was struck by this feature. It seemed to march on in regular advances, and to attack successive portions of the town, with an order worthy of a well disciplined army. It was not until about fifteen days that a case was observed in the western ward, in the neighborhood of our premises. By this time it had nearly disappeared in those quarters where it first broke out.

"For eighteen days the ravages of the disease were on the increase; but after this period its strength was evidently spent, and it began to retire. Cases, however, were seen, more or less, until the fortieth day after its ingress. A census of deaths has since been taken by our Governor, who kindly undertook the matter at our suggestion; and it appears that not far from twenty-two hundred persons have died since the appearance of the malady in the city. Some of these deaths, no doubt, occurred in the ordinary course of other diseases; so that we may safely estimate the number of deaths by the cholera alone at two thousand!

"Not satisfied with its trophies in the city, it made its way to the surrounding villages; and it has prevailed with greater or less violence in most parts of the plain of Oroomiah. Unable or indisposed to scale the lofty barrier, presented by the mountains of Koordistan on the west, it has passed along south, between the highlands on the one side and the lake on the other; and it is said now to be raging with great violence in the districts of Sulduz and Souk Bolok.

"Its course seems to be westward; and though winter may cool its ardor for a time, we confidently expect that it will move on toward the setting sun, as another season opens, doing its dreadful work of death; and it may not stop in its progress till it shall have leaped the broad Atlantic, and swept over the New World, as it is now sweeping over the Old.

SOME ACCOUNT OF THE DISEASE.

"The reader will doubtless be pleased to read a more detailed account of this malady, as it exhibited itself in the practice of Dr. Wright. His remarks upon this topic, therefore, will be given without abridgment.

"In attempting to describe the cholera, as it fell under my eye, I cannot refrain

from expressing my deep sense of its mysterious and formidable nature. For several weeks it was my absorbing study, by the side of patients, in every stage of it, and also in books; so much so, that I was unable to turn my mind to other subjects by day, and with difficulty could I compose myself to sleep at night. And, after all, I feel obliged to adopt the following summary of the Asiatic cholera by a distinguished pathologist, though it is humiliating to the profession: 'Anatomical characters, insufficient; causes, mysterious; nature, hypothetical; symptoms, characteristic; diagnosis, easy; treatment, doubtful.'

"Dr. Wright was unable to obtain any assistance, while prosecuting his inquiries into the cause and cure of the cholera, from *post mortem* examinations. These are so contrary to a Mohammedan's sense of propriety, that it was inexpedient to attempt them. Nor is there much reason to suppose that his conclusions even with their aid, would have been materially different.

"The general aspect of the disease, as manifested here, answered to the description given by most writers on the subject. Without going into the question in a professional way, and avoiding technicalities, I will describe a single case, which you may regard as a specimen of all well marked instances of the disease, as it has prevailed in Oroomiah. The individual was a Mussulman, and a captain in the army; and it may add to your interest in his case, to know that he is the same person, who, in a state of intoxication, in the early years of this mission, made a violent attack, with a deadly weapon, upon Mr. Perkins, the latter having narrowly escaped with his life. He was a strong, athletic man, in the prime of life and in the vigor of health. It was the Sabbath, about mid-day, when he felt the hand of disease upon him. I was sent for immediately; but, being absent at the time at our Seir retreat, to attend our English service, I did not know of his illness until my return to the city just at night, when I hastened to his side.

"He was lying before a low, open window, facing the court; and a large circle of anxious friends were sitting around him. He was in the second or collapsed stage, and almost in a state of desperation. As I sat down by his side, and took his hand, he articulated with difficulty, 'I shall die, Doctor; but help me if you can.' His whole body (especially the extremities) was icy cold and clammy to the touch. All applications to restore heat to the surface were in vain. The circulation of the blood seemed to have nearly ceased, and it remained stagnant in its channels. A vein was opened; but the blood, which was thick and of a black color, after tickling down the arm a few minutes, ceased to flow. The eyes had retreated deep into their sockets; the features, a few hours before, full and ruddy, were now sunken and pallid; the voice scarcely rose above a whisper; his thirst was intense, and never satisfied; cramps of the hands and feet, and of the muscles of the body, were violent and almost constant; his restlessness was excessive, and his breathing hurried and laborious; his stomach and bowels were greatly disturbed. In short, the poor man appeared to be struggling in the hands of some mighty monster, who would not quit his hold upon him, while a spark of life remained.

"The various remedies which were applied, seemed to produce no effect; and we were obliged to sit by, and feel our weakness in contending with a disease that appeared to mock all our efforts. Worn in body and mind, I left him for the night, not expecting that he would live to see the light of another day.

"Still he did survive the night, and, at early dawn, a messenger was despatched

after me. Reaching his side, it was evident that he had but a short time to live. All the symptoms of the previous night were greatly exaggerated, making allowance, however, for such modifications as the spark of life, in dying out, would necessarily occasion. He repeated several times the Mussulman formula, acknowledging God to be one God and Mohammed his prophet, and declared that he was ready and willing to die. The day before, he had in form repented of all his sins, and received the forgiveness of them according to the ideas of his people. He lingered a few hours, when the scene closed, and he passed into eternity.

"While this may be regarded as a type of a majority of the fatal cases, there has been, nevertheless, great diversity in the aspect assumed by the disease, as well as in the rapidity with which it hastened to its termination. Some were hurried to the grave in two, three, or four hours; while some others survived until a reaction took place, and fever supervened, by which they were carried off after a longer or shorter period. But painful as were the course and termination of the case above recited, we were often cheered, while attending upon others, in observing the efficiency of remedial measures, and in witnessing the recovery of patients. Frequently, after the cessation of the vomiting and purging which invariably attended the onset of the disease, the blood entered upon its course again, a genial warmth returned to the system, and the patient was soon restored to his usual health.

"Out of the whole number of cases that occurred, Dr. Wright supposes that about one-half proved fatal.

OTHER MALADIES—FATALISM.

"During the prevalence of the disease, there was evidently a peculiar influence bearing upon the mass of the population in the city, resulting in great derangement of health. The diversity was almost endless, varying from simple nausea to alarming symptoms, resembling those of a genuine case of Asiatic Cholera. It is hardly necessary to add, that the termination of all these cases was favorable.

"It was also remarkable to witness the numerous instances of sudden illness, which bore no resemblance to the prevailing epidemic. I was repeatedly summoned, in haste, to visit patients who were supposed by their friends to be attacked by cholera; but who were in a state of insensibility, into which they had suddenly fallen when engaged in their ordinary duties. Some of these cases simulated epileptic fits; and still it was easy to see that it was only a simulation.

"The ravages of the cholera at Oroomiah, as elsewhere, seem to have been greatly aggravated by the want of cleanliness which prevails in some parts of the city. The ward in which the mission premises, are situated, on the contrary, as it is one of these which have the fewest exciting causes of disease, was passed over lightly.

"As the season of the year was far advanced, and the weather had become quite cold, the mass of the inhabitants found it impracticable to leave the town, as they probably would have done, if the pestilence had broken out in the warm weather of summer. On this account the mortality was no doubt greater than it would otherwise have been. The people, finding it inconvenient to leave their homes, took refuge in the doctrine of fatality; a doctrine which is not only held by Mussulmans, but is more or less prevalent among Christians in the East.

"Some days after the first appearance of the disease, it was raging with so much violence, (its severity being evidently increased by the denseness of the population,) that I called upon the former Governor, the highest noble in the city, and informed him of the fact; and suggested

that the interests of the people required him to leave the place for a time, as they would not disperse until he should lead the way. It should be remarked, that he is a very devout Mussulman, and extremely punctilious in the observance of all the requirements of his religion. He received my suggestion with kindness; but replied, raising his eyes upward, and throwing his soul into the idea, 'When judgments are abroad, it is our duty to sit still and trust; we cannot run away from the Almighty.' I answered, 'Were your house on fire, ought you not to make your escape from it? And were the city on fire, if the flames could not be extinguished, ought not the inhabitants to leave it? And now that pestilence, like a devouring fire, is laying waste the place, is it not the part of wisdom and piety to withdraw from the infected atmosphere, and seek a more salubrious region? And all this,' I added, 'trusting in God.' He was obliged to assent to the force of this view, and, after I had detailed to him the scenes of death which I was daily witnessing, he observed, 'Well, I will wait two days, and then if the disease continues to increase and advance in this direction, I will retire.'—*Missionary Herald for May.*

A Singular Case.

We find in the Boston "Medical and Surgical Journal," the following account of the anomalous case of Miss Sarah Burbeck, of Salem, who is represented not to have slept for a moment, nor been free from pain, for fifteen years. Her body and limbs are in perpetual motion—and almost all the joints in her body have been dislocated thousands of times:—

"When I entered her room, she was sitting up in bed, and her right arm, hand, and fingers were twisting about in every direction; presently, she leaned forward and threw herself back against the head-board, as if determined to break her head. The head-board was within an inch or two of the wall, and though a large, well-stuffed pillow was placed against it, when her head struck the pillow it was with such force that the bedstead struck the wall, causing the whole house to tremble. During ten minutes that I sat there, she was thrown back in that manner over thirty times. It appeared to me that each blow of her head against the pillow, board, and wall, was sufficient to stun a common person, yet she hardly appeared to notice it.

"During the intervals between these spasms, her right arm, hands, and fingers, were twisting about, and her right shoulder and under jaw were drawn out of joint and in continually, the bones rattling and grinding together with a noise that could be heard in other rooms, as I was told by several present. Being deaf, I could not hear them, but by placing one hand on her cheek and the other on her shoulder, I could feel the grinding and crackling as the muscles keep them in constant motion.

"Sometimes her jaws are locked several hours and even days; and at one time, if I remember right, they were locked twenty-five days, when all the nourishment she took was through the aperture caused by the loss of a tooth.

"Her jaws have been so often dislocated, she can bite nothing except when the contraction of the muscles throws her teeth together, and then her tongue is often caught between her teeth and severely bitten. She takes no nourishment except in a liquid state, and that with the greatest difficulty, as it causes strangulation, spasms, and severe distress.

"These spasms sometimes throw her from her bed to the plastering over head, and sometimes on to the floor, and any attempt to hold her increases her agony.

"Her hand is sometimes thrown up in— to her face with such force as to bruise her face, and break the skin, and one of her eyes has thus been destroyed.

"While conversing with her, her jaw was thrown out of joint, and drawn down in a most shocking manner, and she was thrown back three times with such force as caused the whole house to shake, and the moment the spasm ceased she finished her sentence, commencing at the very word where the fit had interrupted her, and with so calm a voice, that I asked her, in astonishment, if she felt no pain when thus attacked. She said the pain was so excruciating, if she would give way to her feelings, her screams might be heard half a mile; but as that would only distress others, she had learned to be quiet.

"Her father is over 90 years of age, and had had a shock of palsy, from which he had partially recovered when I saw him. Her mother is over 70, and has had the care of this suffering child until prevented by sickness within a year and a half. At the time of my visit she was confined in the same room in a very feeble state."

THE FOUNDATION OF HAPPINESS.

I lately visited a young woman who for two years has been confined with a severe, and, doubtless, a mortal sickness. I found her rejoicing with more than her accustomed joy, and at the same time suffering more than usual. I could not forbear asking her, "What is it which makes you always so happy?" She replied, "Because I am in God's hands, and God is love." Surely, said I, if this be its foundation, your joy no man taketh from you. I visited next an aged saint, who has survived her 92d year, and for sixty years has been a professed disciple of Christ. She said, "I am not without fears; and yet I think I can say, I am now ready to be offered. I desire not to choose. If I live, I shall be with God; and if I die, I shall be with God." Another aged saint, when expressing an almost inexpressible blessedness, let fall these words: "I would not be out of the hands of God for a million worlds."

Is this, then, thought I, the secret of being blessed? Is this the foundation of blessedness,—simply that *we are in the hands of God*? I opened the Bible, and found that it was so. I found the saints in affliction peacefully saying, "It is the Lord: let him do what seemeth good in his sight." I found them praising God in song, and saying, "The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof;"—and in still loftier strains, "Let the heavens rejoice, let the earth be glad; let them say among the nations, The Lord reigneth." And I said—It must be so. God's children are made happy by the thought that God reigns. The foundation of their blessedness is the universal sovereignty of God—the fact that they are entirely in God's hands.

Behold, now, *how broad and solid a foundation for peace is here.* If a man is happy simply because he is in God's hands, the foundation of his peace is broad as God's dominion, and firm as God's throne. Push such an one "to the farthest verge of the green earth," but you cannot push him off from the foundation on which his joy is built. Put him in prison—plunge him in poverty—separate soul from body; but his joyful language is:—

"Awake, asleep—at home, abroad,
I am surrounded still with God."

Like Hagar in the wilderness, remembering, "Thou God seest me," he will be at peace.—*Puritan.*

ETERNITY.

O Eternity, Eternity! How utterly vain are all attempts to number the days

of the years of Eternity. "For when millions of centuries are past, it is just commencing; and when millions have run their ample round, it will be no nearer ended. Yea, when ages numerous as the bloom of spring, increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter; when these, and ten thousand times ten thousand more; more than can be represented by any similitude, or imagined by any conception; when all these are revolved and finished, eternity, vast, boundless, amazing eternity, will only be beginning!—And ought I not to try the sincerity of my faith, and take heed to my ways? Is there an inquiry—is there a care of greater, of equal, of comparable importance?"

"Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MAY 8, 1847.

The Mountain of the Lord's House.

A CONSIDERATION OF THE 2D CHAP. OF ISAIAH,
AND THE 4TH CHAP. OF MICAH.

The chapters above referred to, are often advanced in proof of a millennium of godliness on the earth, before the end of time.—On the other hand, the attempt has often been made to show that these Scriptures are now in process of fulfilment, and do not refer to the future. Both of those applications we deem a departure from their true interpretation. In presenting a few thoughts on these Scriptures, we inquire,

1st. WHAT IS THE MOUNTAIN OF THE LORD'S HOUSE? Both parties, above referred to, understand it to denote the church militant—the church in its present state.

We will present the first verses of these chapters in parallel columns:—

Isaiah 2:1-4—"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Micah 4:1-5—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Those who affirm these Scriptures have reference to the church as it now is, understand

that the exaltation of the mountain of the house of the Lord upon the top of the mountains, denotes its great worldly prosperity, and popularity in the earth.—That instead of many people's going up to the house of the Lord, to be taught of Him, and to walk in his ways, it is only affirmed that many will say they will thus do.—That instead of the law's going forth out of Zion, and the nations learning war no more, that the text only affirms that many people will say that this is to be done.

We know that many honestly suppose that such sayings of many people are all that is necessary to fulfil the whole scope and meaning of this glorious prediction. But we never hear such an application given without feeling that the view was not commensurate with the words of the inspired seer.

Isaiah declares that what he predicted, was the word that he saw concerning Judah and Jerusalem. As the language of Micah is similar to that of Isaiah, it follows that the word of Micah is concerning Judah and Jerusalem.

What is the Judah and Jerusalem that has respect to? It must be either the Jewish nation, the household of faith living at the time predicted, or the whole church triumphant. This Judah and Jerusalem is the mountain of the house of the Lord which is to be thus exalted. This mountain can be no Jewish nation; for there is henceforth no more Jew. It can be no corrupt Christianity; for the mountain of the Lord's house must be a pure mountain. It cannot be the household of faith before the resurrection; for true religion can never be exalted in the hearts of the ungodly. We argue then that the prediction, that the mountain of the Lord's house shall be established upon the top of the mountains, and be exalted above the hills, can never be fulfilled until the assembled millions of saints shall take possession of the new earth.

The Mountain of the Lord's house shall be established, saith the Lord. That which is established can never be removed. Consequently, the kingdom alone can be a fulfilment of these sublime predictions. This is to be done in the last days, or the last dispensation. Although the last of the present dispensation is often denominated the last days, yet the fullest sense in which such language can be understood, is an age which can be succeeded by no other dispensation, and therefore it will be emphatically the last.

It is the Mountain of the Lord's house that is to be established. Is the church militant ever called a mountain? In the present dispensation the church is only a stone: it becomes a mountain at the resurrection, when it fills the whole earth. It is in that mountain that the Lord of Hosts has promised to make unto all people a feast of fat things, of wine on the lees; and this is to be done even in the mountain of the Lord's inheritance. It is in this mountain that the Lord will destroy the face of the covering cast over all people, when death shall be swallowed up in victory; and it is in this mountain that the hand of the Lord will rest, even on Mount Zion.

In the preceding chapter of Isaiah, we get an introduction to the subject of the second chapter. Isaiah mourns over the low state of the church in its present state. It is not then exalted, but is to be thus elevated. He presents its present depressed state in contrast with its future glory. "Hear O heavens, and give ear O earth," saith the prophet, "for the Lord hath spoken." Thus saith the Lord, "I have nourished and brought up children, and they have rebelled against me." Such conduct is more debased than that of the brute beasts; for, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Thus the Lord pleads with them: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters:

they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward."

The prophet represents the people of God as having gone away so far backward that it was almost useless to chastise them any more. Thus saith the Lord, "Why should ye be stricken any more?" It will do no good.—"Ye will revolt more and more: the whole head is sick, and the whole heart is faint.—From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left to us a very small remnant, we should have been as Sodom; we should have been like Gomorrah."

What a picture that is of the church in its down-trodden condition; and what a contrast it is to its future exaltation. Here it is as a deserted cottage: then it is exalted above the mountains. After showing that the remnant, which is the salt of the earth, only saved them from the fate of Sodom, he addresses them as Sodom.—"Hear the word of the Lord, ye rulers of Sodom; give ear to the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices to me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." It seems, then, that in this low state, there was no want of outward ceremonies; the heart was alone wanting. Without this the mountain of the Lord's house cannot be exalted; it is a vacated lodge.

There was not only no want of outward worship, but there was a profuseness of lip service; they offered the "multitude of their sacrifices." But they were not acceptable to God. Thus the inquiries,—"When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination to me;"—such incense as they offered:—"the new moons and sabbaths, the calling of assemblies I cannot endure: it is iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble to me: I am weary to bear them.—And when ye spread forth your hands, I will hide my eyes from you: yes, when ye make many prayers, I will not hear: your hands are full of blood."

Thus is their condition depicted. The Lord then proceeds to show them how he would have them walk. He commands them, saying, "Wash ye, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." They had only thus to do, and their souls should live.

The Lord not only thus exhorts them, but he uses the stronger language of persuasion: "Come now and let us reason together, saith the Lord: though your sins are as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Thus God was ready to pardon, if they would but turn to Him.

He then presents in contrast the consequences of their obedience, or refusal to obey. "If ye are willing and obedient," saith the Lord, "ye shall eat the good of the land."—What land? The land promised as the saints' inheritance. It is not this land; for in the world ye shall have tribulation. It must then have respect to the world to come, where is

life everlasting. But supposing they do not obey. "If ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Again the prophet bewails the low state of Zion. "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come to them. Therefore saith the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies."

How is this avenging to be accomplished? It is to be by events which shall pave the way for the exaltation of the mountain of holiness,—i. e., by the purification of the church and the destruction of her enemies: for thus saith the Lord, "I will turn my hand upon thee, and thoroughly purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning." If it is to be as it was at the first, and at the beginning, it will be as it was before the fall. But what is to be after this restoration? "Afterward," saith the Lord, "thou shalt be called, The city of righteousness, the faithful city." Will it be thus called inappropriately? No, it will be such a city in reality. But how can this be consummated? It will be consummated by Christ who has ransomed us from the power of the grave. "Zion shall be redeemed with judgment, and her converts with righteousness." The "righteousness" of Christ will redeem the purchased possession: for to Him is all judgment committed, and that judgment will begin at the house of God.

When Zion is thus redeemed, what will be the fate of the wicked? "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

We have been so frequently interrupted while writing the above, that we must defer the remainder till our next.

Impressions of the Judgment.

It is a singular fact, that when any wonderful occurrence has ever transpired, which has had the appearance of the supernatural, the impression which has come upon the mind has ever been that the day of judgment had arrived. This fact alone shows how slight a hold the belief that a millennium must precede the end, has had on the mind. If the belief of the conversion of the world was a thorough Scriptural faith, the thought of the judgment would never arise on such an occasion: they would know that it could not occur for 1000 years. That the thought of the judgment is ever uppermost, is proof that there is no settled conviction that it may not at any time transpire. We will give a few illustrations.

Mr. Joshua Spaulding, minister in Salem, who wrote in 1796, says, that "as late as the great earthquake in New England, many Christians were looking for the second coming of Christ; and with this expectation they arose and trimmed their lamps. Many Christians were then in an exercise of faith like that related of the reverend and godly Mr. P., who, awaking from sleep, said to his consort, My dear, the Lord is come; let us arise and meet him."

On the Dark Day in 1780, May 19th, Col.

Correspondence.

Letter from Bro. J. Lenfest.

Dear Bro. Himes:—In closing up your remarks on my questions in the "Herald" of the 10th, you say, "We hope that we may have mistaken the tendency of these interrogations." You certainly have; if you suppose they tend to Universalism. Nothing could be farther from my mind than an intention to advocate that theory. Again, in your remarks on the first question, you say, "If we understand you aright, you wish to inquire if the purpose of God to consign the wicked to 'everlasting punishment' was in accordance with his original plan?" You did not understand me aright. I wished to inquire if his original plan embraced in it the tormenting of untold millions of human beings throughout eternity! That it was his determination to punish those that sinned, with "everlasting punishment," I knew; and also that this determination was embraced in his original plan: neither did I have to pry "into what is not revealed" to find this; for God did reveal it to Adam, when he said to him, "In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17. This was God's original plan. But that of keeping them in conscious torment throughout eternity, it seems to me is of more modern date—is somebody's after-thought.

The devil introduced sin into the world, and "death by sin; and so death passed upon all men, for that all have sinned." This he done in opposition to the will of God. Now if he introduced a death which consists in conscious torments in hell throughout eternity, I ask if the carrying out of such a plan would not frustrate the plan of God? It seems to me it would; because God formed this earth to be inhabited—not by wicked men and devils, but "the meek shall inherit the earth." It was prepared for them "from the foundation of the world." God had laid his plan with reference to the great good of the human family, but not "irrespective of their disobedience;" for he told Adam in the first place what the consequences of disobedience would be. He transgressed, and God's plan, as far as it was then developed, failed. The sentence of death had passed upon all men, and the decree had gone forth, "Dust thou art, and unto dust shalt thou return." With man fell the beasts of the earth. "The creature was made subject to vanity." The earth also was cursed, and the devil had usurped dominion over everything. But thanks be to God, a farther development of the plan showed the rich provision that our gracious father had made for a lost and ruined world—"The seed of the woman shall bruise the serpent's head." Through Jesus Christ "life and immortality are brought to light." He was "manifested that he might destroy him that had the power of death, that is, the devil." He will destroy all enemies: "the last enemy that shall be destroyed is death." He not only brought life and immortality to light, but through him we expect the "restitution of all things." Hence I conclude that in this second Adam will be perfected the plan that failed in the first; and that "as in Adam all die, even so in Christ shall all be made alive;" and that those made alive in him will constitute the whole human family; for except they "eat the flesh of the Son of man, and drink his blood, they have no life in them."

The above I believe is in accordance with the revealed will of God; even that the meek through the Lord Jesus Christ should have eternal life, and possess the earth for ever and ever. Now if the punishment of the wicked is to consist in conscious being, running parallel with that of the saints, where are they to endure this being? As I "never indulge in guessing in relation to the plans of the Creator," I conclude that it will be on this earth, there being no other place pointed out in his word. Hence the idea that the carrying out of such a plan would prostrate the plan of God; for in that case "the knowledge of the glory of God" could never "cover the earth as the waters cover the sea," nor the will of God be done "in earth as it is done in heaven."

Far be it from me to hold out any hope to the disobedient. There is no hope for them only in believing in the Lord Jesus Christ.—The sentence has been pronounced, "The soul that sinneth it shall die."—"Dust thou art, and unto dust shalt thou return." Jesus is the only Savior from this death; and except they eat his flesh, and drink his blood, they have no life in them. But if the Spirit of him that raised up Jesus from the dead dwell in them, it will quicken their mortal bodies. Otherwise, there will be "no place found for them." But so far is this view from favoring

Universalism, that if once established to be the true view, it would root up every Universalist in the land. Their hope would be destroyed. For they would see at once the justice of God in destroying them, or turning them back to their native dust. But the other view they cannot reconcile with the revealed character of God, and therefore adopt the plan of universal salvation. I desire the truth: but as there are two views advocated in relation to the future state of the wicked, and neither of them perfectly clear to my mind, I have come to the conclusion, that if I err, it shall be on the side of mercy. And while I search for the truth, I wish to strive for a full preparation of heart for the great event which is but just before us, knowing that although I might have all knowledge, and could understand all mysteries, yet if I lack the true love of God, it will avail me nothing. Yours in hope.

P. S. I take blame to myself for not stating the questions more clearly. L.

Note.—It seems you do not understand "everlasting punishment" to be "eternal punishment." Where there is no consciousness, there is no punishment; and the word Christ used to express the duration of the punishment of the wicked, he uses to express the duration of the happiness of the righteous. Wherever the place of final punishment may be, we know it is not on the earth's surface. Creation is not so limited as to have no other place. Job says they will be chased out of the world: then they will be driven somewhere. We see no preventative to Universalism in the doctrine of unconsciousness in death. There is so much similarity in the arguments of the two systems, that we could not believe the one without the other, and too many have taken that road to Universalism. The past has shown that it is no preventative.—See Balfour and others.

The Four Angels Letting Go.

I have waited with much interest, to see if some of the able brethren would not take up, and speak out upon, the two important items of news brought by the steamer in December. But as my eye has caught nothing in the Advent paper but the mere record of the facts, I have felt it my duty for some time to bring it before the minds of my brethren.

The annexation of the republic of Cracow by Austria, without the knowledge or assent of England and France, or any of the smaller powers, is an infraction of the treaty of Vienna, and a disruption of the Holy Alliance; as much so as if any of the larger powers were dismembered: and from the last arrivals, it is making itself more manifest, that England, as well as some of the other powers, feel that all their obligations to fulfil the Holy-alliance treaty have ended.

The "Boston Post," speaking of the great northern powers, says:—

"So they decreed Cracow shall be a republic no more; and without troubling England or France, to say nothing of the smaller powers represented at the great congress of Vienna, they agreed that it should be annexed to Austria. . . . This transaction, however, seems to have fallen upon the ears of western Europe like a thunder-clap from a clear sky. The British government, through Palmerston, protested against the act: first, on the ground of right; for how, he asked, can a solemn engagement of eight powers be annulled by three? Second, as to the necessity of it, and contended that it was perfectly absurd for three great powers to argue that it was necessary for self-preservation, to destroy a poor little republic of 140,000 souls!"

The "Siecle," a French paper, holds the following language:—

"Why this new act of brigandage in the midst of profound peace? By what interest, by what pressing peril is it justified? This little republic, against which were pointed the cannon of Austria and Russia, troubled the three great monarchs of the north, and they have suppressed it. And the question of right? Of this they take no account. And the treaties so frequently invoked against us? They remodel them in their own fashion. But the guaranty of France and England? They know what that is worth under governments which have lost all sentiments of honor.—They take confidence in seeing England and France divided."

The "Constitutionnel" says:—

"The independence of the city of Cracow was guaranteed, in perpetuity, by all the European powers, by France and England, as

well as by Russia, Austria, and Prussia.—Nevertheless, by a collective act of these last three powers, the independence and neutrality of Cracow has become abolished, the state of Cracow has become united to Austria, without France and England, as appears, having been previously consulted, or even informed.—This, therefore, is an absolute violation of the treaties of Vienna towards Poland, towards France, and towards England. It is the first usurpation of territory made in Europe since 1815, contrary to the very letter of treaties."

The "London Herald" says, in speaking of the three great northern powers,—"The annihilation of Cracow is the annihilation of the treaty of Vienna. They themselves have torn the title deed by which they hold in reluctant submission many of the provinces in which they have established their dominion, though not their substantial authority; and at the next day of disturbance in Europe, the extinction of the independent republic of Cracow will be most fatally recalled to their minds by the enemies of peace and order throughout the continent."

An article in a French paper, ascribed to M. Thiers, among other things, says:—"The treaties of Vienna, which were drawn up against us, have just been scandalously torn up, to the profit of the absolute powers." A letter from France, published in this paper, calls this Cracow affair the most important event of 1846.

Now all those brethren who believe that the four great powers which composed the congress of Vienna, commonly called the Holy Alliance, are symbolized by the four angels, standing on the four corners of the earth, and holding the four winds, must see, I think, that they are, to say the least, letting go.

Besides, look at the war for slavery now raging on this continent; on account of which England (one of the four powers) has kindly offered her mediation, which was peremptorily refused by our government, and seemed also to be received with as little favor by Mexico. Does not England cease to restrain?

Again: is there not incontestable evidence of a "hurt" over the earth, sea, and trees, developing itself through the medium of fire, in the woods, towns, and cities, especially by the unaccounted incendiary! also by the terrible gales, tornadoes, floods, droughts, strange diseases among cattle, horses, potatoes, trees, and grain! also by the destitution, famine, and consequent distempers and deaths, in very many places! How, and why, are there thousands now dying of starvation, while in the very same countries the granaries are full to overflowing!—[See Bro. T. M. Preble's late book, entitled the "Voice of God."] Mark, the prophecy does not say that utter destruction was given into the hands of these four agencies, but power to hurt. I was forcibly struck with the words of the chairman of the Committee on Foreign Affairs, in a speech in Congress: he said "the war was hurting us very much, and was likely to hurt us much more." That there is a *wo*, and a *hurt*, manifesting themselves over the earth, no man can deny. Well, if the *wo* is the last *wo*, referred to in Rev. 8:13, and the hurt that of Rev. 7:1-3, (of which I have not the smallest doubt,) then it follows, as a matter of course, that the Lord will shortly appear in his glory, raise the sleeping saints, and bring us all into his everlasting kingdom. Amen, hallelujah.

Lewis Hersey.

Rev. 6:11 Fulfilled.

We find at the opening of the fifth seal, that "the slain for the word of God" were crying to be avenged; and that they were comforted in two ways: first, by each one receiving a white robe, and second, by being told that "a little season" only would intervene before vengeance would come on their murderers. The only reason given for this delay was, that there were to be more saints killed, as they had been.

Now, as we are all certain that the sixth seal covers the whole ground, from the commencement of the sign of the Son of man's coming, to the time when "the great day of his wrath is come," it follows of necessity, that in course of that time, some more martyrs must be made. But as there were very few martyrdoms from the dark day down to '43, a few of us were not a little troubled, about that time, to know whether this prophecy had ever been fulfilled. But, bless God, that obstacle to the coming of the Lord to take vengeance is now seemingly removed. But who could do this after the 11th of August, 1840? Certainly the Turkish power could not; for if they should, it would prove that the "hour," "day," "month," and "year," which they

had to "kill" the third part of men, were not ended. Equally certain is it that Papacy could not; for if it could, it would upset our whole interpretation of Bible time; for if the "time, times, and an half," during which the Papacy should have power to kill the saints, did not end nearly, or quite, forty-five years ago, then are we entirely afloat, as it regards time, without compass or chart. But in the case of the dreadful massacre of the Nestorian Christians, by Bederhan Bey, the independent mountain chief of the Kurds, (although, I suppose, of the Mahomedan faith, yet not acting under the Sultan's authority, but rather against it,) could and did slaughter them in the most horrid manner, thereby fulfilling the above prophecy; and our day-for-a-year exposition of Scripture time not in the least invalidated, but rather strengthened. Read and ponder well the following paragraph from a city paper:—

"The Nestorian Massacre.—It is stated in a letter to Constantinople, that Bederhan Bey, chief of the Kurds, after his massacre of the Nestorians, sent three hundred heads of Christians, which he had cut off, to the Pacha of Mossoul, informing him that, if this present did not please him, he would also send the heads of three hundred Turks. The Pacha had done all in his power to deter the Bey from his work of pillage and massacre, but in vain. It was believed, however, at Constantinople, that the Sultan would supply the Pacha with the means of curbing the career of this monster."

This is a very important item, and shows, first, that the Bey was not acting under the Sultan's authority, but in direct opposition to it; and second, it shows the weakness and imbecility of the Ottoman government, thereby strengthening us in our position, that the second *woe* ended in August, 1840.

Read the following, from Willmer and Smith's "European Times," and see a counterpart to Fox's Book of Martyrs:—

"A tribe of pastoral Nestorians, called the Khozani, who had hitherto escaped the savage fury of the Kurdish chief, have been his last victims. Bederhan Bey demanded 25,000 sheep of the dunga, or head shepherd of the Khozani. The dunga, in the hope of inducing him to moderate his demand, repaired to the Kurdish camp, and offered half the number. Bederhan, so far from accepting the proposition, had the dunga seized and flung down a precipice; then, with the bleeding and mangled body borne before him, he marched into the territory of the Khozani. In a few days the whole country was laid waste with fire and sword. Sixty-seven villages were pillaged and then burnt. At a place called Khabour, he murdered 800 persons in cold blood. The most horrible cruelties were everywhere perpetrated by these monsters. Mar Johannah, the second patriarch, was impaled alive. Several Nestorians, particularly the priests, had oil poured over their bodies, and were then roasted before a slow fire, amidst the jeers and savage yells of their tormentors."

To prove their character, it is said of Bederhan Bey, "he well knew they would not resist."

Another thing brought to light at the opening of the fifth seal must not be lost sight of, viz., the space from that time until vengeance comes on the wicked is called a "little season." Indeed, the question was on time, and the whole secret of this seal seems to be, to let us know that some more saints were to be killed; when the "little season" would be out, and vengeance would come.

Bless God, brethren, the martyrs of all ages, as well as those saints among the Nestorians, will soon be avenged. Amen and amen. Yours, looking for it this year.

Boston, April, 1847. Lewis Hersey.

A Short Sermon.

Rev. 2:11—"He that overcometh, shall not be hurt of the second death."

This text implies great exertions and labor for fallen man to accomplish; if he succeeds, the promise is, escape from unspeakable misery. The way of escape is made clear: Christ has led the way,—set us an example, left directions for us to follow, and we can now accomplish the wonderful work through faith in his blood.

He informed his disciples (John 16:33) that he had overcome the world. Rev. 3:21—"To him that overcometh, will I grant to sit with me in my throne, as I have overcome, and am set down with my Father in his throne." This was a great work,—a labor worthy of the Son of God,—a work of atonement, of reconciliation, of mercy, and of great benevolence,—a labor of self-denial, humiliating, painful, and

unspeakable love. He was obedient even unto death, and conquered Satan, death, and hell, and rose triumphant, and is now seated in his Father's throne, as all may sit with him in his throne that overcome, &c. The sinner's labor is illustrated by his labor and examples. If we would sit down with him in his throne, we must follow his directions. First, strive to enter in at the strait gate,—agonize. We must be born again,—repent of and forsake our sins,—overcome the desires and lusts of the flesh, the love of the world, our unbelief, hatred to God and his word, Satan, and all his devices and temptations;—this is the victory that overcometh the world, even our faith.—1 John 5:4—"For whatsoever is born of God overcometh the world." Rev. 12:11—"And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony, and they loved not their lives," &c.

I have illustrated the first part of my text but briefly, leaving it for others to make such applications as they may think proper.

The remainder of the text relates to the second death. A few brief remarks must suffice on this portion also.

1st. The second death is said to be a lake of fire and brimstone (Rev. 20:10, 14, 15; 21:8.) Christ confirms this declaration, Mark 9:43, 44, &c. I dare not add nor diminish from this prophecy, for fear of the denunciations in the same.

2d. "Shall not be hurt of the second death." Rev. 20:6 illustrates my text,—“Blessed and holy is he,” &c. Who are the blessed! Matthew 5th chap. will inform all who are anxious to know;—they are such as overcome, &c. It follows, beyond a doubt, that all who have not a part in the first resurrection will be hurt of the second death; therefore, all the righteous are included in the first resurrection, and are, as it were, the second fruits at Christ's coming.

3d. They are to be kings and priests to God, &c. Who are to be kings and priests? All the blessed—all that overcome. (Rev. 1:5, 6; 5:10; 2 Pet. 1:4, 9.) These passages include all the righteous in the first resurrection, and not a part, as some affirm.

4th. All who have not received the mark of the beast, or worshipped him, are included in the first resurrection, according to v. 4, as is plainly proved by Rev. 13:16, 17; 14:9; 15:2; 16:2; and 19:20. These passages all agree, and prove beyond controversy, that all the righteous are included in the first resurrection, and escape the second death. All that overcome, all the blessed and holy, all that are kings and priests to God, all who have not received the mark of the beast, nor worshipped him, are included in this resurrection. Rev. 20:9 fully confirms this view. At the close of the thousand years Satan is loosed, and, with his legions, encompasses the camp of the saints, and the beloved city, on the earth, not in the heavens, as many say. Some say the martyrs reign in heaven a thousand years; but this is disproved by v. 4, which says they reign on the earth. But what city is this, except it be the city John saw in Rev. 21? Surely it must be the same, on the new earth, the New Jerusalem—the beloved city. All that overcome—all the blessed—all the righteous—are in it, if language can prove it.

Since the Scriptures teach us of no resurrection, from Christ the first fruits until the resurrection of the second fruits, at his coming, we are warranted to believe and teach that all the righteous have an interest in the first resurrection. So says the apostle. This city is to be the everlasting inheritance of the saints. The righteous are raised one thousand years before the wicked, the earth is renovated,—a final restitution,—the saints are in the New Jerusalem,—none but the martyrs are there,—that is, all the saints,—as has been plainly shown in this illustration; therefore we are justified in proclaiming these truths.

ANSON SMITH.

LETTER FROM BRO. N. FIELD.

Dear Bro. Himes:—Since the grand apostasy, history does not record the reformation of a sect, either in doctrine or practice. Degeneracy in the fate of every religious party, or society,—instead of advancing in knowledge and holiness, it seems to be their misfortune to imbibed the spirit of the world, and eventually sink into ignorance and irreligion. Individuals in every sect and party may be reformed; but the whole body cannot. Hence it is, that every new discovery of truth produces discord, disunion, and, ultimately, a new organization; each one, perhaps, approximating nearer to the faith and practice of the primitive church. With the Scriptures alone for the standard of faith, I cannot well see how each successive sect could easily fail to make advances in knowledge and purity.

These considerations, it seems to me, are suf-

ficient to warrant a new organization on the development of great and important truths; especially when they are rejected by the dominant sects of the day. This must be done, or the truth must be abandoned. No other alternative is left the honest and conscientious Christian. If he has, in the providence of God, discovered that his sect, or party, is in error, or in the dark on any subject, vital to the Christian economy, and has the independence and boldness to labor for their edification, he is sure to be cast out of their fellowship as a disturber of their peace.—The price of union and co-operation with his quondam brethren, is servility and silence. His new doctrine is regarded as a question that genders strife, and of course hostile to the harmony of the church.

Now, there is not, so far as known to me, a sect, or what is commonly called an “evangelical denomination,” in Christendom, that holds and teaches Scriptural views of the “hope of the gospel.” The whole subject is involved in vagueness and antiquity, even to their teachers. They seem to have no intelligible ideas of the grand and glorious consummation of the system of redemption. The second coming of Christ, the resurrection of the dead, the final judgment, the restitution of the earth to its Eden state, and many other sublime events connected with the Advent, are “new-fangled doctrines” to them. To make them prominent topics of discussion in any of these so-called orthodox churches, is to incur their displeasure, and forfeit their confidence.

Under these circumstances, I am in favor of an organization as near as possible to the apostolic model, pledged to the whole truth, to the principles of Christian liberty, to free discussion, to forbearance and toleration, to union on the Bible alone as our creed, without regard to differences of opinion; making nothing but obedience to the commands of Christ a condition of fellowship, and urging a diligent study of the holy Scriptures, especially the prophecies, and the duty of holding up prominently before the world the coming of Christ, and the necessity of a preparation to meet him. This seems to me to be indicated by the age in which we live; and if the Adventists do not perform this responsible task, no other people will. A church, or a general organization of all who are looking for the blessed hope, based on this solid foundation, and having these objects in view, will undoubtedly stand until the Lord comes. My heart is in this good work, and I will aid, to the utmost of my ability, in carrying out the foregoing suggestions. What think you of them? As ever, in hope.

Jeffersonville (Ind.), April 16th, 1847.

[We give the above letter; but we are not prepared to say much now, as the subject is new to us. We ought to be united as a people on Bible principles, and keep the unity of the Spirit in the bonds of peace, while waiting for our King. But with the elements of which the body of the Adventists is composed, it is a question with us, whether we should do better than others that have gone before us. The best, and the only real hope we have is, that the great Shepherd will speedily come and gather his scattered ones. Yet we will not stand in the way of anything that can be done for a more close and faithful adherence to the Bible, and Bible order, in all things.—Ed.]

LETTER FROM BRO. H. HEYES.

Dear Bro. Himes:—At the request of the friends in Buffalo, I have consented to remain with them for the present. When I do leave this place, I think, instead of proceeding Westward, as I intended, the state of my health will require me to return to the East, that I may have the benefit of salt-water bathing. I am afflicted with a malady threatening paralysis, which, though not so distressing as it was a few months since, is still troublesome.

I feel grieved that so little is done for this great West. Could not our New York friends spare Bro. I. E. Jones for a little while? I think, were he to take a tour through Ohio, much good might be the result. There are other brethren at the East, who, I think, ought to consider the wants of Indiana, Illinois, &c. Comparatively, there has been but little Advent preaching in those States. Do they stay away for lack of means? Let me just give a hint. Suppose four or five brethren travel three or four hundred miles to attend the Conference in New York or Boston. The expense would probably reach one hundred dollars. Now, if such an amount were placed in the hands of a faithful preacher, it would suffice for his travelling expenses out and home again, besides sparing a portion for his family during his absence; and as to sustenance, the Western folks would give him plenty to eat, however close-fisted they may be with the money.

Should Bro. J., or any other able preacher, come this way, if they cannot leave pastors behind them in the places they visit, they can get those interested to take the Advent papers. It was my original purpose to have proceeded Westward, visiting places where the least had been done for the people; and when I hear of so many towns and villages where no Advent preaching has been heard, my heart longs to be there, that I may tell to those in darkness the

nearness of the day of Christ. Now, brethren, ye who are spending your time and energies in places where the word has been dispensed for years, in the name of our coming Lord, do your duty to this Western world. And you rich men, who call yourselves Adventists, supply these ministers with means. I know of here and there a farmer and a merchant, professing a belief in Christ's speedy coming, who hold on to their wealth, instead of laying it on God's altar. Yes, farmers, I mean you; and merchants, I mean you. And you who once gave freely, and since 1844 returned to your penuriousness, I mean you. Hug your riches, and they will drown you in the gulf of perdition. Like the unprofitable servant, you will be consigned to outer darkness. Cease talking about “sects,” or anything or anybody else, in denunciatory terms, until you show your own selves worthier of the profession you avow, by consistent works. Now, guilty one, I am talking to you, who are reading this. Send this paper to your guilty neighbor, who does not take the “Herald,” (but who did formerly,) and tell him I mean him. Jesus is coming. May he find us rightly employed,—ministers proclaiming the gospel of the kingdom to the ends of the earth, and feeding the household with meat in due season, individuals and congregations also letting their light shine. There are those whose acts evidence their sincerity. God bless them, and give them a glorious reward. In hope of eternal life, I am yours sincerely.

Buffalo (N. Y.), April 19th, 1847.

LETTER FROM BRO. WM. MILLER.

Dear Bro. Himes:—If the blessed hope we profess to enjoy, will not unite us, nothing can. “Offences must needs come; but woe unto them by whom they come.” The only way to make evil light, is to bear it with Christian fortitude, and cultivate more and more a Christian spirit. Let such trials drive us nearer to God; and while the storm rages without, and the floating fragments are carried to and fro by every gust, let us keep calm and composed within,—cherish with more solicitude brotherly love for those who remain on the old platform of the blessed hope,—keep up the unity of the Spirit, in the bonds of peace,—say as little as you possibly can about those who may separate from you,—drive from you all jealousy, evil speaking, malice, hatred, and envy; and the God of peace will bruise Satan under your feet shortly.

If you will allow me to advise you, my brother, I would say, stop, entirely, discussing any point in controversy among brethren, where it is evident the writers do not write in a Christian spirit. I mean in the “Herald.” Let this be known as an invariable rule, and you will curtail many unprofitable communications, and prevent much evil. You will say, perhaps, that such a course would cut off many of your correspondents, and Father Miller among them. Very well—let them go. You would then get rid of much contention about words to no profit; and soon you would get a new set of correspondents, who would be more spiritual, heavenly-minded, and modest; and those who dare not write now, will then enable you to enrich your columns with useful and interesting matter concerning the blessed hope which we expect soon to realize. Keep to the question which most interests the dear children of God, who are looking and longing for eternal life. Our greatest anxiety should be to be found of him in peace, not smiling one another, or contending about unprofitable views.—Let us seek first the kingdom of God and life eternal, and the remainder leave to our heavenly Father to direct as he will.

Troublesome times are coming. How long it will be before the Deliverer will come out of Zion, I cannot tell. But one thing I do know, that the safe position is to watch and pray. We have no time now to seek for the honors or riches of this world, or to contend with any one on speculative points of theology, and much less with those who profess to believe we are on the verge of time. May all our eyes be opened to see the danger of having our minds diverted from the one grand and sublime object—the coming and coronation of the King of kings.

Yours, looking and waiting for Jesus Christ.
Low Hampton (N. Y.), April 16th, 1847.

LETTER FROM BRO. AMOS EDDY.

Friend Himes:—Dear Sir:—I see that there are some who stop their paper without paying for it, which I think is not doing as they would wish to be done by. I have not the vanity to suppose, that what I could say in favor of the “Herald” would make you stand any higher in your own estimation. But, Sir, I will say, that I think that, under the circumstances in which you have been placed for two years past, you have managed the “Herald” with much prudence, and made it interesting to those who have reason enough left to judge between sound argument and fanaticism. When I look back to the first start of the Advent cause by Father Miller, and follow it to the present time, I confess I am at a loss what to think of the course that has been pursued. It was said at a certain time in regard to an excitement, “If it be of men it will come to naught; but if of God it will stand.” Again, I look into the ranks of those that have pro-

fessed to be believers, and see them divided into five or six distinct parties, and not having any more charity for each other than Paul recommended in his day. I have thought sometimes that we needed more charity at this day, for I am sure we have a multitude of sins.—When I look at our church in Bristol, and see the divisions in our ranks, I am inclined to say to myself, “An enemy hath done this.” I have never yet seen the necessity of having any division in our church, for we all met together and had Advent preaching and singing. But, alas! others thought differently.

I would say to my Advent friends, the only wise course for us to pursue is to love God and keep his commandments; and we shall then have fellowship one for another, and the spirit of envy and strife will find no resting-place in our midst. And to you, Bro. Himes, I would say, Go on,—preach the gospel in its purity,—cry aloud, and spare not any of the strong-holds of Satan, and may God give you wisdom and strength to do his will here on earth, that you may at last rest with him in heaven, is the prayer of your friend and brother in Christ.

Bristol (Vt.), April 13th, 1847.

LETTER FROM BRO. J. LENFEST.

Dear Bro. Himes:—I have just received a letter from the Nova Scotia brethren, from which it appears that they are still holding on to the faith once delivered to the saints; although, like ourselves, they are laboring under many discouragements and suffering at times from drowsiness, which is quite common in this morning watch. They look with interest to the present year as being the time when the prophetic periods will run out, and the Master appear. They still keep up the meetings at Granville, Bear River, and the Bay Settlement, and there is considerable interest manifest among some of the brethren, and some omens of good appear. They speak of being comforted by the weekly perusal of the “Herald,” which, with the Book of books, strengthens them on the way. Bro. McLoud, of St. Johns, N. B., writes them that he is strong in the faith, and that himself and two others covenanted to meet together once a week, to pray with and for one another, which, after a while, became known, when their number increased, so that they had quite a little congregation. A number were converted, and others are sighing for salvation. They have a desire that some one or more from the States should visit them, and speak to them the words of eternal life. And I would just say in their behalf, that any that may feel it duty to go, will have the prayers and sympathies of those among whom they labor, and will be sustained. The brethren there may rest assured that they are not forgotten. They have our prayers and sympathies; and should time continue a little longer, and the way be opened, they may expect a visit from myself, or some other from the States. In the meantime, we “commend them to God, and the word of his grace, which is able to build them up, and give them an inheritance among all them that are sanctified.”

Boston, April 20th, 1847.

Bro. WILLIAM HOLMAN writes from Fort Ann (N. Y.), April 15th, 1847:—

It is strange to me, that, because you do not see as some others do respecting the question of the state of the dead, they should give you up as though you were heretical. I do not understand the question as you do; but what of that?—I may be mistaken, and you correct. Be it, however, as it may, I still love to pursue the “Advent Herald,” and hope, ere long, to be able to send you a dollar or two, whether I am in debt or not. I do not think I am in debt for the paper; nor do I intend to be. What do I say? Not in debt! I am very much in debt, for it has enlightened me much; and I bless God that he has sustained you to this time. Although we may not see alike on all points, yet I hope the time is not far distant when we shall be in a better country. Oh, glorious time! My prayer is, that the time may soon arrive, when we shall sing, with all the blood-bought family, “Worthy the Lamb!”

The brethren and sisters in Fort Ann still keep up their meetings, and are striving to hold on their way. May the Lord preserve them, and all the dear brethren, blameless until our King comes.

[You have paid to end of v 13.—Ed.]

Bro. OREN HEWETT writes from Dead River, April 11th, 1847:—

I pray God that our lamps may not go out,—that none of us may be found bending the servants, and that we do not lose sight of the great work assigned to us—to give meat in due season to the household. My dear brother, you need not fear as long as you are faithful to God. I am a poor man, but, by the grace of God, I will be one of the number to sustain the “Herald.”

OBITUARY.

“Blessed are the dead who die in the Lord.”
Bro. THOMAS SANBORN writes from Eaton (N. H.), April 24th, 1847:—

One of our number has gone to his rest. Bro. NATHANIEL CHURCHILL, of this place, fell asleep in Jesus April 8th, 1847. Particulars hereafter.

FOREIGN AND DOMESTIC SUMMARY.

The Paris correspondent of the N. Y. "Evangelist" says that a storm lately occurred in France, which overthrew two large buildings, killing a great number of workmen. Collections were made in all quarters for the relief of the families of the sufferers. One collection, ordered by the Bishop of Rouen, amounted to 10,300 francs. The priests, instead of giving the money to the families of the unfortunate men, retained it, and in lieu thereof, offered any quantity of masses for the deliverance of the souls of the deceased from purgatory.

George Thompson, the well-known abolitionist, and President of the British Anti-Slavery Society, was recently bound over for trial, for assaulting a gentleman in an omnibus.

The Rev. Henry Palmer, M. A., a clergyman of the Church of England, has published a pamphlet in defence of the slave trade!

The population of Ireland is 7,949,940. The number of Catholics is 6,427,712—Protestants, 852,064.

In 87 out of 126 work-houses in Ireland, there are at this time 75,602 paupers.

At a meeting lately held in Manchester, Eng., the Archbishop of Dublin remarked, that the money required for the support of one soldier, would educate fifty children.

Dr. Baird states that there are in Russia, 46,000,000 members of the Greek Church, 5,000,000 Roman Catholics, 3,000,000 Protestants, 1,800,000 Jews, 1,000,000 Armenians, 4,500,000 Mohammedans, and 3,000,000 Pagans.

The plety of the editor of an English journal lately received a severe shock, on account of the Queen—the head of the Church—having visited the theatre on the evening of the day appointed for prayer, humiliation, and fasting, in consequence of the distress in Ireland. The editor rates her Majesty in round terms, and says, that it is bad enough to go to the theatre during Lent, without doing so at a time rendered peculiarly solemn by the awful distress which pervades the land.

The New Testament in Chinese, which has been for some time in course of translation, by the missionaries of various denominations in China, is announced as being nearly ready for the press. A meeting of the missionaries is to be held at Shanghai in June, to adopt measure for the translation and publication of the whole Bible.

The Royal Court of Amiens, France, recently decided that the Evangelical Baptist Society of France is not within the pale of the religious authorized by law. Consequently, it is illegal, and is liable to be suppressed at any moment. This decision, we presume, will commend itself to the favor of our friend Parsons Cooke.

The London "Spectator" says—"It is now calculated by active members of Relief Committees—and the estimate is said to be admitted by the Cabinet Ministers—that the Irish famine will probably kill two millions of people this year."

Maria Edgeworth, the celebrated writer, who is now about 80 years of age, has addressed a letter to the ladies of America, on behalf of the suffering Irish.

The "National," a French paper, says, that the losses at the gaming houses in Paris amount to from 5000 to 50,000 f. nightly; and that the number of crimes committed in France increase six times as fast as the population.

Dr. Baird says that in the city of Seville, containing a population of 110,000, there were once seventy monasteries; now there are but three.

An important feature in the constitution which the King of Prussia has lately given his subjects is, the organization of a congress, or national legislature, with power to regulate taxation, independent of the king.

An English Puseyite paper gives as a reason of the late secessions from the Established Church to Romanism the fact, that the Bishop of Worcester prohibited the confessional in his diocese, and also refused to sanction the absolute forgiveness of sins by the priests.

Another battle is reported to have been fought in Chihuahua, by the forces under Col. Doniphan, numbering 930 men, and the Mexicans, amounting to 4000. The Americans were victorious, having only one killed (a Colonel), and seven or eight wounded, one mortally. The Mexicans lost three hundred, killed, wounded, and prisoners, and ten pieces of artillery.

Eighty-eight out of 199 pews of the new Episcopal church recently erected in New Orleans for Dr. Hawks, formerly of New York, were sold at auction for \$63,000.

A majority of the towns in the State of New York voted, last year, against granting licenses to sell liquor. But this year, the people of that State, ashamed, it may be, of their accidental classification among the temperate and orderly, have repented of their last year's work, and returned to the ancient regime.

A religious impostor, named Andros, who had induced a company of men and women to follow him from Germany to this country, under the belief that he was a prophet, was arrested a few days ago, together with two or three minor prophets, of his own creation, charged with robbing his deluded followers of about \$5000. It would seem that, from the myriads of examples the world has furnished, of religious impostors and enthusiasts, it was impossible to deceive any sensible person, in this enlightened age of the world, by such miserable pretensions. But it has been seen, over and over again, that no matter how arrogant, or stupid, the pretensions a hypocrite or a madman may set up, there will always be found those silly and weak enough to believe them.

A negro man, who had been confined in the jail in Franklin Co., Mo., for an outrage committed upon a German woman, and who afterwards attempted to kill her and her child, was dragged out of jail by an infuriated mob, and hung.

During the bombardment of Vera Cruz, a shell thrown from the American batteries fell through the roof of a church and exploded, killing fifteen women, who had fled there for refuge.

A Boston paper says that Mr. Everett is about to resign the Presidency of Harvard University, in consequence of the intractability of the students.

Capt. Vinton, who was killed at Vera Cruz, is said to have been a pious man, and that he intended to have left the army in order to preach the gospel. Into what anomalous positions will men sometimes allow themselves to be placed! We have heard of no less than three clergymen being killed in the present war with Mexico—two of them Baptists, the other a Roman Catholic. The first two were volunteers, the other, we believe, a chaplain. We can understand the feelings of a Christian when he takes up arms in defence of his fire-side; but we are unable to harmonize with the gospel of Christ—"Peace on earth, and good will to men"—that propensity which urges a Christian, and a minister, without, to take up arms, voluntarily, in a war of aggression and conquest.

In California, flour is selling at \$40 a barrel; tea, \$3 per lb.; brown sugar, 50 cts. per lb.; and common domestic cotton, which is sold here at six cents a yard, is there sold at 50 cents.

Nine-tenths of the paupers supported by the corporation of New York, are foreigners.

"Look on this picture, and look on that."—Queen Victoria's income is about \$2,100,000 per annum, and the President of the United States \$25,000!

Three clergymen of New York recently presented to the M. E. Conference at Philadelphia a letter, preferring charges against the Rev. J. N. Maffitt, and desiring the Conference to declare him no longer a Methodist Episcopal minister. The letter was returned, with the answer, that the Conference had no jurisdiction in the matter, as Mr. M. was not a member of that body.

The Governor of South Carolina appointed Thursday, the 6th inst., as a day of thanksgiving for the victories of the American army in Mexico.

From the 1st of Jan. to April 4th, there arrived in this country 28,021 immigrants; and 17,666 of these have arrived since the 1st of April.

The "Stephan," from Hamburg, which left that place in Oct. last, with 160 immigrants, was wrecked in the Gulf Stream, and all on board, save the master and four men, perished.

The New Orleans "Delta" contains a letter from Mexico, stating that Yucatan is in a most distressing condition, and that the entire white population of Valladolid and Tzucuil, men, women, and children, were massacred. The massacre was said to have lasted three days.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MAY 8, 1847.

THE CONFERENCES IN NEW YORK AND BOSTON.—These meetings take place on the week of the Anniversaries of the great religious and benevolent societies of the age. One object we have in view is, to circulate light among strangers who attend these meetings. Another is, to have a free interchange of views, by conference and lectures on the great question of the speedy coming of the Lord; to comfort one another in our pilgrimage to the land of rest. Also, to unite on Scriptural grounds to spread the light of the speedy Advent as extensively as practicable in the world and other lands. Our bond of union is the earnest love of Christ's soon appearing in glory.

We do not meet, therefore, for controversy, or discussion of irrelevant questions. Our meetings for the last five years have been most refreshing and profitable. We hope they may continue so, till the appearing of our Lord. These may be our last gatherings, before we shall be gathered into the everlasting Kingdom. May the Lord be with us, and give us a refreshing season.

Conference at New York begins on Tuesday, May 11th, on Anniversary week; at Boston, May 25th.

The brethren from abroad who may attend the Conference at New York next week, will obtain directions for procuring places of entertainment, by calling on Bro. Wm. Tracy, at 71 Forsyth-street. The Conference will be held in Washington Hall (the usual place of worship), 142 Hester-street, one door from the Bowery.

Full notice of new books, and other works, will be given next week.

Bro. Himes will lecture in Central Hall, No. 3 Milk-street, three times on Sunday.

Our visit to Templeton, Lunenburg, and Ashburnham, last week, was truly refreshing. We found our brethren in good spirits, and firm in faith and hope. The door is open in all that region for successful labor in the gospel. We had pleasant interviews with Bro. Heath, Whittem, and others, who are faithful laborers in that portion of the vineyard.

The meetings were well attended, and we hope some good was done.

We have received the 9th number of "Chambers's Cyclopædia of English Literature," being the first number of the second volume. Besides being exceedingly rich in its contents, it contains a beautiful full-length mezzotint portrait of the great Dr. Johnson. The publishers are Gould, Kendall & Lincoln, 59 Washington-street, Boston.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN."—Holy and reverend is the name of the Lord; and man should not lightly or thoughtlessly approach the presence of his Maker, or with undue familiarity speak his name. The Jews had such a reverence for his name, Jehovah, that they seldom pronounced it; but instead, made use of Adonia, which signifies, my Lord. He is called the Eternal God, the Everlasting, the High, the Holy, the Living, the True, the Merciful and the Mighty God, the Lord God, the God of Israel, the God of Hosts, and the God of Heaven. He is known by the name of Emmanuel, and calls himself "I AM." He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. God is called the Word, the Amen, the faithful Witness, Alpha and Omega, the Beginning and the Ending, the Lord which is, and which was, and which is to come, the Almighty. He is called the Ancient of Days, the Prince of Princes, the King of Kings, and the Lord of Lords, the Father, the Son, and the Holy Ghost. He is the Creator, the Preserver, and the Sustainer of all things, Omnipotent, Omniscent, and Omnipresent, from Eternity to Eternity, without beginning of days, or end of years. The King Eternal, Immortal, Invisible, the only Wise God.

Such is the Being we are commanded to worship, to whom we are to render the homage of our hearts, to love with all our heart, soul, might, mind, and strength, to whom we are to pray in secret, as to our Heavenly Father, when we enter our closet and shut our door. How ought we then to humble ourselves before his great and holy name, and not rush heedlessly into his presence, nor take his name upon our lips in a thoughtless or indifferent manner. When we approach him, we should realize what he is, and that he is the rewarder of those that diligently seek him, and should approach him with the utmost reverence and humility. Then we shall not approach him irreverently, or take his name in vain.

LETTER FROM BRO. R. HUTCHINSON.

My Dear Bro. Himes:—As the mail is fast leaving, I embrace a moment to write you a few lines. Since I wrote you last, I have been in London, and very busy with the "European Herald," with matters connected with the general work, and relative to my leaving. I have preached on the Sabbath-days, and attended Advent meetings during the week. We have two places open for lectures in London, at the present. Bro. Paul, Bonham, and Francis, are here, and are doing well. I shall issue the next number of the paper in a few days; and then go to the north of England to see my beloved relatives, of whose society I have hitherto almost entirely deprived myself for the sake of the cause. I have promised them a month, which I hope to spend to the glory of God. And if the Lord will, I shall leave Liverpool for home on the 4th of June.—And I hope before the end of the month, to see my dear family, and my tried friends in Canada. My love to all the faithful.

Yours, in toil, and care, and privation,

R. HUTCHINSON.

London, April 19th, 1847.

BUSINESS NOTES.

J. Marsh.—The person who wants his paper discontinued, owes \$4.66.

J. L. Clapp.—Bro. Brown's name was somewhat blurred, so we think it is our mistake. It will not be ours hereafter.

G. G. Freeman.—As we cannot send what you ordered by mail, and know of no other conveyance, we send you the "Voice," and credit the balance to your paper on No. 396.

T. Nash.—We remit your bill in full.

A. S. Wellman.—We will send to end of vol. 13, and continue Bro. Bowen's.

W. Whiting.—Dues, \$6.

Jacob Shipman.—The Post-office laws may be such in Canada, as to prevent the transmission of the charts through the mail. You can enquire.

J. Wilson, \$10.—We have disposed of this as follows. We credited Bro. Wetchee \$1 to end of v. 14; E. Clark, \$150, to end of v. 14. There was \$22 due on the five papers that we have now put to you, and \$550 pays your six papers to end of v. 14.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquents. \$467 16
SAMUEL ROBBINS, of Warwick, Mass., returns his paper, owing 1 48

Total delinquencies since June 1st, 1846. 468 24

ENGLISH MISSION.

Received since our last—A. Matsen. 1 00
J. Wiswell. 1 00

Amount of receipts above expenditures. 310 93

APPOINTMENTS.

Providence permitting, I will preach in Winchendon, Mass., the third Sabbath in May; in North Scituate, R. I., the fourth; and in Abington, Mass., the first Sabbath in June. Meetings at intervals as Providence may direct. N. BILLINGS.

If God permit, I intend to preach at Davis' Island, Guilford, N. H., the third Sabbath in May; and at Meredith, N. H., the fourth Sabbath. ELWIN BURMAN.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Menees's French Course," at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

NOTICES.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill.

This is a work on an entirely new plan, with an Analytical arrangement, and Synthesis Key. Its design is to obviate the waste of time in searching obscure maps, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of their adaptation to the wants of schools, numerous testimonies have been received. We select only the following.

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says:

"Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted." "I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps."

Price, 62 1-2 cts., or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill.

These are a series of eight large Maps, corresponding with those in the "Analysis of Geography," which is to them a Key—for Schools, Academies, &c., by the Author of the "Analysis." Price, \$9 a set.

The superiority of these over other Outline Maps consists in their superior beauty, accuracy, cheapness, neatness, and harmony of arrangement. A set of them will be an ornament to any school-room.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kibb. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—New George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orangeburg, N. Y.—Smith. Philadelphia, Pa.—J. Litch, 45 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peir Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterson, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending May 5.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

C. Barnes, v. 13; A. Barnes, v. 13; E. Smith, v. 13; E. A. Paine, 339; S. E. Paine, 329; E. Burdick, 339; J. Jennings, v. 13; J. L. Clapp, v. 13; T. Chollar, v. 13; Clathry, v. 13; J. Richardson, 359; G. H. Smith, v. 13; A. Varney, v. 12; A. Jessup, v. 12; M. Hazen, v. 13; Nelson, v. 13; H. B. White, 339; C. H. Robinson, 335; L. P. Perry, 308; S. R. Fox, 321; J. B. Munn (for tract), v. 13; Phelps, v. 13; G. H. Austin, 339; A. Warren, v. 13; H. Pollard, v. 13; E. Baker, v. 12; J. Smith, 315; Dolly, v. 13; R. Files, v. 13—each \$1.—A. W. Perkins, v. 12; J. S. Rhodes, v. 13; Wm. Bell, 350; Capt. A. v. 12; J. S. Rhodes, v. 13; Wm. Bell, 350; D. Thayer, 337; Bradford, v. 12; J. H. Greenwood, v. 13; D. Thayer, 337; each \$2.—D. Farnsworth, v. 14; J. M. Munger, on acct; E. M. Church (for C. C.), 346; J. M. Chamberlain, v. 13; A. A. Partridge, on acct; N. A. Chamberlain, v. 13; A. A. Partridge, on acct; J. O. Barrett, v. 13—\$1.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 15.

BOSTON, SATURDAY, MAY 15, 1847.

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BY J. V. HIMES.

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(Original.)

Parting with Christian Friends.

When with dear friends we have to part,
What chilling sadness fills the heart,
Too deep for tears or sighs to show,
And only felt by those who know
The bonds of love, which God has given
On earth, to be confirmed in heaven.

Tis heavenly tie of union sweet,
Which binds the heart of those we greet
As fellow pilgrims here below,
Is but the same that angels know.
For all, who are "born from above,"
With them do know that "God is love."

If such affection then may reign
In them, who humbly dare to claim
An heirship to the heavenly throne,
A glorious kingdom for their own,
How sad the parting words appear,
How doubly sad the parting tear.

No parting word will need be given
By those who share the bliss of heaven,
Nor absence ever be deplored,
When all things promised shall be restored,
But in each other's presence blest,
Our happy souls will be at rest.

O! let the glorious day draw nigh,
When every fear and every sigh—
When every farewell tear shall cease,
Our hearts enjoy perpetual peace;
Then with the angels we will sing
Loud hallojahs to our King.

Soon may we on fair Salem's ground
With all the ransomed throng be found—
With them to view the promised land,
Richly adorned by God's own hand,
With crystal streams and valleys bright,
And all things which can give delight.

These friends will meet with friends most dear,
And with rejoicing hearts appear
Before the glorious throne of light,
Arrayed in robes of snowy white,
As tokens of God's power to save
His people from the gloomy grave.

Victorious over every foe,
No more shall they sad bondage know,
Their peace no cares shall e'er annoy,
Their cheering hopes no power destroy;
Transcendent joys shall e'er await
Each soul that enters Zion's gate.

No unbeliever shall there disturb
The soul reposing in the Lord;
Each glorious scene will then conspire
To keep alive the holy fire,
Uniting hearts in perfect love
Enduring as the throne above.

Perhaps, before again we meet
In prayer around the Mercy Seat,
Nearer the green and our rest may be,
Till Jesus claims the victory;
But then we hope with Him to reign,
Where we shall never part again.

in the vision of the image as the belly and thighs of brass, and in the vision of the beasts as the leopard with four wings of a fowl upon its back. This too, is the "He-goat that came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and broke his two horns; and there was no power in the ram to stand before him, but he cast him to the ground; and stamped upon him; and there was none that could deliver the ram out of his hand." This is a description of the rise of the Grecian Monarchy, and the fall of the Persian. Alexander, of Macedon, at the age of twenty, left the wooded province of his nativity, and with only 35,000 men set forth to conquer the earth. So impetuously did he drive forward, that nothing could withstand his approach. Monarchs laid their crowns at his feet, and in five years he was master of the whole Persian Empire, having extended his conquests beyond the Indus. Nothing but the irresistible solicitations, prayers, and touching appeals of the scarred veterans that accompanied him from Greece, prevented him from pushing on to the Ganges. Thus did the "He-goat wax very great," but "when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." The four which succeeded were four kings among whom the empire was divided. The conqueror died while yet a youth, in his 32d year, and in the 11th year of his monarchy.

These four finally settled into two great divisions, and ruled the world, until finally came the fourth and last monarchy of mankind. The Grecian Empire controlled the destiny of the earth about 300 years. It succeeded the Persian, and took its place.

The legs of iron in the image, and the feet of iron and clay supported the brazen Grecian trunk. In the vision of the beasts one came up from the sea—"dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Does not history decide that Rome is here indicated? Does not this point to Roman conquests? About 30 years B. C. Augustus finally established the supremacy of the Roman Empire; Cleopatra then yielded to his power, and Rome was mistress of the world. All nations were subdued and became her tributaries. From the Indies to the Atlantic extended the Fourth Great Monarchy, which was divided into two divisions, the Eastern and the Western. For six hundred years this vast territory remained under the Empire of Rome, and was sub-

ject to the power of the beast that had ten horns. The iron legs and ten toes of iron and clay, indicated that these resulting kingdoms should be partly strong and partly broken. How correct does history stamp the sacred record?

But nothing of an earthly origin was to supersede Rome. The only effect of the Roman conquests was to weaken and divide, and they became an easy prey to the Goths and other rude northern tribes, who divided the empire into ten distinct kingdoms, which, in the language of the prophecy "were partly strong and partly weak." Some, of the weakness of clay, have been trodden down; and some with the durability of iron, remain. Before the close of the sixth century, these ten distinct governments had been formed out of the wreck of earth's Fourth Great Monarchy; three of these, in accordance with Daniel's prophecy, were consolidated, and formed the Papal States. This is also the present condition of Europe, and from these ten countries the inhabitants of America have proceeded. All attempts to bring these fragments together and consolidate them under one government have signally failed. Who was more likely to have accomplished such a result than Napoleon, yet all his vast schemes were crushed, and he died a captive in a lone rocky isle of the Atlantic. Agitated Europe was restored to order and quiet, like the calm of the ocean after a storm, to prove and confirm the unchanging faithfulness of God. No Fifth Monarchy is to arise over the earth of human origin; but there is to be a Fifth of another character, different from any which man has seen, and derived from another source.

Having asked God in his own predictions what was to be, we have been answered. We have asked history, and she has answered us, as if she had said, "Ye know it already, why come ye to me?" Predictions made 2500 years ago have been fulfilled in their appointed order up to the present time in the most wonderful manner. Have we not a right to ask, Will not that which remains to be accomplished as certainly be fulfilled?

The lecturer then took a "characteristical" view of the subject, which was interspersed with many fine descriptive passages in regard to the magnificence of Babylon, surrounded for fifteen miles on every side with walls on which chariots could pass with ease—the career of Cyrus, who for twenty years slept on the tented field, and during which period he had no time to sheathe the sword of conquest and of power—the powerful and brilliant Empire of Greece, with its multitude of schools; its poetry, painting, sculpture, and architecture; its scientific and philosophical pre-eminence; giving to the polite and civilized world its language, after it was itself destroyed, which is even now studied and considered a requisite for an educated man—and Rome, who overturned all nations, included all nations, consolidated all nations, and made them all provinces of its own great em-

pire; when to be born a Roman citizen was considered a great privilege, and kings willingly gave up their empires to be numbered among her citizens.

A chronological view next followed, which we are compelled to omit. If we rightly understood the lecturer, he made the year 1864 the time when the Fifth Great Kingdom is to be established, intimating at the same time that it might be fifty years later. On this subject he felt unwilling to dogmatize.

This was succeeded by a geographical view, in which the learned doctor detailed the manner in which the star of empire had gradually made its way towards the West. Of the Roman Empire nothing now remains but "the stump of the roots in the earth, with a band of iron and brass" around it. Her jurisprudence is still felt in all the courts of law in Western Europe and in this country, and her fame and principles of government continue to exert a powerful influence in the civilized nations of the present day. In the various departments of literature and science, her former supremacy is still not lost to the world, her language is still externally studied, and even in the habits of men and the arrangements of social intercourse, her impress remains.

The Fifth abiding Empire, on which "the Ancient of Days" shall sit, is near at hand. While all human appearances indicate the approach of changes more important than any man has ever seen before, God's word lays before us just what that change is to be. A stone that has been cut out of the mountain without human hands is to smite the image upon its feet of iron and clay, and break them in pieces; then will the whole become like the chaff of the summer threshing floor, and the wind will carry them away; and the stone that smote the image shall become a great mountain, and fill the whole earth.

The last view is prospective—What is there before us? The Fifth Universal Monarchy remains to be established upon the earth. While the others were human, this last is to be wholly Divine. The self-moving stone will roll against the standing image, crushing the feet, and destroying all which they supported; and then the stone will become a majestic mountain. There is not to be a gradual improvement of men as they are, but a change of the whole frame-work of human government. The king that is to rule is the Son of Man, who will make a personal manifestation of himself. The political states of earth will crumble into ruin; lawless infidelity be crushed in the dust, and the children of Israel, delivered from their long captivity, will be gathered from all countries, and restored to the land of their fathers. The covenant made by God to Abraham remains to this day utterly unfulfilled.

The last great Kingdom will extend over the same geographical field; it will have the same human subjects—but its origin will be heavenly, and its principles Universal Righteousness and Peace.

Dr. Tyng on Daniel.

Dr. TYNG, of New York, who holds to the pre-millennial Advent, but who is favorable to the Millennium view, has lately delivered a lecture before the Hartford Institute, and repeated it before the Lyceum, at New Haven, on the subject of the four monarchies. By the politeness of Bro. D. I. ROBINSON, we have been favored with a copy of the New Haven "Palladium," containing a sketch of his remarks. We give the following extracts: The third great kingdom is described

The lecturer gave an eloquent synopsis of the history of Jerusalem, and closed with some remarks in regard to the present state of the world, the existence of slavery, the prosecution of wars of aggression and conquest, and the happy change soon to take place, when nations shall learn war no more, and the "earth shall roll its rapturous hosannah's round."

Letter to Rev. Charles Beecher.

[We published, sometime since, the Sermons of CHARLES BEECHER on the subject of Creeds. As many of our readers might like to see what can be said on the other side, and as we deem it impartial to present both sides through the same medium, we have concluded to give the following letter of EDWARD BEECHER to his brother, on the subject of his sermons.]

We have published the sermons referred to in a pamphlet form.]

My Dear Brother:—I have recently seen a little pamphlet, entitled "Tracts for the Times, No. 19," in which are contained two discourses, said to have been delivered at the dedication of the Second Presbyterian Church, Fort Wayne, Iowa, February 22, 1846, by Charles Beecher. The same discourses have also been ascribed to me, by no less authority than that of the "Christian Witness," an Episcopal paper of this city (Boston). Of course I shall not need to tell you, or an intelligent public, that this last witness is not true. Nor does it tend to increase our admiration of the geographical knowledge of our friends who have the oversight of the "Christian World," that they should locate Fort Wayne so definitely in Iowa, and circulate this recent geographical discovery so diligently through the East. Perhaps they may have heard of such a state as Indiana, and of such a man as General Anthony Wayne, and of certain military exigencies, in former days, in the neighborhood of the Miamis, which rendered necessary the erection of certain forts, all of which it is needless to specify. But for their special benefit I would give notice, that the town of Fort Wayne in question takes its name from one of these forts, and is on the upper waters of the Miami of the Lakes, in Allen County, on the east side of the State of Indiana, in township thirty north, range thirteen east, of the second principal meridian!

Having thus arranged these important preliminaries, I now come to the main object which I have in view. I wish to state and to explain a singular phenomenon, in regard to the use made of your sermons, by your friends of the "Christian World," and others who sympathize with them.

But before I can state the phenomenon to which I refer, I must advert to the fact, that the opponents of creeds may be arranged in two very unlike classes. One class opposes creeds from a hatred of the truth; the other opposes them from a love of it.

I will say a few words respecting the first class, and then state the phenomenon in question. This class, then, opposes creeds from fear of the pain and terror of conviction of sin. A clear view of the evangelical system, professed and carried out into consistent action, exerts a powerful influence even on those who reject it. Painful and self-denying as are the duties it calls for, still it is based on truth.

It cannot be denied that clear definitions, discriminating views, and a natural and honest classification of the Bible, always result in bringing out this system. So German infidels admit, after renouncing the inspiration and authority of the

Bible. Hence, those who reject the evangelical system are exposed to constant mental inquietude. But, instead of attacking this system directly, they sometimes attack all creeds, and ring changes on the words freedom, liberality, mental progress, bigotry, illiberality, mental bondage, base fear of inquiry, and the like.

The tendency of all who reject creeds for such reasons is, in all ages, to reject the Bible also; for it clearly contains the system which they hate. This process of rejecting the Bible, is indeed gradual; but still it has been sufficiently rapid to be all gone over in the present generation, and before our eyes. The party which, in New England, abandoned the evangelical system, began by assailing creeds, protesting against examining ministers before licensing and settling them, eulogizing free inquiry, and rejecting all standards but the Bible. Beginning thus, they have ended in the utter rejection of the Bible itself, as an inspired book; some rejecting it totally in all its parts, as a supernatural and infallible revelation; others rejecting large portions of the Old Testament and the New; and all denying the inspiration of both, as it is held by you.

And yet, men involved in this great apostasy have rejoiced in the publication of your sermons, have re-published them in a series of Unitarian tracts; and are using them, to the extent of their power, to assail those in this community, who, in practice, above all others, make the Bible their creed, and receive it with the utmost sincerity as all given by inspiration of God; and profitable for doctrine, for reproof, for correction, for instruction in righteousness; and who believe that by it the man of God may be perfect, thoroughly furnished unto all good works.

This certainly is a singular phenomenon. You believe the supernatural, evangelical system; they do not. You receive the whole Bible as the inspired Word of God; they do not. You publish two sermons, with the avowed end of making the whole Bible, as an inspired book, the supreme and only rule; they, who are doing all in their power to destroy the authority of the Bible, as an inspired book and the only rule, re-publish your sermons, and scatter them through the land.

Have they, indeed, lost their common sense? Do they mean to build with one hand, and to pull down with the other? Or do they mean really to come back to the Bible as you receive it, including both the Old Testament and the New, as the inspired and only rule of faith and practice?

No. The state of the case is this. Your belief in the inspiration of the whole Bible appears in your sermons, only as an opinion. You assume, but do not prove, its truth. And, little as they believe it, they are willing to circulate it, and let it have its weight as a mere opinion, for the sake of something else that they find with it; to wit, an attack upon all the evangelical-Protestant denominations of Christendom, for the use which they make of creeds, and a declaration that, on this ground, they are all in a state of apostasy from God, and are on the verge of ruin. Now, those who have re-published your sermons know very well that your charge does not hit them, for they have always declaimed against creeds and confessions of faith; and although you have a creed, a real and stringent creed, and one which, if it were applied, would cut them up by the roots, yet, for the sake of charging apostasy on the orthodox through you, they are willing to publish and circulate your sermons, as they have done. After bearing the charge of apostasy so long, they are glad to retort it on the orthodox in any way, honorable or dishonorable.

I say that you have a creed, stringent and exclusive; for it is a momentous

thing, in this generation of infidels and pantheists, wearing the guise of Christians, honestly and heartily to believe as you do concerning the Old Testament and the New,—that they are all given by inspiration of God. It is also an exclusive creed. Let this test be thoroughly applied to those who are so busy in circulating your sermons, and it would exclude and scatter them like the chaff before the storm. Not a fragment of their plans or systems would be left. Such is the first class of assailants of creeds.

Now, the root of all this kind of opposition to creeds lies, as I have said, in dislike of deep and thorough conviction of sin, of the endless penalties of God's law, and of the humbling and self-denying demands of the gospel.

This is plain from the fact, that even if no written creed is used or referred to, but this system is unfolded directly from the Bible, in clear and precise terms, and is insisted on as essential, in order to save the soul, it is disliked and opposed just as much as a printed creed, or a creed in any other form.

Hence, it is plain that the thing disliked is a vivid and clearly defined view of man's condition and guilt as a sinner, of the principles and eternal sanctions of God's moral government, and of the only way of salvation. So that, if these are clearly presented and insisted on, they call forth the same hostility and the same charges that are called forth by creeds.

Look at facts. In the midst of an evangelical community, an apostasy to error, and finally to infidelity, began. It at once disclosed itself, by a bitter hostility to creeds and confessions of faith, and an earnest desire that there should be no creed but the Bible, and that every man should be free to interpret it as he pleases. Meantime, the main body of the community were not convinced, but retained evangelical opinions, and regarded the apostasy as tending utterly to destroy the gospel and ruin the soul, and were earnest in advocating the truth, and proclaiming the guilt of those who teach error. Then it is that we hear from Dr. CHANNING, and from others, denunciations against those "who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving, in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth, as from infection; who, surrendering to others their best powers, receive unresistingly a teaching that is against reason and conscience; and who think it a merit to impose on such as live within their influence the grievous bondage which they bear themselves."

But, in fact, nothing but the Bible was at this time used. It was the only and all-sufficient creed; and yet orthodox bodies were the vast majority, so that the power of their opinions was great. And therefore we still hear Dr. Channing attacking the exercise of opinion itself, and declaring it "as perilous and palsy-ing to the intellect as the inquisition." "It is true," he says, "that men are sent to the Scriptures; but they are told, before they go, that they will be driven from the church on earth and in heaven, unless they find in the Scriptures the doctrines that are embodied in the popular creed. They are told, indeed, to inquire for themselves; but they are also told at what point inquiry must arrive; and the sentence of exclusion hangs over them, if they happen to stray, with some of the best and wisest men, into forbidden paths."

So said Dr. CHANNING. So echoed ANDREWS, NORTON, and J. G. PALFREY; at the same time smiting down the inspiration of the Old Testament. So re-echoed THEODORE PARKER, rending asunder the whole Bible, and scattering it to the winds.

Now, it is of vast moment to understand well the opposition to creeds which proceeds from this source; for though it may, for a time, profess to respect the Bible, and may, to a certain extent, do so, and plead for liberty to study it as the only creed, yet it tends directly, and of necessity, to the destruction of the Bible itself. It rejects the great evangelical truths which are the substance and basis of the Bible; it rejects that regeneration and experience which they are designed to produce, and which give internal evidence of the truth and inspiration of the Bible. It leaves the mind under all the delusions of unhumiliated pride, and finally shipwrecks it on the shoals of infidelity or pantheism.

It is plain, from what I have said, that I do not put you in this class of opponents to creeds; for you are a believer of the fundamental doctrines of the evangelical system. You have, I trust, a Christian experience, corresponding to it and springing from it; and you receive the whole Bible as the Word of God.—(To be continued.)

A Difference.

Much is said, at the present time, by the Catholics and Protestants, against each other. There is one difference between them, which, trusting to memory, I have never seen stated. The Catholics, both by profession and practice, deny the right of private judgment in the interpretation of the Scriptures. The Protestants admit "the right and duty" by their profession, but they deny it in their practice, on pain of rejection or excommunication.

J. S. WHITE.

The above suggestion of Bro. White induces us to publish the following ironical view of Protestant infallibility, which illustrates the same thought. It is from the dedication to Pope Clement XI., prefixed to Sir R. Steele's Account of the State of the Roman Catholic Religion throughout the World:—

IRONICAL VIEW OF PROTESTANT INFALLIBILITY.

Your holiness is not perhaps aware how near the churches of us Protestants have at length come to those privileges and perfections which you boast of as peculiar to your own: so near, that many of the most quick-sighted and sagacious persons have not been able to discover any other difference between us, as to the main principle of all doctrine, government, worship, and discipline, but this one, namely, that you cannot err in anything you determine, and we never do: that is, in other words, that you are infallible, and we always in the right.—We cannot but esteem the advantage to be exceedingly on our side in this case; because we have all the benefits of infallibility without the absurdity of pretending to it, and without the uneasy task of maintaining a point so shocking to the understanding of mankind. And you must pardon us if we cannot help thinking it to be as great and as glorious a privilege in us to be always in the right, without the pretence to infallibility, as it can be in you to be always in the wrong, with it.

Thus, the synod of Dort (for whose upturning decision public thanks to Almighty God are every three years offered up with the greatest solemnity by the magistrates in that country), the councils of the reformed in France, the assembly of the kirk of Scotland, and (if I may presume to name it) the convocation of England, have been all found to have the very same unquestionable authority which your church claims, solely upon the infallibility which resides in it; and the people to be under the very same strict obligation of obedience to their determina-

tions, which with you is the consequence only of an absolute infallibility. The reason, therefore, why we do not openly set up an infallibility is, because we can do without it. Authority results as well from power as from right, and a majority of votes is as strong a foundation for it as infallibility itself. Councils that may err, never do; and besides, being composed of men whose peculiar business it is to be in the right, it is very immodest for any private person to think them not so; because this is to set up a private corrupted understanding above a public uncorrupted judgment.

Thus it is in the north, as well as the south; abroad, as well as at home. All maintain the exercise of the same authority in themselves, which yet they know not how so much as to speak of without ridicule in others.

In England it stands thus: The Synod of Dort is of no weight; it determined many doctrines wrong. The assembly of Scotland hath nothing of a true authority; and is very much out in its scheme of doctrines, worship, and government. But the Church of England is vested with all authority, and justly challengeth all obedience.

If one crosses a river in the north, there it stands thus: The Church of England is not enough reformed; its doctrines, worship, and government, have too much of anti-christian Rome in them. But the kirk of Scotland hath a divine right from its only head, Jesus Christ, to meet and to enact what it shall seem fit, for the good of his church.

Thus, we left you for your enormous unjustifiable claim to an unerring spirit, and have found out a way, unknown to your holiness and your predecessors, of claiming all the rights that belong to infallibility, even whilst we disclaim and abjure the thing itself.

As for us of the Church of England, if we will believe many of its greatest advocates, we have bishops in a succession as certainly uninterrupted from the apostles, as your church could communicate it to us. And upon this bottom, which makes us a true church, we have a right to separate from you; but no persons living have a right to differ or separate from us. And they, again, who differ from us, value themselves upon something or other in which we are supposed defective, or upon being free from superfluities which we enjoy; and think it hard, that any will be still going further, and refine upon their scheme of worship and discipline.

Thus we have left you; but we have fixed ourselves in your seat, and make no scruple to resemble you in our defences of ourselves and censures of others whenever we think it proper.

We have all sufficiently felt the load of the two topics of *heresy* and *schism*. We have been persecuted, hanged, burned, massacred (as your holiness well knows) for *heresies* and *schisms*. But all this hath not made us sick of those two words. We can still throw them about us, and play them off upon others, as plentifully and as fiercely as they are dispersed to us from your quarter. It often puts me in mind (your holiness must allow me to be a little ludicrous, if you admit me to your conversation), it often, I say, puts me in mind of a play which I have seen amongst some merry people: a man strikes his next neighbor with all his force, and he, instead of returning it to the man who gave it, communicates it, with equal zeal and strength, to another; and this to another; and so it circulates, till it returns perhaps to him who set the sport agoing. Thus your holiness begins the attack. You call us heretics and schismatics, and burn and destroy us as such; though, God knows, there is no more right anywhere to use heretics or schismatics barbarously, than those who think and speak

as their superiors bid them. But so it is. You thunder out the sentence against us. We think it ill manners to give it you back again; but we throw it out upon the next brethren that come in our way; and they upon others; and so it goes round till some perhaps have sense and courage enough to throw it back upon those who first began the disturbance, by pretending to authority where there can be none.

We have not indeed now the power of burning heretics, as our forefathers of the Reformation had. The civil power hath taken away the act which continued that glorious privilege to them, upon the remonstrance of several persons that they could not sleep whilst that act was awake. But then, everything on this side death still remains untouched to us: we can molest, harass, imprison, and ruin any man who pretends to be wiser than his betters. And the more unspotted the man's character is, the more necessary we think it to take such crushing methods. Since the toleration hath been authorized in these nations, the legal zeal of men hath fallen the heavier upon heretics (for it must always, it seems, be exercised upon some sort of persons or other); and amongst these, chiefly upon such as differ from us in points in which, above all others, a difference of opinion is most allowable; such as are acknowledged to be very abstruse and unintelligible, and to have been in all ages thought of and judged of with the same difference and variety.

CHRIST THE LIGHT OF LIFE.

John 8:12—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

God is light, and Christ is "the image of the invisible God;" God of god, Light of light. . . . The visible light of the world is the sun, and Christ is the "Sun of Righteousness." One sun enlightens the whole world; so does one Christ, and there needs no more. . . . It is the happiness of those who follow Christ, that they "shall not walk in darkness." Follow Christ, and we shall follow him to heaven.—*M. Henry.*

Lord, be it mine, like thine elect, to choose The better part: I like them to use The means thy love hath given; Be holiness my aim on earth, That death be welcomed as a birth To life and bliss in heaven! —*Bishop Mant.*

Christ and the gospel are light, and there is no darkness at all in them; if you say that you "know Christ" and his gospel, and yet keep not "Christ's commandments," but dearly hug your private darling corruptions, "you are liars, and the truth is not in you;" you have no acquaintance with the God of light, and the Gospel of light.—*Cudworth.*

Christ "is the light that lighteth every man that cometh into the world." "In His light shall we see light." Light to see and eschew the ways of sin; light to see and walk in the paths of truth.—*Wagan.*

Let us be an example of godliness. Let us be a light to them that yet abide in darkness. Let not the name of God be evil spoken of through us. His name is holy. "We be unto the world," saith Christ, "because of offences; for it must needs be that offences come; but we be unto that man by whom the offence cometh." The light of God shines in the darkness of this world. It is the sweet incense and savor of God. Wheresoever the breath thereof is received it bringeth life.—*Bishop Jewel.*

Lord Jesus, thou Light of Truth and Sun of Righteousness, shed thy bright beams upon my heart, that I may know, and knowing, love thee. Help me, my strength, by whom I am sustained; shine upon me my light, by whom alone I see;

and quicken me, my life, by whom alone I live. For thou only art my help and my light, my life and my joy, my Lord and my God!—*St. Augustine.*

"I Don't Think So."

"Ah well—that is your opinion, but— I don't think so." Very likely; but what is the value of either my "opinion" or of your "don't think so?" Neither is worth one straw, except so far as it may conform to the truth. If my belief be not in accordance with truth, then I believe a lie, and the withholding of your belief will never change truth to falsehood. Yet to a great extent it seems to be taken for granted, practically at least, that whatever a man sincerely disbelieves is not truth so far as he is concerned, though it may be to those who firmly believe it. If closely scrutinized, something very much like this will appear to be the ground on which the mass of mankind hold and depend their cherished sentiment, political or religious. Few positions of mind can be more evidently and egregiously absurd than this, common, may general as it is.

The sun is shining—the ground is covered with snow—suppose a man most entirely and honestly disbelieves both these propositions—the sun still shines and the snow continues to whiten the earth, notwithstanding all his unbelief. Let all mankind agree with him in his unbelief. They may deceive themselves and each other—they may perhaps suffer the consequences of believing a lie; but the truths themselves remain independent and unaffected by their mistake. The earth has still continued to turn on its axis and to course its orbit, unchecked by all the honest "I don't think so's" of the ignorant, backed by the sanctions of infallible Rome, and the recantation of Galileo.

In a word, there is such a thing as truth, absolute truth, independent entirely of all the notions of all mankind. He whose opinion corresponds to the truth is so far right, although alone; and all who in that point may differ from him are wrong, though their name be Legion.

All this may seem too simple and self-evident to need a moment's time, or a single paragraph; yet were the mass of mankind to admit the simple ideas among their settled principles of action, we should seldom see evidence and reason, when arrayed against pre-conceived notions, coldly set aside by the dogmatical and self-sufficient "I don't think so." You don't think so? very well, suppose you "don't," what of that? The question which concerns us is, not what you or what any one may happen to think; but "what is the truth." What may be my opinion is of little consequence; but, whether that opinion be truth or error, may be a question of the deepest moment.

Reader, follow out these hints, examine their personal bearing, let them have a practical influence, and see if they do not facilitate thy progress in attaining the knowledge of THE TRUTH.—*Christian Chronicle.*

MISERIES OF THE JEWS.

An English clergyman, who recently travelled through Palestine, in speaking of the fulfilment of the judgment predicted by the prophets, as now manifest in the miseries of this people, relates the following facts, which he says he had on the highest authority:—

"The houses of Jerusalem belong to Turks. If a Jew wants a habitation, he must therefore have an oppressive hater for his landlord. The landlord has a right to demand a year's rent, to be paid on taking possession; but yet he may eject the tenant at a short notice. The Mohammedan law sanctions the claim of an ejected tenant for the repayment of an adequate portion of the rent; but he must prove his case before the Cadi. A Jew's testimony is not admissible. A Chris-

tian's is refused.—No Turk will bear witness on behalf of a Jew. So then, at any moment, a Jew may be turned into the street; and in addition to that calamity, must lose all the year's rent which he paid in advance. Moreover, if a Jew engage in any little trade, he hardly earns enough to sustain life. If he possess anything beyond this, he is an object towards which rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive all their sustenance, or nearly so, from contributions made by the richer Jews in various parts of Europe."

A TEST OF PIETY.

If our path be one of daily, weekly, monthly, yearly *progress*—if we are growing substantially *better* as we grow older—if we are more penitent and kind, more meek, humble, and obedient, more diligent, and self-denying, more anxious about *being* what we ought to be, and less anxious about *feeling* so, or *appearing* so; then we may have hope that our religion is somewhat substantial; that it can stand against scorn and contempt without, and also against impatience, fretfulness, and despondency within; that we are, to some faint degree at least—unworthy as we are, yet in some faint degree—"adorning the doctrine of God our Savior;" that the path we have entered on is the path of the just, and will be found to be "as the shining light, that shineth more and more unto the perfect day"—even that perfect, glorious, endless day, when to Christ's humble, lowly, penitent, and obedient servants the Lord shall reveal himself as their "everlasting light, and the days of their mourning shall be ended."—*Plain Sermon.*

OVERWHELMING ARGUMENT.

Dr. Lathrope, in one of his sermons, says:—

"If it were true that there is no God, what evidence can the atheist have, that he shall not exist and be miserable after death? How came he to existence at all? Whatever was the cause of his existence here, may be the cause of his existence hereafter. Or, if there is no cause, he may exist without a cause in another state as well as in this. And if his corrupt heart and abominable works make him so unhappy here, that he had rather be annihilated than run the hazard of a future existence, what hinders but he may be unhappy for ever? The man, then, is a fool, who wishes there was no God, hoping thus to be secure from future misery; for, admitting there is no God, still he may exist hereafter as well as here: if he does exist, his corruptions and vices may render him miserable eternally, as well as for the present."

MUSIC.

Martin Luther says: "Music is a beautiful and noble gift of God. I would not part with what little I know of it, for any consideration. I would fain give that beautiful and costly gift of God its due share of praise; but I find that its uses are so many and great, and it is so noble and exalted an art, that I do not know how I shall begin or end, nor can I think of any form or way to show how dear and how worthy of every man's praise it is. I am so overwhelmed with the rich fullness of the praise of the art that I am not able to exalt or to praise it enough; for who can say what could be said on this subject? If one would say or show all, still would he forget many things, and finally find it impossible to praise this noble art enough."

THE FUTURE.

"The impression is general that we are on the eve of great events. A cloud impends—perhaps of mingled evil and good. It is an expectation which is solemn and emboldening. It leads a man to say,

'Away with trifles, I must abandon all that is frivolous. Life is short. A great work is before me. I must gird myself. I must pray more. It must affect men in their relations as associated. We are on the level of great things, therefore let us be sober, let us be vigilant, let us be active, let us be at peace, let us live for Christ.'—Rev. Dr. Alexander.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MAY 15, 1847.

Church in Boston.

For several years past we have had such a continual influx of strangers among us, and our meetings having been so frequent, and of such a public character, we have been unable to adhere as closely to the discipline and order which the New Testament enjoins on the Church, as we could wish. Most of our brethren have seriously felt the evils arising from this state of things among us, and have endeavored to plant themselves fully on the Bible, and to carry out the practice of the primitive churches in all that relates to the economy of the house of God. At a recent meeting of the brethren and sisters in Boston, numbering about fifty, the following was agreed to. Since then, many others have subscribed their names.

"We, the undersigned, believers in the Speedy Personal Advent of our Lord Jesus Christ, being desirous to promote each other's welfare, by Christian union and co-operation, do hereby unite, and agree to take the Scriptures—the Word of God—as the Rule of our Faith, and the Guide of our Practice, in all that pertains to our salvation."

They also expressed their full approval of the principles adopted by the Albany Conference.

We are happy to say, that we are living in unity and peace, such as become those who look for the speedy return of their Lord.

There has been much gossip concerning us, by those who envy our prosperity. But we hope to live down such things in due time. If they can make people believe that we have abandoned the Advent faith, or departed from its first principles; or have not granted to others what we claim for ourselves—the right of private judgment—when our whole practice shows the reverse; and thus destroy the reputation of those who have maintained their integrity from the beginning, and borne the burden and heat of the day,—let it be so.

As some seem determined to misrepresent us, notwithstanding our frank avowals of sentiment on the character of a true church, "coming out," &c., we re-publish our late article on this subject, which, so far as we have heard, has given much satisfaction here and elsewhere.

"THE CHURCHES—COMING OUT."

"We have never had but one mind on the subject of a Gospel Church. A true Church of Christ is composed of believers in the Lord Jesus Christ, united in bonds of love, and walking in all the commandments of God, and having the divinely-appointed officers of Pastors and Deacons. We regard the Scriptures as the only rule of faith and practice. Where there is a sufficient number of believers in any town, or neighborhood, it is undoubtedly their duty to unite, for the proper observance of the ordinances of the house of God. Such churches did exist in the apostolic age, by the authority of God, and should continue until the coming of Christ, in the end of the world.

COMING OUT.—Much has been said on the subject of coming out of the churches, and on which a difference of opinion seems to exist; but we are perfectly satisfied that there is not much difference, after all. Our own views, perhaps, may not have been expressed with sufficient clearness to place them beyond misapprehension. While we have not entertained the view, that all the churches were Babylon, we have never failed to reprobate the course of those who reject the Advent doctrine, and those who are its consistent advocates. We do not hesitate to declare, as our deliberate conviction, that when any church, or any body of Christians, treat with contempt the Scriptural doctrine of the speedy advent of our Lord, and the evidences thereof, it is not only a privilege, but a duty, to come out of such a

church. We sin against God by giving our influence and support to such a body. And hence, we have ever justified those who have seceded from such considerations. For "how can two walk together except they be agreed?" And we say now to any in the churches, who are refused the privilege of speaking on this blessed hope, and on the time of its consummation—Come out—delay not!

"The spirit and manner in which this is to be done is all-important. In leaving those whom we regard as being in error and darkness, we should not fail to exhibit to them that spirit which should ever characterize those who have the truth. A harsh and denunciatory spirit is not only no proof that those who possess it have the truth, but it cannot be acceptable to God, or profitable to men. If we 'bite and devour,' we shall be consumed one of another.' In every case where this spirit has been indulged in, the most disastrous consequences have followed.

"Those who leave a church on account of its errors, or anti-Christian practices, should endeavor to be associated with a body—if one can be found—in order that their influence may not be lost, and where the order and ordinances of God's house may be duly observed. If we are isolated, and unable to obtain that association which would permit the free exercise of our consciences, then follow the example of the saints in primitive times. Rom. 16:3—5—Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." (See also Col. 3:15, and Philom. 2.) We are happy to know that there are many among us who thus honor God in their own households.

"There are two extremes into which we are liable to fall. One is, in coming out of Babylon, to go so far beyond Jerusalem, as to get into the borders of Ishmael, where every man's hand is against his brother.

The other is in forming creeds, and imposing them on the consciences of God's free children. Both of these extremes can be avoided. To come together without any unity of purpose, or concord of action, is not good. On the contrary, it is a duty we owe to ourselves as Christians, that we should be of one mind, having one common object—the edifying of the body, and the improvement of one another in holiness and love.

"The manner of doing this should be in accordance with the Scriptures; and each body of believers, being independent, must judge for itself as to their teachings, and arrange its own affairs.

"We strongly hope, that our brethren in every place may secure to themselves the full blessings of gospel liberty and order, and be followers of God as dear children, walk in love, even as Christ loved us, and gave himself for us. And grieve not the Holy Spirit of God, with whom ye are sealed until the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and evil speaking, be taken away from among you, with all malice. But be ye to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake hath forgiven you."

Prejudice.

Perhaps prejudice can be no more strongly exemplified than by the case of the white man and the African. Many have attempted to justify the prejudices of the white towards the colored race on the ground, that nature had endowed the latter with an inferior mental and physical organization. That nature has so dealt with that portion of her children, never has been shown; on the contrary, whenever the colored man has enjoyed the benefits of moral and intellectual culture, and been placed in a position where he could stand erect, and enjoy the dignities of human nature, he has never failed to exhibit the same powers of mind that are claimed to belong to his more fortunate brother—the white man. And those who are aware of the effect that certain treatment of the body will produce on the mind, discover nothing in the intellectual condition of the one, that would not as plainly be seen in the other, under similar circumstances. Indeed, it is an acceded fact, that the African manifests a quickness, or aptness—(some term it instinct)—call it what you will—that the other does not.

It is not our purpose to determine how near the two races may approximate each other in social blending, nor to define the point at which such approach shall stop; we merely wish to deprecate that distinction which degrades the one, and exalts the other over him.

Nothing can be more unjust than to employ that which Accident has placed in the hands

of the whites—(we speak of Power)—in the subjection and degradation of their colored fellow men, and then assign the possession of that power as a reason why the African should be stripped of his manhood, made a "hewer of wood and drawer of water," and his whole race proscribed, and held up as a tempting prize to those who have the turpitude to avail themselves of it.

We are satisfied that the repugnance felt by one towards the other, is an exotic shoot, fructified by education; not a homogeneous plant, embedded deep in the soil of nature, and bearing fruit in perfect keeping with the parent stock. There is nothing in our nature, before we have become indoctrinated into the conventional distinctions of human society, that leads us to regard the colored race with dislike.—This is evident from the fact, that it is very frequently the case at the South, that the children of slaveholders are entrusted to the care of female slaves, who nurse them, and in all respects treat them as their own; the children betraying not the least sign that they were conscious of any other paternity.—It is only when the child has become old enough to comprehend that he belongs to another race, that he learns that she who nursed him at her breast is a slave,—that God made her black, and him white.

We have been led to these remarks, by an occurrence in England, relating to Frederick Douglass, who recently arrived in this country from Liverpool. When in London, he applied to the agent of the steamer "Cambria," to ascertain if he could procure a passage in that vessel to America. He was not only assured that he could, but that he would be received on a perfect equality with the rest of the passengers, and receive the same courtesy and attention. Accordingly, he paid his passage-money, and received a receipt, together with the number of his berth, avowed to be properly secured to him. On his arrival in Liverpool to embark, he was politely informed by the agent there, that his berth had been given to another; and, moreover, that the agent in London had no authority to assure him of the privileges he claimed. And finally he was told, that in consequence of the prejudices of those who had engaged passage in the vessel, he could not be allowed to sail in her, unless he promised not to enter the saloon, &c. In other words, retain that humiliating position, wantonly imposed on his unfortunate race by their cruel oppressors.

It is lamentable to witness such frequent exhibitions of wickedness on the part of those who assume a natural superiority over their fellow men. They appear to be unaware, that while they thus trespass upon the rights of others, they give the most indubitable evidence, that they are destitute of those very qualities which they claim as giving them the preponderance in the scale of animal creation. To a thinking man, this fact must be evident. And how a man can entertain and foster this unjustifiable distinction, so far as it relates to social equality, and not suffer in his own estimation, is a problem that we cannot solve.

The claims of early education, settled by habit and custom, may be allowed their proper weight; and yet the conviction will remain, that the arguments put forth in justification of this great wrong, are fallacious, and unworthy of men, to say nothing of Christians.

We are not among those who feel very sanguine as to the reformation of social abuses, by the instrumentalities at present employed in society. Ever since the fall of man, Might has reigned supreme over Right. The Weak have everywhere to give place to the Strong. And this is called the March of Intellect!—But certain are we, that notwithstanding the effulgence of light which has shone upon the world, in these modern days, there has been no diminution of Wrong. The same spirit

which shed the first blood, is rampant now.—With the increase of intelligence, there is no considerate perception of the claims of others. With the attainment of those means by which we become aware of our own rights, and are enabled to acquire and retain them, there is associated no catholic regard for the great brotherhood of man. All is cold,—selfish,—devilish. And yet men fancy they see in the progress made in knowledge, the expansion of the heart—the gushing out of the sympathies of our nature for each other. The reverse is the case. Man, with all the increase of light, has but emerged from his chrysalis state of unadorned barbarism (if we may use such an expression), merely putting off one form of existence, and taking another—that of a refined despot, possessing increased facilities for preying upon his fellows—which he does not fail to improve. Whether the spirit of the age is seen in indifference at the miseries of others; or whether it is beheld in oppression; or whether the principle of taking care of self is witnessed, unaccompanied by any apparent effort to trample upon the rights of others; the same great principle of Wrong is conspicuous; because there is no endeavor to do positive good. Have mankind learned, that negative good is positive wrong? If we believe Christianity, we must admit the doctrine. How, then, can we claim, that righteousness is increasing, when men daily become more and more selfish? If they do not openly assail the rights of others, they limit their efforts for the good of mankind to their own little selves, and blindly fancy they are exonerated by God and man of all moral obliquity towards their fellow creatures. But the day of God will soon draw aside the veil of human depravity, when will be seen those who have given the cup of water in the name of a disciple, and they who, like the priest and Levite, passed by on the other side. None will then claim a superiority over his brother on account of the color of his skin. He who in this life received his good things, may then receive his bad things; and he who, when on this earth, was an out-cast, driven from his home, or loaded with chains, stripped of everything but his integrity, may hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The War.

We have to chronicle another bloody battle between the Mexican and American armies; the former commanded by Gen. Santa Anna, and the latter by Gen. Scott. This battle was fought on the 17th and 18th of April, at Cerro Gerdo, on the road between Vera Cruz and Jalapa. The fortifications of this place are spoken of as having been of the most formidable character; this was evidently the case, from the obstinacy of the defence made by the Mexicans. The loss of the Americans is said to be about 300, killed and wounded; that of the Mexicans about 400. The rout of the Mexican army was complete. About 3000 men were taken prisoners, together with five or six generals, (including the *quandem* prisoner of Col. May—La Vega—and ex-President Herrera,) and twenty or thirty colonels. Santa Anna himself narrowly escaped being taken; he only got off by detaching a mule from his travelling coach, and mounting him, leaving behind his private baggage, papers, plate, &c., together with the specie belonging to his army, amounting to \$70,000, which fell into the hands of the victors. The accounts state that it was the intention of Gen. Scott to advance at once on the city of Mexico, before Santa Anna could rally his scattered army, or raise new forces, for the defence of the capital.

This has another leaf been added to the chaplet which encircled the brow of the Ame-

rican soldier! Thus have more victims been offered on the bloody shrine of War! Thus again have the green fields, which God gave for the support and delight of his creatures, been crimsoned with blood; and the bones of the dead left to bleach in the sun, and to fertilize the earth. Amidst the loud peons that are sung from one end of the land to the other, how few there are who think of the sighs and groans of the wounded and dying! How few who stop, in the midst of the loud rejoicing, to bestow a thought on the deep anguish of the bereaved mother, or to sympathize with the sorrow-stricken widow! Of the many who exult in the onward and upward flight of the American eagle, how few, alas! that bend to catch the despairing cry of the orphan, as he reaches forth his arms to those who reap where his father watered with his blood!—When man met his brother in deadly conflict,—when “the horse and his rider” dashed furiously over the battle-field,—and the groans and shrieks rose above the roar of the cannon, and the shouts of the conquerors ascended on high,—who thought of the desolate hearth!—of the tears of the loved ones!—of the houseless,—the friendless! Who among that mad throng, that, with wild cry and frantic shouts, rushed upon the glittering bayonets of the foe-men, thought of that day, when all shall give account! Were there any, among those who dashed to the earth their fellow men, that thought of judgment! No; else had they not intruded their hands in blood, nor had the earth been stained by human gore. Ah! the judgment of the great day will award to the warrior his meed of praise. Then will the tears of suffering humanity be weighed in the balance with earthly pomp and grandeur.—Oh! who will then desire the victor's wreath! Who then will look back upon the past, and exult over battles won, or wealth acquired!—Who then will say, “Come not near me, for I am holier than thou!”

Soon will the day of reckoning come—when the “earth shall disclose her blood, and no more cover her slain;” when peace will be extended like a river, and righteousness encircle the earth like a girdle; when “nation shall not lift up sword against nation,” nor learn war any more; when the wolf and the lamb shall feed together; and when there shall be none to hurt or destroy in all the holy mountain of God.

Hypocrisy.

Of all the evils that afflict honest men, few are as detestable as hypocrisy. No matter how formidable an open foe may be; he may appear to be encased in a coat of mail as impenetrable as that of Achilles; and you would, it may be, assail him with some hope of success. But against the hypocrite there is no armor to shield the entire man. While he is aware that the head and breast are covered with armor that will repel his shafts, he knows that the heel, like that of the fabled Greek, is vulnerable. He is a foe in the camp. He knows the entire strength of the garrison—the weak points of the breast-work;—he well knows where the magazine is located, and well versed is he in the art of springing a mine.—He rarely fails of his prey.

There is no cause so sacred, that among its votaries will not be found the hypocrite. A man may bear with some degree of equanimity the taunts and sneers of the world; he may maintain his upright bearing; and walk along through life undaunted, though his name be cast out as evil from among men; he may suffer in his body, and die, and yet perish with a strong heart. But when his “own familiar friend”—he, it may be, that went with him into the house of God—lifts up his heel against him, like Caesar he exclaims, “You, too!” and for the first time falters.

Hypocrites do not belong to any one age, or

clime,—they are coetaneous (as well as co-essential) with the great Hypocrite—the devil. And that man, no matter how godly he may be, who expects to avoid the one, before Christ shall thrust into the abyss the other, has yet to learn a very important portion of the book of human life.

The friends of the Advent cause cannot felicitate themselves as being an exception to this general rule. Although, from the antipathy manifested towards the Advent doctrine by the world, and the apparent absence of every thing that would seem sufficiently valuable to attract a beast of prey,—there was some slight reason on which to predicate a hope, that it would escape. But, true to his instinct, the hypocrite, wherever the sons of God met, was sure to be among them; and more loud in his professions than all the rest.

There is no rule by which an expert hypocrite may be known, before he has run his career of infamy. We cannot prevent him from being numbered among Israel, though he is not of Israel. But, sooner or later we find, that he has attempted, or succeeded, in “stealing the hearts of Israel.”

During our brief connection with the Advent cause, it has been our painful experience to witness the appearance and departure of a large number of this wicked class; and we know, to our cost, how much toil and anxious solicitude are required to efface the blighting marks of their career.

It is a painful thought to imagine, that, while the religion of Jesus Christ is calculated to induce confidence, and blend together the hearts of men, distrust is liable to be engendered among those whose confidence has been so often abused. But we should avoid this state of mind. Although all that glitters is not gold, yet there is gold. We must put our trust in God, and take our chance, with Paul, of “perils among false brethren,” as well as from all other evils.”

Has the Church obeyed the Command of Christ?

Let the thousands in our own land, from which the means of grace are withheld, answer; let the savage tribes of our Western wilderness answer; let benighted, injured Africa, the hundreds of millions in heathen Asia, the vast numbers who follow after the false prophet, and who worship the beast, the islands of the sea, the two millions of unconverted seamen, answer; and, from the whole, will be heard the melancholy response, NO! the Church has not obeyed the high mandate of her great Head. She sits at ease, with the dying shrieks of millions ringing in her ears. In vain does the heathen world unroll before her the sad picture of its degradation; in vain does the missionary, as he toils alone amidst the wide wastes of paganism, call for more aid. Vain, as yet, the burning, heart-stirring appeals of those who, with broken-down health, have visited their native shores. She loves her gold, silver, merchandize, goodly apparel, and luxuries of life, more than the souls of men, and will not listen to her duty. I know that something has been done; but alas! how feeble our efforts, compared with the magnitude and urgency of the work! A few rays from our churches have streamed across the wide waters, upon darkness so dreary and immense, that like the flickering light of a taper in a gloomy cavern, they serve little else than to make the darkness more visible.—Chris. Intel.

We do not remember ever to have written anything so severe against the churches as the above. It is asked, “What’s in a name?” To our thinking, there is a great deal. An influential paper of the Dutch Reformed denomination may utter things without eliciting much animadversion, that would, were they spoken by us, bring down upon us a severe rebuke. But the above contains much truth, nevertheless. For those who believe in the conversion of the world, to permit the state of things to continue, as described above, is inconsistent in the extreme. We should suppose, that the apathy existing in the church on the subject of missions (though much is being done—yet trifling compared with that which might and should be done) would des-

troy what little faith there may be that such an era would arrive this side of the Second Advent. We do not say with the writer of the above, that the church loves “her gold, silver, merchandize, goodly apparel, luxuries of life, more than the souls of men, and will not listen to her duty;” but we do not think that she loves her neighbors as herself. We are not at all surprised at the indifference manifested by the Protestant church; but we are astonished that they should anticipate the conversion of the world, when they feel so slight a disposition to make sacrifices for its accomplishment.

A religious impostor, named Andros, who had induced a company of men and women to follow him from Germany to this country, under the belief that he was a prophet, was arrested a few days ago, together with two or three minor prophets, of his own creation, charged with robbing his deluded followers of about \$5000. It would seem that, from the myriads of examples the world has furnished, of religious impostors and enthusiasts, it were impossible to deceive any sensible person, in this enlightened age of the world, by such pretensions. But it has been seen, over and over again, that no matter how arrogant, or stupid, the pretensions of a hypocrite or a madman may set up, there will always be found those silly and weak enough to believe them.

These reflections, which are very true, are from the “Advent Herald,” the organ of Millerism in this quarter. The Editor excepts that doctrine, of course, from his sweeping rebuke of religious impostors; and yet we know of none to which his remarks will more appropriately apply.—Investigator.

We feel impelled to read the Editor of the “Investigator” a brief homily on the remark he has seen fit to append to the item copied from the “Advent Herald.” Had we penned a remark half as harsh and illiberal against Infidels, as the above is against Adventists, we should, to say the least, consider ourselves lamentably deficient in that courtesy which should ever characterize those who claim to be honest in the formation and retention of their views. Our “sweeping rebuke” was truly directed against religious impostors. It will be replied by the “Investigator,” that all religions are impostures. We honestly differ with it; and therefore we claim to be regarded as honest in that difference; and to be classed among those whose fruits declare them dishonest, is unjust.

Christians are invariably stigmatized by Infidels as bigots, fools, or knaves. If the truth of those principles held by unbelievers, and that of Christianity, were to be determined by the mental calibre of the adherents of the two systems, we would have no fears for the result. To so denominate men who have the greatest right to be considered honest, is a violation of the very principle which Infidels, above all others, claim with the greatest tenacity—the right to think,—speak, and act.

The intimation of the Editor of the “Investigator” is broad, from the fact of his using the word “Millerism” to designate a belief in the doctrine of the “Second Advent.” And by the connection, the idea is conveyed, that the faith of the Advent is an imposition,—and of course known to be such by those who profess to believe it, and who are considered to have originated it. If not so, why should we, as a class, be placed among those who are known to be impostors? The faith we cherish may or may not be groundless; that does not divest us of the claim we have to fair treatment. And we think our infidel friend would feel not a little inclined to battle rather lustily, were he to be placed in close consort with those who are known to be knaves. Nor do we think he exhibits a very amiable trait of character in his anti-Infidel (if Infidelity is synonymous with liberality) remark; or present a very forcible specimen of the manner in which we should be convinced of error. Think, and let think, friend.

Two weeks since, by the special request of T. G. CLAYTON, we gave notice of his new meeting at the Museum. We knew that all was not right with him, or the new movement. But we could not then speak out; so we gave the notice then “without comment.” We have been pained at his course, as it has tended to in-

jure the cause of God in general, as well as the Advent cause in particular in this city. We learn from his adherents, that they will support him no longer. And we feel bound to say, for the good of the cause, that we are constrained to withdraw the hand of fellowship from him, and no longer give him countenance as a minister of the gospel.

OUR LABORS.—Since our intimation of laboring extensively abroad this season, things unexpected have occurred which we fear will, in a measure, defeat our plans. The cause in this city is of great importance, and must be sustained. It has suffered much, and will require great care and labor to restore and build it up again. We hope to get assistance on which we can rely. We have suffered much in time past, from selfish men, but our prospects are now brightening. We desire an interest in the prayers of our brethren all abroad, that we may be sustained in this trying time.

EVANGELICAL ALLIANCE.—This body held its sittings during the past week in New York. As was anticipated, the question of Slavery was not a little annoying to its members. The conclusion of the matter was, the exhumation of the spirit of the old resolution—to fellowship all who—desire it. The fear of speaking out against the most abominable sin of our land is contemptible in the extreme.

In consequence of the absence of the Editor, to attend the Conference at New York, the conclusion of his remarks on Isa. 2d, and Micah 4th, is deferred until next week.

BRO. T. M. PREBLE having removed from Albany to East Ware, N. H., wishes all communications for him directed accordingly.

His two books entitled, “Two Hundred Stories for Children,” and “Voice of God,” can be obtained of him at the same place.

PROTESTANTISM IN EUROPE.—The Catholic “Herald” quotes the following statements of Dr. Baird, in regard to the state of the Protestant churches in Europe:—

“Of 1800 Protestant ministers in Denmark, probably not 200 now give any evidence of personal piety; and of 2500 in Sweden, still a less number. In Germany, there are perhaps from 15,000 to 20,000 Protestant ministers, of whom not over 1500—or less than ten in a hundred, can be esteemed truly evangelical. In Holland, and in Norway, the state of things is no better. In the University at Halle, there are 400 theological students. Of these, Prof. Tholuck says, perhaps 100 may be considered moral and sober; but not more than fifty give evidence of experimental piety. The remaining 300 sustain much the same character as the more gay and light-minded students in our colleges. They are to be the future pastors of the Protestant churches.—But, bad as is the present, fifty years ago the picture was vastly more disheartening. In all Germany, probably, there were not more than 200 evangelical ministers.”

He then indulges in the following exclamation:—

“Such are the sad consequences of forsaking the Church of God on the plea of corruption!”

Does he mean to say that the “Church of Rome” was forsaken on a false plea? Is this paragraph intended to assert or to insinuate that the so called Holy Catholic Church, was not most scandalously corrupt at the time when the “Reformers” forsook it? We know that the inflexible hierarchy and its organs, do not like to be questioned on certain points, therefore we forbear to ask for a reply, to the above questions.

But there are some Baptists who look upon the present condition of Protestant Europe as the sad consequence of not forsaking all the alleged corruptions of the Papacy.—Chris. Chron.

GERMAN EMIGRATION TO AMERICA.—Upward of 6000 German emigrants have, within the last fortnight, passed through Cologne, on their way to Bremen, Havre, and Antwerp, where they will take their departure for America. The greater part of them seemed to be rather well off. The town of Minden was lately so full of emigrants that it resembled the camp of a wandering tribe; the streets were literally crammed with baggage, and people waiting for the steamers. It is calculated that 120,000 Germans will emigrate this year. The desire to emigrate has extended to districts in Germany where it was never before felt, and among others, to the rich and fertile Saxony province of Prussia.

ARRIVAL OF THE JAMESTOWN AT CORK.

The United States ship-of-war Jamestown, under the command of Captain Forbes, laden with bread-stuffs and provisions for the relief of the distressed Irish, left Boston on the 28th ult., and, after a splendid voyage of 15 days, arrived at Cork on the 12th inst., on her mission of mercy.

The relief thus nobly sent may be regarded as one of the proudest events in American history; it speaks, trumpet-tongued, for the national benevolence, and is probably the noblest charity on record.

Correspondence.

"Theophilus" on the Resurrection.

(Continued.)

The next Scripture brought to prove that the righteous and wicked are raised at the same time, is Rev. 1: 7, and Matt. 26: 64. I give the passages, and also the entire exposition, that all may enjoy its benefit, and judge of its correctness.

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

"If we believe that the coming of Christ shall be as the lightning, shining from one end of heaven even unto the other—if we believe every eye shall see him as he comes—if they who pierced him shall see him—if Caiaphas looks upon him as he comes in his glory, nothing remains but to acknowledge that all the dead will be raised, to stand before him in that hour."

The above is a very short and convenient way of finding a conclusion of an argument, but I am disposed to give the first passage a little farther examination.

The point of inquiry is, Can the passage be fairly construed in consistency with the doctrine of two resurrections? I answer, There are three ways of explaining it: and I will give all, and leave the reader to select according to his pleasure.

1. If, as "Theophilus" believes, the dead are in a conscious state of existence; then we might affirm that they, in that state, would "see him," and "wail because of him."

2. "Every eye," may refer to those that shall be on the earth when he comes. "And they also that pierced him," may refer to the nation "that pierced him."

Is this a fanciful exposition? "Theophilus" himself explains the passage on the same principle. He says, "If they who pierced him shall see him—if Caiaphas looks upon him," &c. Now, how does he convict Caiaphas and other Jews of piercing him? There was but one man that "pierced him," and he a Roman soldier. See John 19: 34.—Can he convict them in any other way than by their approving of his death? And have not every generation of the Jews, from that day to this, rejected Christ as an impostor, declared him worthy of death, approved of his crucifixion, and thereby "pierced him," in the same sense in which Caiaphas and his contemporaries did?

3. Again, it is certain that the dead will not see him in the resurrection state before he arrives in the vicinity of the earth: for Paul, in his first epistle to the Thessalonians, teaches us that Christ will first appear, then the righteous dead will be raised, then the righteous living changed, and both caught up together to meet him in the clouds. If there is but "one general resurrection," the passage cannot mean that they shall see him before he arrives in the clouds;—but after he arrives, and during the transpiring of the judgment scenes. If, now, we have Scripture showing the length of time occupied in those solemn scenes, we can know the length of time during which "every eye" must "see him, and they also which pierced him."

Rev. 20: 4-6 teaches that a thousand years are occupied. Therefore during that time, if "every eye shall see him, and they also which pierced him," this Scripture will be literally fulfilled.

"Theophilus," after having referred to the doctrine of "two literal resurrections," next stated what he regarded would be a legitimate conclusion, "if the principles already stated were true," and also spoke of some passages which, he said, referred to the resurrection of the just only. He says, "They are as easily reconciled with the idea of one general resurrection, including different characters, as with that of two, and on the same principles."

It is cheerfully admitted that there are some passages which "are as easily reconciled with the idea of one general resurrection, as with that of two;" but these passages cannot therefore be relied on to prove either position.—Other Scriptures must be referred to to decide the point, and these must be explained accordingly.

But now we must prepare for an attack upon the great bulwark of our faith on this point—that memorable Scripture recorded as Rev. 20: 4-6. Having skirmished around the country, and finally approached the fortress, we shall expect, of course, the discharge of his heaviest artillery. As the destruction of our antagonist is no part of our object, but only to try the strength of our fort, we clear

the way, let him enter it, take his position, and play upon it at pleasure. If it falls, let it fall. He says:—

"But I must notice, before I leave this subject, the phrase, 'first resurrection,' as mentioned in Rev. 20: 5. I have neither time nor space to examine this passage critically, and pass it by with one or two simple remarks.—There are specific classes of dead referred to in this immediate connection. Those who have part in the 'first resurrection,' slain by the beast, and mentioned in Rev. 13: 7, 8, and 'the rest of the dead,' who were slain by him who sat upon the 'white horse,' whose name is 'Faithful and True,' in Rev. 19: 21. One of these classes is said to live at the opening of the 'thousand years,' and the other at its close. Now if these are literal resurrections of the dead, those passages which I have quoted are all figurative. If these are literal resurrections of the dead, it is perfectly inexplicable to my mind, how the apostle should have mentioned the coming of Christ 'seated on his throne,' and the literal resurrection of all the dead, and their judgment, all in connection, at the close of the chapter. From the language used in the 13th, 14th, and 15th verses, it is certain that the resurrection of both the righteous and wicked is mentioned—for 'the book of life' was opened, and every man was judged according to his works, while the chapter closes with the declaration, that 'Whoever was not found written in the book of life, was cast into the lake of fire,' implying with certainty, that there were some whose names were written in 'the Lamb's book of life.' I leave those who interpret this chapter literally, to meet it at God's tribunal; and for myself, I wish humbly to trust in God, without building my faith on metaphors, figures, or mysterious and emblematical prophecy: for I doubt not that every article of the Christian faith is expressed in literal language in the Scriptures."

Judge of our surprise, on our return, to find our fort unentered, and almost unassailed.—We find written on the outer wall, "I have neither time nor space to examine this, and pass it by with one or two simple" salutes.—As the object of this war of words, on his part, can never be accomplished while this fort stands, it is strange indeed to us that it was not most "critically" examined, and assailed with all the forces "Theophilus" could command. Or, to strip it of our war-like figure, which is in bad taste, why was not this, one of the main passages on which we rely, examined thoroughly, critically, and carefully? Did not the cause demand it? Is the excuse rendered sufficient?—"Neither time nor space."

Not time! "Theophilus" believes there will be at least one thousand years before the Savior will come. There is time enough then; and he is on the first side of "three score years and ten," and in the enjoyment of ordinary health. Why not think there was time that he would enjoy, sufficient to examine one more passage of Scripture? Nor space!—Space in what? In paper to write on! There is an abundance of paper within three minutes' walk of his residence. Was there space wanting in the "Register"? This article occupied less than one column, and there was space enough for three articles subsequent to this.—Where was the "time or space" wanting?—Where was the "time or space" found for those three articles that followed this! Could the professed object of the articles be better subserved, than by showing the fallacy of our views on this passage? Or by showing what his remarks imply, that the "first resurrection" is a "figurative expression?" There is certainly "time and space," or room for explanation, here: and without which we shall claim the right to the conclusions that an impossibility of explaining the passage in any other way than that it teaches two resurrections, with an intervention of a thousand years, was the reason why there was "neither time nor space to examine this passage critically."

In what is said concerning this passage, "Theophilus" admits that "there are specific classes of dead referred to in its immediate connexion," to wit, "Those who have part in the first resurrection," and "the rest of the dead" who "lived not again until the thousand years were finished." He admits our position to be, that the one class live at the commencement, and the other at the close, of the thousand years, and then presents two objections to considering them literal resurrections.

The first is, if they are, then all the passages he has quoted are figurative.

This by no means follows. We have shown that they can be explained in perfect consistency with the doctrine of two resurrections.

If they can be so explained, this positive passage requires us so to understand them.

His next objection is, that "if they are literal resurrections, it is perfectly inexplicable to his mind how the apostle should have mentioned the coming of Christ, 'seated on his throne,' and the literal resurrection of all the dead, and their judgment, at the close of the chapter."

I will relieve "Theophilus'" mind of a part of its perplexity, by saying, The apostle does not speak of the coming of Christ in the last part of the chapter." He speaks of the throne, of Christ's sitting on it, of the dead's standing before God, of the books being opened, of the dead being judged out of those things written in the books, and of the final destruction of the wicked. The fact that these scenes are thus clustered together, after having spoken of them before, is in accordance with the usual mode of speaking on the subject, especially in the apocalypse. One or two instances will suffice. In the 19th chap. the judgment scenes are described, until we have the final destiny of "the beast and the false prophet." In the 20th chap. it seems to be the first point to show the condition of the devil during the millennium, and the final disposition made of him. Another object is, to show the condition of the righteous at the same time that Satan is bound. Hence it is stated that they were raised, and after the thousand years of their happy reign with Christ, the Revelator alludes to the general scenes that are to transpire, and shows the final disposition of the devil.

Having shown this, and thus disposed of the three great powers that have oppressed and led captive the human family, viz., the beast, the false prophet, and the devil, he then proceeds to give another view, to show the final disposition of those who were led captive by them. This description he commences with the 11th verse, and closes with the chapter. Here he shows the final, awful doom of the wicked.

In the above is abundant reason for mentioning so many of the solemn scenes of the judgment in the close of the chapter.

But there are important objections to considering "the first resurrection" figurative.

"Theophilus," in a somewhat public conversation with the writer, asserted that it was figurative, and that it meant a reviving among Christians in the last days, that same spirit of religion which the martyrs had. To this it was objected, that the figure was greater than the reality, and that this was contrary to the custom of the Bible in the use of figures.—The Bible uniformly uses the lesser as a type, or figure, of the greater. A beast may represent a kingdom—a grain of mustard seed the kingdom of heaven; but never the reverse.

This objection was then unanswered, and yet remains in full force.

The language of the text favors a literal construction. The word that is rendered *first*, is *protos*, and is from the word *pro*, which signifies "before," "in preference to." Then we have the word *protos*, which is rendered *first*, "in rank, dignity, worth, merit, or eminence." "Anastasis"—raised up out from among the dead. Putting the two together, and including their true meaning in their definition, and we have the idea of being "raised up out from among the dead" "first, on account of rank, dignity, worth, merit, or eminence."

The rank of the saints is, they are equal unto the angels; their *dignity*, sons of God; their *worth*, the value of the blood of Christ that purchased them; their *merit*, the righteousness of faith in Christ; their *eminence*, the throne of Christ.

How beautifully, then, does the strict meaning of the original language which the Holy Ghost used, harmonize with the general and grand doctrines of the Bible. And we expect "to meet it at God's tribunal" with joy, that we have interpreted so much of this chapter literally, rather than discourage its study by calling it "metaphors, figures, or mysterious and emblematical prophecy." PHILOS.

The Harvest.

Having been requested to give some thoughts on Jer. 8: 20 and Matt. 13: 39, I will say a few words. And first, there is no direct proof, to my mind, that the passage in Jeremiah was not to be fulfilled before the Savior comes. The opposite, however, may be inferred from the language there used, when compared with other texts of the same import. The parable in Matt. 13th, as explained by the Savior, is plain. It shows that this world was to have a growing and ripening process, from the commencement to the end of man's probation. The Lord, in the beginning, sowed good seed

in his field,—the world, or the earth. The enemy introduced the bad seed. Both have been in the same field, or world, and are to continue until the final separation. In the end of this world, the Son of man will send forth his angels, and gather out of his kingdom (his territory) all things that offend, and them which do iniquity. "Then shall the righteous shine forth as the sun in the kingdom of their Father." But the righteous are not to enter into the kingdom until the Son of man shall come, and, by his angels, make the final separation between the good seed and the tares. For proof of this, see Matt. 25: 31-34.—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The harvest, therefore, in Matt. 13th, must be the same as in Rev. 14: 14-19: "And I looked, and behold, a white cloud; and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God."

After the Son of man shall have come, and gathered the good seed—represented by "the harvest of the earth," the tares—represented by the "clusters of the vine"—may, and probably will, say, "The harvest is past, and the summer is ended, and we are not saved." For further illustration of this subject, see Joel 3: 9-16. May we all be found ripe for the kingdom, in that day, which is near, and hasteth greatly. J. S. WHITE.

LETTER FROM BRO. S. V. NASON.

Dear Bro. Himes:—I should be glad to have the following deaths noticed in the "Herald." Out of eleven children that the Lord has given me, only three survive. Most of those that have gone died when they were young. I will, therefore, only mention the death of my three oldest sons. The first of these died Dec. 28th, 1843, aged 20 years and 8 months. He professed faith in the Savior at the age of 11 years, and his life gave testimony to the truth of his profession. He died in the triumph of faith, and with a strong expectation of a speedy resurrection.

The next was my oldest son, aged 25 years, who died Dec. 23, 1845. He had a wife and two children. His first child died in January, 1844; his wife in June, 1845; and his second child in May, 1846. Both he and his wife died happy in the Lord.

My third son died April 23, 1847, aged 21 years and six months. He never professed any hope in the Savior until he was on his death-bed; he was then enabled to shout aloud for joy.

We are now left with one son, aged 19, and two daughters. We feel that the hand of the Lord hath touched us; and now it is the tenth week since I have been confined to the house; and it is doubtful if I ever recover. But, dear brethren, let me say, I feel that God is doing me no harm. I hope soon to meet those of whom mention has been made in the new earth.

Many in this section scorn the idea of the coming of the Lord; but what they scorn is meat for me. I fear that many who have eaten and drunk in His name, will fail to enter in with him to the marriage-supper. I feel to ask your prayers for myself and the surviving part of my family. I often think it will be a miracle of grace if we, as a family, all arrive at heaven.

Newport (Me.), April 26th, 1847.

BRO. ISRAEL RACE writes from Hillsburgh (Nova Scotia), March 15th, 1847:—

Dear Bro. Himes:—It may be that some of the readers of the "Herald" feel interested in our welfare, and would be glad to hear from the brethren here. I would say, that we are looking for the Lord's speedy return, and are united in the bonds of peace, having fellowship, I trust, one with another, and with the Lord Jesus Christ. We number about fifty, and meet alternately at Granville, Clements, and Bear River, in what we call a monthly conference. The Lord has abun-

dantly blessed these meetings. We have no other test of fellowship than faith in the Lord Jesus Christ; and if that is the right kind, it will produce obedience to his command.

The subjects discussed in the "Herald," such as the destruction of the wicked, unconscious state of the dead, return of the Jews, probation after the Advent, &c., have been matters of private conversation with us, but not much in public; and our united belief, that the mystery of God will soon be finished, prevents any unfriendly feeling from arising among us. The Lord has enabled us to keep up our stated meetings (with few exceptions) in the different sections,—two on the Lord's day, and one or more during the week. The Lord's Supper is usually attended to every Lord's day, and has been a great blessing to us. And I hope that the commemoration of the death of the blessed Savior is not neglected by any who are looking for his speedy return. We read in Acts 2:42—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" and the result was, that great fear came on all, &c. I hope that we all may have a love of the truth, before we find, to our everlasting cost, that he that hath the love of the world, the love of the Father is not in him.

If Bro. T. Atkinson is in the land of the living, we should like to hear from him—how he is, and whether he still loves the blessed hope. We are looking for Bro. Lenfest, and hope that he, with his companion, will come the first opportunity. May the blessed Lord aid us by his Spirit to do his will, and finally give us an abundant entrance into his everlasting kingdom.

Bro. WILLIAM GILMAN writes from Melbourne (C. W.), April 20th, 1847:—

Dear Bro. Himes:—It may be pleasing to you to know, that the "Herald" is read here with increasing interest. I think I may safely say, that all the working part of the Advent believers in this part of the country are well satisfied with the principles on which the "Herald" is conducted. There are some, however, that love a great deal in word, but they are not long satisfied with anything. I have ever found it to be the case, that when a brother or sister falls out with the "Herald," they soon find an excuse for neglecting the sick and poor of their neighborhood. I believe there are enough that will endure sound doctrine, and who will support the gospel system of saving the souls of men. I hope the dear brethren that have been in the habit of writing for the "Herald," will continue to employ their pens for the instruction and edification of the people of God. I have thought one single communication that has appeared in the "Herald," has been worth the whole price of a year's subscription.

A visit from yourself, or some other of God's servants, of a sound mind, would be very acceptable. We are rejoicing in the hope of soon seeing our dear Bro. Hutchinson once more.

Bro. I. E. JONES writes from New York city April 27th, 1847:—

Dear Bro. Himes:—The course which you have taken with the "Herald," gives great satisfaction to the brethren here. If all the papers which have borne the sublime and precious name of the Advent upon them, had taken the same bold and uncompromising, but kind and candid course which the "Herald" has, how different would have been the prospects of the cause! While many who predicted your downfall (and some of them pledged themselves to effect it), are numbered with the things that were—some having assumed nearly every name and office of Jesus Christ, others worshipping Ann Lee, or joining with the wicked Jews in crucifying the Lord afresh—you are still "holding fast the beginning of your confidence;" and, through evil and good report, still sending forth swift-winged messengers of truth and mercy to every part of the land. May God be praised. It is better to trust in the Lord than to put confidence in man. As long as you remain true to the cause, God and his people will be true to you.

Bro. JOSEPH L. CLAPP writes from Homer (N. Y.), April 17th, 1847:—

Dear Bro. Himes:—Those of us in this place that are readers of the "Herald" approve of the course that you have taken, and hope that you will be sustained in advocating the true hope of Israel, and that you will not be turned aside from the great and glorious doctrines of the Advent faith, by those who seem to attach a superlative importance to the state of the wicked after death. I believe the time will soon come, that if I am a disciple of the Lord Jesus Christ, I shall behold the glory of the blessed One, and be a partaker of his joys. Therefore I feel no concern about the state or situation of the wicked; I leave them in the hands of that God whose councils they rejected whilst living, feeling assured, that God will fulfil all his threatenings.

Some of us have been called to pass through some slight trials, which, no doubt, would have been greater had we been more faithful. We feel that many of our Advent brethren are far ahead of us; but we are striving to follow after, hoping soon to receive a crown, which the Lord the Righteous Judge will give to all those that

love his appearing. We bid you God speed in proclaiming the acceptable year of the Lord, and the day of vengeance of our God.

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Clarke's "Gospel Chart."—This Chart is not designed so much to exhibit anything new, as to present old, and to us, familiar truths, in a new dress. Its size is about 26 inches by 36. It is done on stone; and contains a series of diagrams, beginning with "Paradise Lost," followed by the familiar images of Daniel's visions—the image and the beasts—exhibited on a new arrangement, and closing with "Paradise Restored." This series of diagrams is explained by the appropriate portions of Scripture. Above this series, is another, consisting of 28 figures of the prophets and apostles, connected with portions of their testimony, bearing on the grand idea of the restitution; and also diagrams of the Crucifixion and Ascension. These are spanned by an arch bearing a suitable text, and expressing the period between the fall and restitution—"six thousand years." Price, 37 1-2 cts.

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It is embellished with diagrams of the visions of Daniel and John; five figures of the patriarchs, prophets, and apostles; of the Crucifixion and Second Advent; of the primitive and restored earth; and of some of the events and signs spoken of in Matt. 24th. We can recommend both of these Charts as great helps to the study and illustration of prophetic truth. Price, 37 1-2 cts.

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Foreign News.

The Austrian Government is establishing agricultural schools in all parts of the empire.

A fossil cherry-tree was discovered lately in a bed of sandstone, in the Isle of Wight, 200 feet below the level of the earth.

By the death of Mr. Planta, a saving of £1500 a-year has been effected in the Pension List.

On Easter Monday the British Museum was visited by no fewer than 36,136 persons.

The Builder estimates the cost of the alterations in the Italian Opera House at upwards of £40,000.

Preparations are being made to distil from sugar in one of the Dublin Distilleries.

A brig now loading at Preston, for New York, is the first vessel cleared from that port for America.

Another present of illustrated books has been forwarded to the Queen of England, by a publisher of New York.

Letters from Alexandria announce that, on the 23d ult., upwards of forty vessels, laden with corn, left that port, mostly for England.

A decree has just been issued in the City of Cöburg, which orders that the future sittings of the Municipal Council are to be public.

Prof. Schonbein, the inventor of gun cotton, has discovered a new composition, which is said to produce the same effects as the inhalation of ether vapor.

The import duty imposed upon rice by the States of the Zollverein, has been abolished, in consideration of the present high price of provisions.

The suttee has been abolished in the Nizam's dominions; being the second instance of this progressive improvement in a native Indian state.

The mortality amongst lambs, in Herefordshire, during the present season, has been of serious consequence, one farmer losing as many as 100, and another 90.

The Indian Government has resolved, at the request of the Council of Education of Bengal, to found a university at Calcutta, on the model of the University of London.

The application of coal tar, which has in some places been used as a remedy for the potato blight, is said to have frequently destroyed the vegetative power of the seed.

A squadron has left Toulon under the command of Prince de Joinville. The movement is supposed to refer to Eastern, not Spanish affairs.

An officer in the Indian army is said to have partly succeeded in granulating gun cotton, so as to produce a species of white gunpowder.

The Dutch authorities in India are said to be preparing a fresh expedition against the natives of the island of Bali, who lately made their submission, but have since renewed hostilities.

Several piratical boats have lately been seen in the neighborhood of Smyrna; and on the 11th ult. a Greek vessel was boarded by them, and plundered of 63,000 piastres in money.

In Germany, and particularly in Silesia, the crops bear an appearance so promising, that the markets of the country already begin to feel the effects by a sensible reduction in prices.

Some tea which has lately been grown in the Indian district of Kunsoor, is said to be fully equal in quality to the finest Chinese teas; and its cultivation is expected to prove profitable.

The Pacha of Damascus lately issued a proclamation, enjoining the women of the city to be more strictly veiled when they went abroad, and declaring that he would cut off the noses of all who disobeyed his orders.

The Emperor of Russia has recalled one hundred and fifty students from the University of Königsberg in Prussia, and has interdicted all his subjects for the future from receiving their education in foreign universities.

The French Government, in imitation of that of England, has forbidden French citizens from accepting letters of marque, which Mexico had distributed with profusion in English, French, and Spanish harbors.

Miss Caroline Herschell, sister, and for a long time assistant to the illustrious astronomer, celebrated her 97th birthday at Hanover, on the 16th ult. She still, sometimes, passes a whole night in her observatory.

The Augsburg "Gazette" states that a chemist of Vienna has produced bread from oil-cake—the refuse of the Colza seed, after extracting the oil—which is both agreeable and nutritive, and costs only a half-penny per pound.

The Turkish ambassador, Cheikh Effendi, lately visited Sinigaglia, his Holiness's native town, on his way to Vienna. He was received with great distinction by the Pope's family, who gave him a grand dinner.

The Saxon Government has determined that corn, flour, and pulse, from foreign countries, passing in transit on the Elbe to Saxony, shall be admitted, till the end of September, free from duty.

A curious sign of the times is noticed at the last

drawing-room, in the fact that the Turkish ambassador was accompanied by his lady. The Princess Callimaki was attired in Parisian costume; the Prince in the dress of his country.

Major Beniowski was on the 9th ult., tried and found guilty of assaulting Mr. Urquhart, (the latter having called him a Russian spy,) at a meeting lately held at the Freemason's Tavern, on the subject of Cracow.

The condition of the manufacturers in Vienna is deplorable. Most of the cotton spinners work at a loss, and have been obliged to diminish the number of their hands. The unemployed spinners are now about 1500 in number. They have neither bread nor work.

The steamer "Grana Uile" was burnt on Tuesday evening last, on her passage between Liverpool and Drogheda. Many of the passengers were taken off by a smack, but two boatsful of people, twenty or thirty in number, were drowned. The captain also lost his life. It is not known how the fire originated.

Certain London merchants have entered into the following arrangement with several farmers in Dorsetshire, viz., the merchant furnishes the seed, and the farmer the ground, manure, labor, &c.; the crop, if any, to be equally divided between both, when ripened.

The King of Denmark has issued an ordinance, declaring that, during the excessive dearth of the first necessities of life, and in deference to the wishes of the States, the territories of which are washed by the Elbe, articles of grain, roots, potatoes, flour, meal, and other alimentary products of the mill, ascending the Elbe, whatever may be the destination, shall be free of the customs' duties to which such articles have been subject in passing before Lanenburg, until the end of September.

CANADA SETTLERS.—The steamer from the United States has brought advices from Canada to the directors of the Canada Company, of considerable remittances from the settlers in Upper Canada, chiefly Irish, made to their relations in Ireland, with a view, it is understood, to enable them to join them.

IRELAND.—The people still suffer. What famine has spared, disease is preying upon with a destructive and unrelenting hand. Fever rages in the country districts of Cork. Capt. Drury, R.N., Government officer at Kinsale, has fallen a victim to the disease, and at Dunmanway two men were found dying of disease who had crawled into a dyke, whence the guardians, as they returned from the workhouse, had them removed to the hospital. At Innishannon the lady of the doctor had died of fever; and the Cork "Constitution," remarking that fever was "filling the graveyards" of the county, illustrates the truth of its statement by adding, that one gentleman in Kilmore lost "seven tenants in one day."

In the City of Cork, on the 6th ultimo, three children of one family died within an hour of each other, and the only remaining members, father and mother, are in the same disease, and considered hopeless. In a parish in the county of Roscommon, Roskeel, the priest, in a letter to a weekly paper (the "Register"), states that a twofold in his cure, on which seventy families resided a brief time since, is now entirely desolate, and not a house remains. The people had either dropped under disease and famine, or had fled through fright. The reverend gentleman complains also that a system of proselytizing his flock had been put into operation, and forty-one of them who, on Sunday last, had attended at the service of the Established Church, were, he says, rewarded with a suit of clothes each on the succeeding day. The master of the workhouse at Parsons-town had fallen a victim to fever, and the clerk of the union lay sick of the disease. In Castlebar, the Rev. Mr. Mannus, a Roman Catholic clergyman, had died of fever caught in the gaol while attending on the prisoners. At Belturbet, in Cavan, several "respectable inhabitants" have fallen victims to fever and dysentery.

The system of plunder has again commenced in the country, which, we regret to find, is of a very heartless character. In Westmeath the house of one man was broken into, and robbed by a large armed party, and five cwt. of oatmeal, together with some articles of clothing and linen yarn, were taken away; while, in another instance, in the same county, one cwt. of oatmeal was forcibly taken out of a poor man's house, and a sum of 24s., which he had gathered to purchase seed oats for his land. In Youghal, county Cork, an organized attack was made upon the bakers' shops, but little mischief was done; yet it is a further proof of the frightful progress of disorganization. Another fact we may mention, which we find stated in a Cork paper. A man in that city committed three deliberate crimes in one week, in order to get himself maintained at the public expense. Twice he escaped from disincarceration of the parties aggrieved to prosecute; but he said "He was determined not to starve." There are several cases of death by starvation recorded in the journals; in one of these cases, at Maryborough, the jury agreed to the following special resolution, which they appended to the verdict: "That vast numbers have lost their lives from destitution, more or less prolonged, and many others because they

could not procure food suited to their state of health." Of 2800 paupers in the North Dublin Workhouse, 1400 are not natives of, or have had any claims for residence upon the union; the relief committee have decided upon making the rate under the new act uniform, a resolution strenuously opposed by those having property in the rural divisions of the union.

The police inspectors have got instructions to report on the quantity of arms held by the peasantry in Ireland, and on the characters of those who generally possess them. This would seem to point towards renewed legislation against their indiscriminate possession.

The papers still teem with murders and attempts to murder. We take the following as one of the most recent:—A few nights ago, two murders were perpetrated at Kiltankin, in this county, within eleven miles of Caher, at the Mitchelstown side. The facts are these:—A man, named Michael Brien, went to Clogheen to sell oats, and having disposed of them, he returned home in the evening. Two acquaintances of his, named William and Lawrence Call, came to his house, and after remaining some time they departed. Brien and one of his daughters went to bed, and another daughter, about ten years of age, remained sitting at the fire. In some time after the Calls entered the house, and took their seats by the fire. The daughter who had gone to bed, meanwhile fell asleep, but was soon aroused by the crackling of fire. She immediately got up, and found her sister burned to death; she then called her father, but he made no reply, and being almost suffocated with the smoke, she left the house. In a short time it was ascertained that the father was also dead. The money for the oats was taken off. An inquest was held on Monday, the 12th ultimo, before William Ryan, Esq., coroner. Dr. Bagwell, after examining the bodies, stated that he found two severe fractures on Brien's head. A verdict in accordance with the facts was returned, and both the Calls have been committed.

STATE OF THE COUNTRY.—Generally, in most of the counties, the tillage of the land has been well attended to; but there are vast tracts totally neglected. Many landlords have supplied seed on loan; but in parts of Mayo, Roscommon, Sligo, Tipperary, and other counties, cultivation is still very backward. There appears to be much less of actual famine, although extreme destitution still prevails in various districts, but generally throughout the country pestilence is at work, and in the workhouses typhus fever exists to an alarming extent. The "Kilkenny Journal" says, "There are about 700 paupers in the hospital of the workhouse, 600 of whom are in fever. Seventy-seven fever patients were admitted from the last board day to this."

BUSINESS NOTES.

D. Wright—You have paid to 331. a card has been sent.
S. Foster—We left the bundle.
E. Nye—We sent you a bundle last Saturday.
T. S. Pomeroy, 32—We have sent the tracts, and credited you to end of v. 13.
A. Sherwin—Yes.
T. Smith—We sent your bundle last Saturday, by express, to Bangor, Me.
L. Wiswell—We sent your bundle May 8th, Avery's Gore.
G. P. King—We do not know where to find the individual alluded to. The whole establishment has been numbered among the things that were for some months. We have, therefore, as you desired, applied the \$2 to your account on the Herald.
N. P. Hathaway—We cannot find on our books any trace of the \$3 you say you sent by M. Phelps.
M. Clark—The dollar shall be applied as you direct.
C. Gleason—The letter was received, containing the \$6, which pays in full. The paper was discontinued some time since.
A. W. Mulliken's paper has been sent regularly from this office. We send the missing No.
T. E. Morrill—Your letter, containing \$2, was received, and credited to another person. The mistake has been rectified.
W. F. F. \$2—D. H. R. we presume receives his paper regularly. He is paid to end of v. 13. We have none of the Dispersionalis Charis at present, suitable to be sent by mail. We will send as soon as we get them, together with the other works you mention.

DELINQUENTS.

Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.
Previous delinquencies: \$409 24
CHARLES SMITH, of Rouse's Point, N. Y., returns his paper, owing 2 50
GEORGE DAY, of North Adams, Mass., discontinues his paper, owing 3 72
JOHN BLANDON, of Bernadotte, Ill., writes that he does not any longer want the two papers sent to him. He owes the modest sum of 14 80
Total delinquencies since June 1st, 1846. 421 02

ENGLISH MISSION.

Received since our last—G. Hogarth, 2 00
A. Ashnet, 1 75
Amount of receipts above expenditures 314 68
Cash sent to R. Hutchinson, 239 68
Bro. M. M. Winfield is requested to visit Windham, Me., without delay, to attend to business of special importance.

CONFERENCES.

Conference at Boston begins on Tuesday, May 25th, on Anniversary week.
Providence permitting, a Second Advent Conference will be held in Pittsfield, N. H., to commence the first Friday in June, and continue over the Sabbath. Bro. Flimes, Burnham, and Churchill, are expected to be in attendance. Meeting to be held at the new chapel.

If the Lord will, Bro. Edwin Burnham will attend a Conference with the brethren in Cambridge, Vt., commencing June 11th, at 10 A. M., and hold over the Sabbath. We hope many of our friends in this vicinity as can, will avail themselves of this means of grace.

Geo. W. Burnham.

If God permit, a Conference will be held in Mount Holly, Vt., on the third Friday in June, commencing at 10 o'clock A. M., and continuing over the Sabbath.

Edwin Burnham.

If the Lord will, a Conference will be held at Addison, Vt., commencing on Friday, June 4th, at 10 o'clock A. M., and continuing over the Sabbath. Bro. Edwin Burnham is expected to attend. We shall expect a general attendance of our scattered brethren through this part, at this meeting.

If time lasts, there will be a Conference in Greenville, N. H., June 5th and 6th; and one in Cranville, N. H., July 2d and 4th.

APPOINTMENTS.

The Lord willing, I will attend meetings at the following places: at the New City, Lawrence, May 25d; at Boston, the 25th; at Westborough, evening of the 28th; at Worcester, the 30th; at Holden, June 2d, 4th, 6th, 8th, 10th, 12th, 14th, 16th, 18th, 20th, 22nd, 24th, 26th, 28th, 30th, at Southbridge, the 3d, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st, at Three Rivers, the 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st, at Whittemann, Vt., the 12th and 13th; at Low Hampton, N. Y., the 19th and 20th; and at Champlain, N. Y., from the 25th to the 27th.

NOTICES.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill.

This is a work on an entirely new plan, with an Analytical arrangement, and Synthesical Key. Its design is to obviate the waste of time in searching obscure names, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of this adaptation to the wants of school, numerous testimonials have been received. We select only the following.

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says:

"Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as one of the best. Geography, with which she is acquainted." "I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps."

Price, 62 1-2 cents, or \$5 per dozen. Sent equal 1.

"BLISS'S OUTLINE MAPS," Boston: Published by John P. Jewett & Co., 23 Cornhill.

These are a series of eight large Maps, corresponding with those in the "Analysis of Geography," which is to them a Key—for Schools, Academies, &c., by the Author of the "Analysis." Price, \$9 a set.

The superiority of these over other Outline Maps consists in their superior beauty, accuracy, cheapness, neatness, and harmony of arrangement. A set of them will be an ornament to any school-room.

Price, 62 1-2 cents, or \$5 per dozen. Sent equal 1.

"ELM-STREET COTTAGE SCHOOL," (New Bedford, Mass.)—The summer term of twelve weeks will commence on Wednesday, June 8th.

Tuition, for the day school, English branches, the Latin and French languages, &c., \$8 00

For special instruction, by an experienced and able teacher, in Painting, Drawing, or elegant and fashionable Needle-work, \$2 00 extra

For ditto exclusively, \$4 00

Music on Piano, (24 lessons,) \$2 00

Board, in the family of the Principal, including washing, &c., per week, \$2 40

An early application is desirable.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Mauvaise's French Course" at her residence, corner of Lime-street, a few doors from Dr. Shepard's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. H.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

AGENTS.

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Receipts for the Week ending May 11.

—We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

D. Hogarth, 386; G. Hogarth, v. 13—each 25 cts.
J. Thomas, v. 10; J. Hayes, v. 13—each 50 cts.
J. Nutter, v. 13; J. Crosby, v. 13; Schlager, v. 13; J. Nutter, v. 13; D. Chatterton, v. 13; L. Martin, v. 13; J. Bennett, 329; J. W. Griffin, 327; J. A. Brown, 338; E. S. Lewis, 313; R. Post, 329; Mrs. L. Mowry, v. 9; A. Hemenway, v. 13; R. Coghill, 260; A. Burtt, 339; J. I. Whitman, v. 12; Lloyd, v. 13; Miss E. Treadwell, v. 12; M. Clark, v. 12; Hannah Smith, v. 13; Sarah H. Knight, 320; E. Rambo, v. 13; A. Hotchkiss, 333; M. W. Barker, 327; W. L. Hall, 327; 271 (\$14 due); Geo. P. King, on account; A. Tucker, v. 12—each \$2.—E. L. Clark, on account; A. Tucker, v. 12—each \$2.—G. G. King, v. 15—\$4.—N. P. Hathaway, 286; A. Ladd, 307—each \$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 16.

BOSTON, SATURDAY, MAY 22, 1847.

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(Original.)

Distress of Nations.

BY MRS. A. C. JUDSON.

What sounds are these salute the ear?
The cries of deep distress we hear,
Of human beings frail:
From Africa's coast, from Britain's shore,
Far louder than the ocean's roar,
Is borne the piteous wail.

They perish *THUS*, for lack of bread,
The land around is strewn with dead,
And there the dying lie;
Bereft of aid, with look agnost,
All sorrowful the living ask,
"Who of us next will die?"

The pestilence is raging *THUS*,
In yonder clime—and sad despair
Is fixed on every heart;
Its ravages are swift indeed,
Each day, each hour with certain speed
Many from life depart.

But louder, deeper, deadlier still
The discord of your battle, shrill
Its sounds break on the ear;
The clash of steel—the cannon's roar—
The deafening shouts of victory, pour
Their din unalloyed here.

Ah! for earth! What deep distress,
What direful scenes of wretchedness
On every side appear:
And even pleasures found below
Are tainted from the fount of woe,
Ah, *TAKE* IS SORROW HERE.

Yet he who has the *MASSIVE* HOPE
Amid it all, with joy looks up,
He sees a brighter day;
These very notes are signs most clear
The Lord from heaven will soon appear,
And hold unbounded sway.

"A little while," the clouds will flee,
The fearful curse from earth will be
Removed, and Jesus reign:
Shouts will ascend instead of sighs,
And joyous songs of praise arise,
To "Him who once was slain."

Letter to Rev. Charles Beecher.

(Concluded.)

Let us, then, look at a second class of opposers to creeds. With many of this class I am acquainted, and many more exist in all parts of the world. They are evangelical and sound in their doctrinal belief. They are firm believers in the inspiration of the whole Bible. They oppose creeds from a love of revealed truth, in its native purity and simplicity, and without human admixtures; and from an assurance that the Bible is fully inspired to teach it, and teaches it more purely and more perfectly than any other book. They would not have anything allowed for a moment to eclipse its glory, or to withdraw the mind from the full experience of its illuminating and sanctifying power.

In this class was the illustrious Spener, founder of the school of Biblical Theology in Germany, through whom God produced a great revival of evangelical and experimental religion. To show the state of the Protestant Church in Germany in his time, we take the following from an Introduction to Knapp's "Lectures on

Christian Theology," by Leonard Woods, Jr., D.D.:

"The school of Biblical Theology was established by Spener, at Halle, in 1694, for the avowed purpose of having theology taught in a different manner from that common in the German universities. Spener states that it was usual for persons to spend five or six years at the universities, without hearing, or caring to hear, a single book, chapter, or verse of the Bible explained. In the few cases where expository lectures were commenced by such teachers as Olearius and Carpov, they were soon abandoned. The Bible was, perhaps, less used before the time of Spener in Protestant universities, than it had been, under penalty of excommunication, by pious Catholics before the Reformation. In place of the Scriptures, the different symbols established by the Protestant Church were taught and studied. The minutest distinctions established by them were contended for with the greatest zeal, and the least deviation from them was pronounced heresy, as decidedly as if they had been given by inspiration of God; and was punished, accordingly, with the greatest severity."

To correct this state of things, Spener published, in 1675, his *Pia Desideria*; "in which he urged the necessity of amending the prevailing mode of instruction and preaching. It was his great object to direct attention from the symbols, and direct it to the Scriptures. He wished every student to derive his system for himself directly from the Bible."

That his protest against the improper use of the creeds of the day was not uncalled for, is plain from the results of that use. These are stated at large by Prof. Stuart, in the first volume of the "Spirit of the Pilgrims," in a review of the "Evangelical Church Journal," an organ of the evangelical party in Germany, in their efforts to recover the Protestant Church from the great Infidel apostasy. Prof. Stuart, in endeavoring to unfold the causes of that apostasy, refers to the very state of things against which Spener protested; and, beginning at Baumgarten, traces the progress from this dead orthodoxy of creeds through Semler, Eichhorn, Eckerman, Herder, Gabler, Bertholdt, Ammon, Paulus, Staudlin, Justi, and others, down to the extreme Infidel results of the present day. In view of the whole history, he says:

"The few able and undaunted adherents in Germany to the real doctrines of the Reformation, have been, step by step, retreating from all the old ground of metaphysical school theology, and coming for these twenty years gradually, and at last fully, upon the simple ground that THE SCRIPTURES ARE THE SUFFICIENT AND THE ONLY RULE OF FAITH AND PRACTICE."

"In the mean time, the system of their opponents has greatly changed. At first, much regard for the Scriptures was professed by them; and the Bible was set in opposition to all the human systems then in vogue in the church. But when the

old systems were given up by the defenders of true evangelical principles, because of their repulsive form and their defective interpretation, and the Scripture was solely appealed to in support of these principles, and that on acknowledged maxims of interpretation, then the ground of opponents began to be shifted, as one might easily suppose."

Step by step they abandoned all belief in the inspiration of the Scriptures, and took the ground of infidelity. How exactly like this has been the course of events among us!

The solution of this instructive history is simple. The union of church and state in Germany led to the legal establishment of Protestant creeds, and to the appointment and support of the Protestant clergy by the state. This led to the introduction of unregenerate men into the ministry, and also caused the erroneous and pernicious mode of theological education practised in the universities. This filled the professorial chairs and the pulpits with unregenerate men. This led to a dislike of the humbling and alarming truths of the evangelical systems; and this, by a gradual descent, ended in infidelity.

Now, all who are in this second class of opposers of creeds are not actuated by fear of conviction of sin; for they have been fully and deeply convinced of their sins by the Holy Ghost. They do not doubt or deny the eternal sanctions of God's law; for they fully believe them, and see and feel their justice. They do not deny the Trinity, the proper and supreme divinity of Christ, his incarnation and atonement, the personality and divinity of the Holy Spirit, and the necessity of a supernatural regeneration by his divine power through the truth: but they think that these truths are better and more fully taught in the Bible than anywhere else, and taught in such manner and proportion, as to sanctify the heart, whilst they illuminate the mind.

In this class I place you. Your sermons belong to none else but to one of this class. Your great end is to urge all to engage in the devotional study of the Bible, as the inspired Word of God. You declare:

"That the Bible, as God wrote it,—every man his own interpreter, responsible only to God,—is our rule, our only teacher; and that therein, for all truth to be inculcated, all error to be extirpated, all discipline to be enforced, all holiness to be attained, we, as a people and a pastor, do deem ourselves PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

And this is but a true and faithful expansion of the fundamental idea of your text, that "all Scripture is given by inspiration of God." How happens it, then, that men who unhesitatingly deny that large portions of those very Scriptures, of which you thus speak, are given by inspiration of God, are yet so active in circulating your sermons?

The leading reason, as I have said, seems to be this: You make your charges

against the whole Protestant Church, for its abuse of creeds, so indiscriminately, as to include all denominations in one and the same sweeping sentence of condemnation, though some stand on very different grounds from others. And our marvellously enlightened and candid friends of the "Christian World" seem to rejoice in so good an opportunity to smite their orthodox Congregational neighbors through you.

Let us then consider, what, according to you, is involved in the guilt of apostasy. "It is the substitution of any other creed than the Bible, to regulate the belief, experience, and practice of the whole Christian world." "But what is the substitution of any other creed? Not the publishing in book-form of a system of doctrines which any man, or body of men, suppose to be contained in the Bible. It is right to compare, to harmonize, to systematize; it is right to publish, to defend, to propagate." "Nor is it the mere publication, defence, and propagation of a book, by any man, or body of men, as containing the system of doctrines taught in the Bible;" though you deem it unwise so to do.

What, then, is it? "It is, after having presumed to publish such a book, and to say, 'this is THE system of doctrines contained in the Word of God,' to go further; and to require the acceptance of that book by every candidate for licensure or ordination, as a test of his qualification." It is this which you affirm to be one step in apostasy; and this you charge on all Protestant Churches. But is this done by the orthodox Congregationalists of New England? I answer; No, by no means. True it is, that the Presbyterian Church in these United States does it; and as you received your theological education and licensure under her care, and not in New England, I do not wonder at your error. Others, even in New England, have made the same mistake; for we have our platform, and confessions of faith; and you might naturally think that we use them as does the Presbyterian Church. But we do not. We use them only in the manner approved by you. I was licensed in Connecticut, and have been once ordained and once installed in Massachusetts. Yet I never was required to receive or subscribe any book, or creed, or confession of faith of the Congregational body. I have aided in licensing, ordaining, and installing many; and never knew it done. The Bible is, in theory and practice, our only authoritative creed.

Either, then, the New England Congregationalists are no part of the Protestant Church, or else you are mistaken in declaring the Universal Protestant Church to be in a state of apostasy. A large and important portion is free from the charge. Of course you err when you say: "There is not one of these great evangelical denominations from which he, i. e., the candidate, can get license, unless he will subscribe the creed of that denomination." Of course you err when, on this ground,

you say, "that liberty of opinion in our Theological Seminaries is a mere form;" and when you say, that "it has come to pass that the ministry themselves dare not study their Bibles;" and also when you say, "that the ministry of the evangelical Protestant denominations are not only formed all the way up, under a tremendous pressure of merely human fear, and that they live, and move, and breathe in a state of things radically corrupt, and appealing, at every hour, to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy."

In all this, I doubt not, you are sincere; and let me assure you, that, so far as Congregational New England is concerned, it is altogether imaginary. We pledge our ministers to no book or creed but the Bible. There is real and all-sufficient liberty of opinion among the students of all our Theological Seminaries. And our ministers dare to study their Bibles fully and thoroughly, and are not tempted to bow the knee to the power of apostasy. I have no doubt that you will rejoice to have your error thus corrected, and to know that there is yet a land on earth, where, even on your own principles, apostasy has not invaded a leading portion of the Church of God.

I have said that I do not wonder at your error on this point. I cannot say so much for those who have the oversight of the "Christian World." We do not suppose that they would knowingly endorse and circulate statements so manifestly erroneous. But surely their knowledge of the moral geography of the "Christian World," in New England, is even less accurate than their knowledge of the physical geography of the West, and with far less excuse. Ought they not to know what is before their eyes? Can they have forgotten that in the famous controversy between Prof. Norton and the "Christain Disciple," on one side, and the "Christian Spectator" on the other, in the year 1824, this very point was at issue, and came to a decision?

Listen to the following passage from the "Christian Spectator," in reply to a charge in the "Christain Disciple," that the orthodox New England Congregationalists are obliged to receive the Westminster Confession of Faith and Catechisms, and the Saybrook Platform, as the public standards of their faith:—

"It is true that these formularies are regarded by Calvinists in this country as containing a doctrinal system, which, whatever imperfections and errors may belong to it, is in its general features in accordance with the Scriptures. But we ask for the *proof* that there is any such *public profession* of the creed contained in these formularies, any such recognition of them as *standards of faith* by Calvinistic ministers and churches as the Reviewer asserts; any which shows that the ministers and churches actually adopt as their *faith* every article of these formularies in its precise form of statement. We say that such is not the fact, and that it is notorious that it is not. There is no such subscription to these formularies by Calvinistic ministers or churches, no such use made of them, no such recognition of their authority in matters of faith in any form whatever, as will warrant the representation of the Reviewer. Decisive to the contrary, are the freedom of religious discussion, and the diversity of religious opinion among the Calvinists, in regard to several points treated of in these formularies." Vol. vi. p. 372.

If, too, the explorers of the "Christian World" had been thorough in their researches, they might have found that not very rare volume, called "Congregational Order," published by the General Association of Connecticut, in 1843; and

containing the Cambridge Platform and the Saybrook Confession and Platform, and in it they might have read the following statement as to the authority of the creeds and other portions of the work:—

"It is a book undertaken at the appointment, and crowned with the favorable acceptance, of the General Association of Connecticut. It proceeds from no legislative or judicial power. The General Association cannot prescribe to the churches, or to the ministry, either opinions to be maintained, or rules to be obeyed.—Each church, each consociation of churches, each association of pastors, acts for itself in its own sphere, and will continue to do so hereafter." Page 5.

These statements are enough to repel the blow aimed at us by the "Christian World," through your sermons. So far as this end is concerned, I might stop here.

But though I fully sympathize with you in your desire to exalt the Bible as the sufficient and only rule of faith and practice, yet you have said some things which seem to me not adapted to secure this end; but which tend to show that the Bible is so imperfect, that it cannot thoroughly furnish the man of God to every good work. Though I agree with you, that creeds may be, and have been, so abused as to result in apostasy, still I think more highly of their importance, usefulness, and necessity, than you seem to do. I regard all intelligent and efficient organic Christian action as impossible without them. And the abuse of these instruments should never lead us to undervalue their legitimate use.

I shall therefore make some remarks upon the proper use and the indispensable necessity of creeds; and then look at the various uses which are in fact made of them by the Protestant world, and inquire how far these uses are deserving of censure as leading to apostasy from the word of God.

In doing this, I shall take the word of God as my standard: and if I succeed in showing that to make and to use creeds, in a right way of course, are very important "good works," then it will follow that the man of God is as thoroughly furnished by the Bible for these, as for any other good works. In this manner, by a fraternal and Christian comparison of views, I trust we shall both be guided into all truth.

I am your affectionate brother,
EDWARD BEECHER.

The Cholera in Asia—Famine in Europe—War in America.

The Almighty's judgments are abroad in the Earth. His three terrible executioners, War, Pestilence, and Famine are raging; who shall abate their fury? The cholera is making fearful strides in Asia; sweeping almost the entire population of cities into their great charnel house; seizing with instinctive tread the high roads and the great thoroughfares of the eastern world; tramping, treading, *sweeping onward*; we can almost hear this PESTILENTIAL SIROCCO, as it hurries on its terrific career. Men wither before it and are blasted, as stubble in a hurricane of flame. Will it overleap the barriers of oceans; will it pity Europe in her starting misery, and pass her by: will it take a tour of decimation and expurgation over the Western Continent, then wheel back again to the fastnesses of its native home? These are questions that do not disturb for a moment the equanimity of 20 millions, all absorbed in the inquiry, what is a barrel of flour worth, or a bushel of corn, a pound of cotton, or a barrel of pork!

Pass into Europe, and there you see gaunt famine stalking through the land. Men, women, and children, are perishing for want of bread! when the swine and

the horse have enough and to spare.—THE PITIFUL MOAN THAT COMES OVER THE BROAD ATLANTIC IS, BREAD! Green Erin in wan despair, she, who has been so celebrated in poetry and song: as the birth-place and the home of genius, cries, "GIVE ME THREE GRAINS OF CORN."—Europe, the old granary of the world, the great farm of the nations, has already said to 50,000 mortals: *Get out of the world! Get into your graves!* Your mother Earth out of whose dust you sprang, cannot provide you sustenance. Be resumed to your original dust. There is not room nor sustenance for you.

England says, in reply to the wailings and imploring cries of down-trodden, oppressed Ireland, whom she has been grinding in the dust with the iron heel of oppression for six centuries, *My horses must be fed. I must have the productions of as much earth as will nourish 10,500,000 men to feed my 1,300,000 horses.* Forty-five thousand seven hundred and sixty-nine acres of land I devote to the cultivation of hops; 1,000,000 acres for barley; 60,000,000 bushels of bread-stuffs the distillers claim, beside large quantities of oats, rye, carrots, and potatoes. The vampires who are batten upon the life-blood of Ireland in the bosom of Ireland;—the distillers, who are converting God's bountiful productions what the famine has spared, into aliments of poison; cry out *Down!* You shall not eat. We need the grain which fatten your carcasses to sweat out the liquid fire. Get into your graves! poor frightful brood of humanity! There are too many of you. *Get into your graves!*

Oh! what a spectacle is this, to see a nation hale, healthy, and strong, with all the inherent elements of national greatness, its energies repressed, a captive slave, perishing for want of bread, when at this moment, there are in this cornucopia of the earth, 3,000,000 surplus bushels of wheat; 3,500,000 barrels of flour; 17,000,000 surplus bushels of Indian corn and meal, with potatoes, other vegetables and meats in luxuriant proportion, and when the income of an English Duke who has recently died, was amply sufficient to feed 1,500,000 starving men each day on corn and potatoes, at American prices, and that of Queen Victoria 600,000 more! * O England! what dost thou think of this, proud mistress of 150,000,000, on whose dominions the sun never sets, revelling in all thy regal pride and splendor, what dost thou think of this? Dost thou not see the hand writing on the wall? Thou hast ruled the nations long with a rod of iron; thou shalt not do it much longer. Thou old gladiator of Europe, hoary headed in crime; Justice, though she creeps with lame foot, shall sooner or later overtake the transgressor.

Let us leave the Old World, the battlefield of nations; let us come to the land of the stars and the stripes, the boasted land of the free, where the Great Experiment is being tried. Asia is dependant on us for the Word of salvation, the bread of everlasting life. She stretches out her hands beseechingly, and cries, *HELP, or we shall perish!* We dread the terrible fires and scorching wrath of a sin avenging God *away in the future!*—that long, shoreless, fathomless, Eternity! more than the scathings of a blighting Pestilence; a raging Epidemic, which blasts only the body, but cannot touch with its corrupting hand the never dying soul! *SAVE US OR WE PERISH FOR EVER.* Europe cries out, BREAD! BREAD! Feed us out of your granaries. Let your land be the asylum for the wretched and the outcast; let the fires of liberty burn purer and brighter on your Western altars, till

* The income of the Duke of Northumberland, who recently died, was \$15,000 per day. That of Queen Victoria is \$6000.

we out of the ashes of feudal despotism can re-kindle ours.

While the Cholera is raging in Asia, and the Famine is consuming Europe, we are not content to live unvisited by these scourges of the Almighty; we are not content to be borne on the full tide of national prosperity, with the blessings of civil and religious freedom universally diffused; but we must enter on a career of rapacity, enslaved by the lust of dominion, and maddened by the insane thirst for conquest; seized and possessed by the phrenzied demon of slavery; we must rush heedlessly on to erase from the map of nations a sister nation's boundaries, and to set ourselves on the high road to ruin; to commence doing the suicidal act of quenching in the Western Hemisphere the only vestal fire of liberty that glimmers on the earth. Let all this be done. Let the incarnate demon get the mastery over us; LET THE STAR OF LIBERTY SET; and the hand on the clock of ages shall move backward a half revolution.

Twenty million Anglo-Saxons are now combining all their physical and mental energies to crush ten million Mexicans. Already they have invaded their territories; already they have butchered from five to ten thousand of her citizens; torn with anguish the hearts of thousands of widows, and orphans, and sisters, and mothers, and sent at least 1000 innocent females and children into eternity. Now they carry by storm the strongest citadel, and the tower of defence; already they are on the march to revel in their capital, the ancestral halls of Montezuma; soon the neck of the conquered shall be under the iron heel of their conquerors.

What is all this for? By what spirit are we possessed? Are we not content to remain a spectacle to the world and to ourselves? What is there in the condition of Mexico to excite the envy or the rapacity of Americans?

Now we care not what may have been the deficiencies and wrong doings of Mexico; as Christians, as followers of Christ, we insist that there is but one rule of action for nations, as well as for individuals: to forgive in their magnanimity their enemies' crimes. God will judge us as individuals, and not as masses in the day of account. As individual members of this great confederacy, in common with the Mexicans, we must answer in the Day of Judgment for all the iniquities of this war. We cannot escape it; the responsibility is there; it cannot be cast off. There is no utility in butchering men, in mangling their bodies; in hurrying them prematurely into the presence of a sin-avenging God; in rending the hearts of mothers, and sisters, and brothers, and wives, and children, in entailing on future generations all the vices and feculent corruptions of a war.—There is no morality in it, there can be no Christianity in it. We have not yet been purged of the corruptions that were entailed upon us by the last war. When shall we be rid of the evils that will follow a war started by the lust of dominion, of territorial aggrandizement, of Slavery extension? Where are the followers of the Prince of Peace, the conservative power in this government; they who can wield its energies if they choose; why do they not cry out against this war, and all wars? Such times, and such periods, alone afford a rare privilege to become heroic, to do a sublime deed, to contend for the right and humanity in opposition to the sentiments of the mass. Some have done it, their reward shall come; but they who act in obedience to the impulse of duty need no reward, nor desire to receive any, save that "peace above all earthly dignities, a still and quiet conscience."

Truly, the Almighty's judgments are abroad; when Pestilence is sweeping, and

Famine is withering, and War in its desolations is mingling on the face of the earth. STAY THE SITUATIONS OF THY PLAGUE, O GOD! WISELY REMOVED FROM THEE REMOVE THY AFFLICTIONS FROM IRELAND; STAY THE RAVAGES OF WAR, AND VISIT US NOT AS A NATION IN THY DESERVED WRATH. CONVINCE US THAT RIGHTEOUSNESS ALONE EXALTETH A NATION; AND THAT SIN IS A REPROACH TO ANY PEOPLE.—*Chris. Jour.*

THE PEN OF IRON.

When Bishop Latimer was on his trial, he at first answered carelessly. But presently he had the pen going behind the tapestry, which was taking down his words. There was careful what he said. There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. "The sin of Judah is written with a pen of iron, and the point of a diamond." It graves deep its records on the imperishable tablets of eternity—a record of every thought, word, and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant. The widow's son, who saw it, became a painter, and years after succeeded in painting a picture of that scene where the oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the painting hung up about him, so that he would always see the portrait of himself, with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture-gallery there is; and if eternity the sinner will dwell in it; for every feature and lineament of the soul in every feeling and act of wickedness is portrayed imperishably, and will be exhibited to the gaze of the universe forever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sun-light of eternity, which is transferring to plates more enduring than brass the exact portrait of the soul in every successive act, with all its attendant circumstances.

Interesting to the antiquarian is the moment when he drags out from the sands of Egypt some obelisk, on which the "Pen of Iron and the Point of a Diamond" have graven the portraits, the attitudes, the dresses, and the pursuits of men, who lived and died 3000 years ago. But none can utter the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, O transgressor, you must meet the record of your sin in eternity.

EXTRAVAGANT LANGUAGE.

There is an untasteful practice which is a crying sin among young ladies—I mean the use of exaggerated, extravagant forms of speech—saying splendid for pretty, magnificent for handsome, horrid for very, horrible for unpleasant, immense for large, thousands, or myriads, for any number more than two. Were I to sit down, for one day, the conversation of some young ladies of my acquaintance, and to interpret it literally, it would imply that, within the compass of twelve or fourteen hours, they had met with more marvellous adventures and hair-

breadth 'scapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, than would suffice for half a dozen common lives. This habit is attended with many inconveniences. It deprives you of the intelligible use of strong expression, when you need them. If you use them all the time, nobody understands, or believes you when you use them in earnest. You are in the same predicament with the boy who cried "Wolf!" so often when there was no wolf, that nobody would go to his relief when the wolf came. This habit has also a very bad moral bearing. Our words have a reflex influence upon our characters. Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning, often leads one to distort facts, to mis-report conversations, and to magnify statements in matters in which the literal truth is important to be told. You can never trust the testimony of one who, in common conversation, is indifferent to the import, and regardless of the power of words. I am acquainted with persons whose representations of facts always need translation and correction, and who have utterly lost their reputation for veracity, solely through this habit of overstrained and extravagant speech. They do not mean to lie; but they have a dialect of their own, in which words bear an entirely different sense from that given them in the daily intercourse of discreet and sober people.—*Address of A. P. Peabody.*

LIGHT OF THE WORLD, AND SALT OF THE EARTH.

The Church is "the light of the world"—"the salt of the earth." But see how "darkness covers the earth, and gross darkness the people." Spiritual error reigns over a great proportion of the world; its throne is based on cruelty; its diadem is wrought by the mysterious hands of iniquity; and its sceptre is a rod of iron. The Church is, to some extent, responsible for the continuance of this state of things. It is her duty to light her torch at her own altar-fires, and hold it blazing over her head; while, with a haste excited by the urgency of the case, she rushes into the "gloom profound," and drags to "light the hidden things of darkness." She must kindle her fires on every hill-top, and in every valley, until every spot on this dark world shall be illuminated by the "light of life."

"The light of the world!" Yes; the world has long been like the crowded, and famishing, and shipwrecked crew, on the great vessel, driven by the winds, and tossed up and down in unknown seas! They have looked long for the light, for protracted has been the voyage, "and neither sun nor stars for many days have appeared." One after another is swept off by the savage surge, or through famine becomes faint, and sinks into the ocean depths. The Church is the great light-house, standing on the hill which commands the entrance to the harbor. Her light must shine to direct these wretched mariners to the port. Let her keep her "lamp trimmed and burning," "holding forth the word of life."

"The salt of the earth." The world is in a corrupting and corrupted state. The prevalence of sin in all places is hastening a fearful crisis, and its rapid tendency is to putrefaction. Unless some conservative influence be thrown upon it, the whole will soon be one mass of rottenness. This responsibility is on the Church, and if the world is left to perish in its own corruption, the Church must answer for it to the great Proprietor!—*Chris. Ade.*

RASH JUDGMENT.

Keep thy eye turned inwardly upon thyself, and beware of judging the actions

of others. In judging others, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself, he is always wisely and usefully employed.

We generally judge of persons and things as they either oppose or gratify our private views and inclinations; and, blinded by self-love, are easily led from the judgment of truth. If God alone was the pure object of all our intentions and desires, we should not be troubled when the truth of things happens to be repugnant to our own sentiments: but now, we are continually drawn aside from truth and peace, by some partial inclination lurking within, or some apparent good or evil rising without.

Many, indeed, secretly seek themselves in everything they do, and perceive it not. These, while the course of things perfectly co-incides with the sentiments and wishes of their own hearts, seem to possess all the blessings of peace; but when their wishes are disappointed, and their sentiments opposed, they are immediately disturbed, and become wretched.

From the diversity of inclinations and opinions tenaciously adhered to, arise dissensions among friends and countrymen, nay, even among the professors of a religion, and holy life.

It is difficult to extirpate that which custom has deeply rooted; and no man is willing to be carried further than his own inclinations and opinions lead him. If, however, thou adherest more to thy own reason and thy own will, than to the meek obedience of Jesus Christ, as the principle of all virtue within thee; thou wilt but slowly, if ever, receive the illuminations of the Holy Spirit; for God expects an entire and absolute subjection of our will to his; and that the flames of Divine love should infinitely transcend the sublimest heights of human reason.

GOD KNOWETH WHAT IS BEST FOR US.

Prone as our earthly spirits are to cleave to the dust, what should we be if all our early hopes were realized? Wise and kind is that system of discipline under which we are all placed; and when at the close of life we come to look back upon our mental history, we shall never be inclined to say of this affliction or that mortification, "it might have been spared." We shall then see that our prayers for spirituality of mind were answered by the removal of those worldly joys which produced a contrary disposition; and that when we desired that our "affections might be set on things above," our dearest friends were taken there, that so heaven might become dearer and earth less attractive. Such weaning events must tend not only to reconcile our minds to the shortness of life, but to make us rejoice in it. We feel that they are "light afflictions," because they are "but for a moment."—*J. Taylor.*

ONE FAULT.

He who will turn away a friend for one fault, is a stranger to the best feeling of the human heart. Who has not erred at least once in his life? If that fault were not overlooked, to what depths of infamy would not thousands have descended? We know not the peculiar and pressing temptations to which another may be exposed. He may have fought manfully for months against the sin, and still kept the secret locked in his bosom. At last he was overcome. In a moment he yielded. He would give the whole world to recall the act. He has mourned over it in secret, and repined in dust and ashes. Shall we forsake him? Earth and Heaven, justice and humanity, philanthropy and religion, cry out—"Forgive him!" He who will not forgive must possess the heart of a demon. Surely, the love of God is not in him.

"Be Strong, Fear not." Isa. 34.

Thus saith the great God, who made heaven and earth, who is the "keeper of his people," and who hath said to them, "I will never leave thee nor forsake thee:" "Say to them that are of a fearful heart, *Be strong, fear not*: behold, your God will come with vengeance, even God with a recompense; he will come and *save you*." And thus I would say to the now waiting remnant of God's Israel; and especially to those of them who are of a "fearful heart."

Be strong, my brethren, *be strong*, and ever remember that "God reigneth!" Like Abraham of old, "believe God, be strong in faith, and stagger not at the promise through unbelief." Put away all your doubts respecting His faithfulness, and the truth of His word. Believe unwaveringly that "He is, and that he is a rewarder of them that diligently seek Him." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." You have enlisted, not in a war with Mexico, but in a war "against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or, as the margin reads, *heavenly places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, (margin) to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Thus do, my brethren, and you will be strong; you will be enabled to "overcome," and your faith will "be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

Ever remember that your "help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold! he that keepeth Israel shall neither slumber nor sleep. *The Lord is thy keeper*; the Lord is thy shade upon thy right hand."

Fear God, believe his word, love him with all your heart, soul, mind, and strength, diligently do all his commandments, and "he will grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Do you fear God? have you made the Lord your refuge and your fortress, even the Most High your habitation? then you have nothing else to fear. You need not be "afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day."

Put your trust unreservedly, universally, and perpetually in the living God; and it matters not how great your temptations are, for "the Lord knoweth how to deliver the godly out of temptations." No

matter how many dangers you are surrounded with, so long as you thus trust in God, for he is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

You hear the noise and confusion of embattled hosts, and see garments rolled in blood; you hear the rumbling of the mighty and terrible earthquake; you behold the awful destruction of cities, towns, and villages, by fires, floods, hurricanes, and tornadoes; you hear of the dreadful effects of the terrible famine; you hear the roaring of the sea and waves, and see men's hearts failing them for fear, and for looking after those things which are coming on the earth; you behold the wicked doing wickedly, and but few of the millions who now inhabit the earth understanding the solemn warning which the great God is now giving them of their eternal destruction; you are constrained to believe that perilous times have come, and that almost the whole entire mass of professed Christians have become "lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof;" yet fear not, but rather "lift up your heads and look up," and rejoice, for these things do most assuredly indicate the near approach of that day, when, "Behold! your God will come with vengeance, even God with a recompense; he will come and save you."

WESLEY BURNHAM.

Exeter, (N. H.), May 12th, '47.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MAY 22, 1847.

Anniversary Week.

MEETING OF ADVENTISTS AT NEW YORK.

The Conference met at Washington Hall, in Hester-street, on Tuesday A. M., May 11th. It was called to order by Bro. I. E. Jones, and opened by prayer by Bro. A. Hale.

Bro. A. HALE was chosen President, and S. BLISS Secretary, *pro tem*.

A Committee of three, consisting of Bro. JONES, BREWER, and KIMBALL, were appointed to nominate officers of, and present business for the action of the Conference.

The remaining portion of the morning was spent in devotional exercises, commencing by singing the hymn beginning with—"Come let us anew, our journey pursue."

An hour was thus spent in profitable exercise, when the Conference adjourned to the afternoon.

AFTERNOON SESSION

Commenced with prayer by Bro. J. C. Bywater. The Committee on nominations reported, and the Conference was regularly organized by the appointment of

J. LATCH President, and S. BLISS Secretary.

Bro. HINES, KIMBALL, HALE, WHITING, and NEEDHAM, were appointed a Committee to prepare the business of the Conference.

Voted, that the business meeting be adjourned to Wednesday morning, and that the forenoon be occupied in the transaction of the business of the meeting.

A sermon was then preached by Bro. A. Hale, from Heb. 12:1, 2.

He remarked, that the design of this epistle was to strengthen the Hebrew Christians in their profession of faith. The same God who had in times past spoken to their fathers by the prophets, had in these last days spoken by His Son. Those who believe him stand on the same ground with those who believed the prophets; look to the same inheritance, live the same life, are tried in a similar manner,

and overcome by the same grace. The Apostle points to our relation to Jesus and these witnesses, as a means of guarding us against the trials and dangers of our position as Christians.

I. The danger. That of apostasy. It arises from two sources. We faint under our trials, or turn in a spirit of retaliation upon the author of them. There is danger in both cases. We are to pursue our course without turning aside from the mark. We are not to retaliate. When we are reviled, we are not to revile again. How many have fainted by the way; and how many have turned like a viper on those who oppose! Either course is death: either unmans the Christian.

Every form of trial directly affects the Christian's faith. Is he persecuted, he is led to inquire, is my hope worth the trials I endure? Does the world present its allurements? The promised blessings are eclipsed.

II. We therefore need to look unto Jesus, the author and finisher of our faith. We need to look to him to know what we are to believe. We believe what he has spoken. Nothing more, nothing less. He has spoken more than we can repeat in one discourse; but there are several great leading truths which must be understood in order to understand the parts of the system. It is like the true idea of the central body of the solar system, to the science of astronomy. If these are understood, there is hardly room to mistake the other parts; if not, the whole is in confusion. The leading points are,

1. The second coming of Christ;

2. That at his coming the righteous dead are to be raised, and the living righteous changed, and all to be conformed to his image.

3. That at his coming is to be the restitution of all things.

These are the great central truths, which determine the importance of all the rest.

If we consider the doctrines of repentance, of faith, of baptism, of the Lord's death, our duty to suffer for the truth, the duties of hospitality,—they are enforced by the consideration of Christ's coming, with which these doctrines are all intimately connected. Remove those great truths from the system, and it is destroyed. Without these land-marks, we are like a ship at sea without chart, compass, or rudder. And these truths Jesus has spoken, by his spirit in the prophets, by his personal ministry, and by his chosen apostles; and he has fixed the place of these truths in the grand system.

We are also to look to Jesus for an example of the manner in which we are to exhibit our faith. We are to consider that he endured the contradictions of sinners, lest we be weary and faint in our own minds. It is natural when men injure us, that we desire to injure them again. "Was it so with the Savior?" How was it when the Jews went about to kill him, because they asserted he had violated the Sabbath day; when they affirmed that he had a devil, and was mad; when they took his life, calling him a deceiver? By considering these things, we can realize how much greater were the trials the Savior endured. He retaliated not, and our trials are not worthy to be compared with his.

We need to look to Jesus for grace to endure our trials. By the grace that is in Christ Jesus, we are to live the life of faith. We can take no step in the divine life without the grace of God assisting us. With his grace we can do all needful things. When we would help God, we must put our burdens and ourselves in the hand of God; otherwise we shall stumble and fall.

We are to look to Jesus for our reward.—From him we shall receive our inheritance, which is the end for which we live. We are to look to him for everything.

We are also surrounded with a great cloud of witnesses; we are to act as if they were beholding our actions,—as if we were in their presence. As the academies of the ancients were filled with the statues and portraits of past worthies, for the stimulation of the youth, so the example of those who have gone before us in the path we should tread, should inspire us to holy living. They constitute God's great picture gallery. They have fought the good fight, and left us their example that we may walk in their steps; for we are a spectacle to men and angels.

The repentance of a sinner is a cause of joy in heaven. If the first step is a source of joy, they are interested in the progress of the entire Christian course. We should therefore act as if they witnessed our actions.

There are trials peculiar to prosperity: there are those peculiar to adversity. In prosperity we are in danger of supposing that our bow and spear, and not the hand of God, have

produced our success. We forget our own weakness and dependence on God. In adversity we often suppose all is lost, and like Elias think we are left alone, and that we might as well flee to the desert. But if we occupy the position of these witnesses, we become identified with them. They began the warfare,—it has fallen to our lot, as I believe, to finish it. What they did for God we can do; what God did for them he will do for us, if need be.—We may be assailed by enemies, in any circumstances where God may place us. If we stand on the rock, we shall stand, amidst all our trials, unharmed.

Let us look unto Jesus. Let us win the approbation of God's witnesses, though all men turn against us, and then at the appearing of the Lord we shall receive our reward.

TUESDAY EVENING.

In the evening Bro. J. Litch preached from Rom. 11:13, 14—"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them."

Bro. L. remarked, that from the time of the conversion of Saul of Tarsus, the Lord called him saying, "I will send thee far hence unto the Gentiles." (Acts 22:21.) He left Damascus in accordance with this call, and went to Arabia, then to Damascus, Syria, Cilicia, &c., without intercourse with the apostles or Churches in Judea, for 17 years. When he did go up to Jerusalem to see the pillars of the Church, and state his gospel, they gave him the right hand of fellowship to go to the Gentiles, being convinced that God had called him to that work, as he had Peter, to go to the Jews. (Gal. chaps. 1st and 2d.) This is what Paul means by saying, "I am the apostle to the Gentiles."

But although thus separated for that special work, he lost none of his zeal for the salvation of the Jews, his brethren according to the flesh. And while he labored especially in his own department of the work, he labored as circumstances would permit "to save SOME" of the Jews. He then remarked, that the great object of the preaching of the gospel was the salvation of men. But although such was the fact, and "God so loved the world," and Christ had commanded the gospel to be preached in "all the world," yet the work of God no where holds out the hope that all men will be benefited by the gospel. Nor have any of the dispensations of God been developed on the supposition that all would submit to God and be saved. From the immediate family of Adam, a remnant only have become the children of God. Abel was righteous, Cain, of that wicked one. Noah only was righteous, the world beside had all gone out of the way. In the family of Abraham one was chosen to be his seed. God loved Jacob, but laid Esau's mountain waste. In the days of Moses, God swore in his wrath that the great body of Israel should not enter into his rest, although the works were finished from the foundation of the world. Elijah was left alone, except 7000 secret worshippers of God. Isaiah found only a very small remnant. Christ found and taught that the broad road was throned, while few were in the narrow way. In Paul's day, as in Elijah's, there was a remnant according to the election of grace. John, in some of his last visions, saw the kings of the earth and their armies gathered against him that sat on the horse.

The apostles never labored with the hope of universal success. They knew that to one class they were to be a savor of life unto life, and to the other, of death unto death. It is not for the lack of love for men, for all men God has not saved all; nor in Christ that all would not be gathered by him, for he would have gathered them, and wept that they would not be gathered. Paul could wish himself accursed for his brethren, and so of others.—Their sympathies were strong, but not strong enough to overcome the stubborn will of sinners. Why, then, should we be censured for walking in these steps, as though because we cannot believe, contrary to all Scripture, that the world will be converted by our labors.

He then proceeded to show the motive which should influence us to labor for the salvation of souls.

Christ has died for them, and thus stamped them with infinite value. We therefore should labor to save the souls for whom he died.—Christ has made his ministers, his ambassadors, in his stead to beseech men to be reconciled to God. So overwhelming was the responsibility of such an embassy, that Paul cried out, "who is sufficient for these things?" And with him must every true minister experience the same feelings.

God, he said, had committed us a dispensation of his truth, which had been obscured by the false glosses of men,—the doctrine of the personal, pre-millennial, and glorious advent and reign of Christ on earth renewed. We glory in the possession of this truth, as well we may. But thrust imposes on us a strong obligation to extend the knowledge of the glad tidings to our fellow men; not with the hope of universal success, but if by any means we may save *some*, which is the true principle of all missionary labor. He spoke of the duty of those who believe the doctrine, to be bold and decid in maintaining it, but with feelings of brotherly kindness toward our fellow Christians who differ from us. He expressed his own determination still to stand by this cause at whatever sacrifice, because he believed God has led us to give this truth to the world, and we shall betray our trust if we abandon it; and closed by urging on his brethren, especially in the ministry, the necessity of renewing their zeal and efforts for the salvation of men.

WEDNESDAY MORNING.

After the usual introductory exercises, the Conference proceeded to business.

The Business Committee reported, that about \$3000 had been expended in the English and West India Missions—about \$600 of which was raised in England, and the balance in this country—a full report of which will be given at a meeting of the Conference in Boston.

Bro. Himes gave a statement of the condition of the English Mission, of the cause in that country; and also of the cause in the West Indies. The following resolutions were then adopted:—

1st. Resolved, That considering all the circumstances of the case, we have the greatest cause for gratitude in view of the results of the English Advent Mission.

2d. Resolved, That we deeply sympathize with our Advent brethren in England, Scotland, and Ireland, and feel the deepest anxiety to render them assistance, as Providence may furnish us ability.

3d. Resolved, That we earnestly and affectionately recommend to our brethren in those countries, to adhere strictly and constantly to the system of truth revealed in the Scriptures; that they discountenance every thing, whether in faith or practice, not clearly in accordance with that system; and that they employ their own resources in the advancement of the cause, as the calls of Providence demand.

4th. Resolved, That in view of the success which has attended the West India Mission, under the judicious and faithful labors of Bro. Mitchell and Livingston, we feel called upon to render thanks to God, and commend the interests and continuance of that Mission to the prayers and liberality of his people.

A statement of the cause in the West was made by Bro. Geo. Needham. He remarked—There is a wide field for labor in the West. He had travelled extensively there—been in Ohio, Indiana, Illinois, Michigan, and Wisconsin Territory. Large sections of country have no laborers. Advent believers are scattered over the entire region—have no one to break the bread of life—they need help—good, judicious, and efficient laborers ought to be prepared to suffer privations—provisions are plenty—they and their families will be fed and brethren there will do what they can to clothe them—but money is scarce. Brethren who labor there need help—need money to defray travelling expenses, and other contingencies.

Enquiries being made of the state of the cause in the vicinity of St. Lawrence, Bro. C. B. Turner remarked—There is an interesting field between Lakes Champlain and Ontario, on the St. Lawrence, much of which, at present, is destitute of laborers. Bro. Wyatt, Dudley, and others, had been in some parts of the field, but much more labor was needed. He had formerly labored in that field with various success. Very many then embraced the Savior and the truth. Some opposition was raised from various sources, threats of violence made, slanders circulated, &c. But he believed all would redound to the glory of God. In that field, the most part of St. Lawrence County remains, at present, nearly, or quite unoccupied; and that having left there some eighteen months since, he has received letters nearly every week, calling for help, that the things that remain might be strengthened. He hoped assistance would be rendered; and that if no one else could, in the providence of God, visit them, he hoped he should soon be permitted to do so.

Bro. Laban Cole, from Carmel, N. Y., spoke of the condition of things in his section of the country. He remarked, it was well supplied with churches, but had received very little instruction on the doctrine of the Advent. He hoped some good brother would visit his region, preach the word of the kingdom, and enlist the candid attention of the people to the subject. He thought a candid presentation of the question in Carmelville, would soon build up a congregation.

Bro. Bywater, from Western New York, said he had been travelling in that section about three years and a half.

I can say, as it regards the cause in Western New York and Canada West, it is in a prosperous and rising condition: the brethren

are firm in the Advent faith. The cause needs more laborers; there are many places where they have never heard anything on the subject, and brethren scattered among them are constantly crying, "Come and help us." The labors of some judicious brethren are very much needed in this field; in many places there is an increasing interest to hear on this subject.

Bro. Backly, from Chomplain, N. Y., remarked, that the cause in that place and vicinity was gradually rising, and there seemed to be an increasing desire on the part of the people to hear.

The friends from the first have had a disposition to labor for the salvation of others. They have labored, and God has blessed their labors. Within the last six months, several have embraced the doctrine of the Kingdom of God, and a few have been hopefully converted to the Lord. Though there are some minor differences of opinion among the friends, yet they contend for the unity of the spirit, and labor unitedly.

Bro. Dudley and Taylor labor faithfully in that vicinity, and, upon the whole, we feel there is cause of encouragement. God has been with us, and if we continue faithful, he will be with us to the end.

WEDNESDAY AFTERNOON.

The meeting was commenced with devotional exercises, as usual.

Bro. Himes made some pertinent remarks on the nature and nearness of the Kingdom, and congratulated himself that he was numbered with those who are looking for these things. He wished to share the toils, the watchings, the fastings, the perils of those who are walking in these paths. He wished to dwell among these, his own people, doing all we can for the salvation of souls.

Time was occupied by Bro. Needham, Bachelor, Southard, Whiting, Post, of Montrose, Pa., Bywater, Bliss, Brewer, Clarke, and Merchant.

Bro. Whiting said, he embraced these truths from a careful examination of the Scriptures, and had since several times taken the Bible and gone through a careful re-examination of the question, but had at every time been obliged to come out at the same place. He can arrive at no other result.

Bro. Post said:—I know not that I can be recognized as one of your number, and yet I am highly gratified in being among you to-day. I respond to the call made upon me to speak a few words, reluctantly, not because I would shrink from a full and free expression of my views; for this I would be glad, were there time to do, but because there are but few moments to spend in this meeting of Conference, and the brethren here are, with me, anxious to hear from the pioneers in the cause who are now present. I would not be in the way of their being gratified, and therefore will speak but few words. I have never been with you, as to definite time, and yet my convictions have been, and still are, that in the great essentials and outlines of the gospel of the Kingdom, you are right: your gospel simplicity, sincerity, and, as I have all along believed, uncompromising, self-sacrificing, honesty in proclaiming and loving all your views, have commended themselves to my conscience and heart. So far as I have believed with you, so far I have preached the doctrines, by the help of the Lord. I have for so doing been denominated a "Millerite." At the time you were so confidently expecting the Lord from heaven, and I was anxiously wishing that you might be right in your expectations, it was reported quite extensively in the region of country where we reside, that myself and wife had our robes ready for an ascent on a particular day. I could only reply to those who asked as to its truth, that I hoped we had had our robes in readiness for some time. Not material robes, which must perish, but robes of Christ's righteousness.

When I first indulged the hope that I had experienced the religion of Jesus Christ, I resolved to follow the truth and duty wherever they might lead. I was satisfied that it could do me no good to be in the wrong in any respect, and was therefore resolved that my aim should be to pursue the right, whatever might be the consequences to me in this life. I laid this down as a fundamental principle of action, that duty was mine, and consequences God's. In these sentiments I am the more confirmed now. I have heard since I have been in this city a sentiment, at least, in its application, as I understood it, opposed to the latter sentiment I have named. It was uttered by a Professor of theology, a titled D. D., and is this:—Without faith in the purpose and promise of God, there can be no Christian action! I do not so much object to the abstract truth, as to its application to the Christian action of the

world. If he had said, without faith in a purpose and promise of God, there can be no Christian action, there would have been more of truth in it. But when it is said, or intimated, that I cannot labor with due acceptance for the spread of the gospel among the nations of the earth, and the salvation of my fellow men—if it be possible to save some of them—I must protest against it. I must labor for that end whether I am to succeed or not. I am not bound to succeed, nor to have faith that God has purposed or promised that I should. Preach, whether men will hear or forbear. The command is, to go into all the world and preach the gospel to every creature. When I have done that, my obligation ceases. The hearer then is left to believe and be saved, or disbelieve and be damned, and my skirts are clear of the blood of his soul. But I am taking up too much time, and will only add, that I heartily approve of the remarks made by Bro. Whiting in relation to honesty. The homely adage has more in it than is thought of by the multitude who repeat it—"An honest man is the noblest work of God." I love an honest man for his honesty, however much he may differ from me. I believed Adventists as a body were honest, and I therefore loved them; and because I believed them to be true as to the essentials of the glorious hope, I loved them the more. The personal pre-millennial Advent of the Lord Jesus Christ, to reign with his redeemed upon the new earth—this earth purified by fire, and that near, are embraced in my hope. In a glorious hope we are agreed. I can say with you, "Come, Lord Jesus, come quickly."

WEDNESDAY EVENING.

In the evening Bro. Himes preached from Rev. 18:7—"For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Because the church of Rome is lifted up, and saith in her heart that she shall meet no more opposition, her plagues were to come in one day—death and mourning and famine; for he regarded the language of the text as applicable to the Roman hierarchy. His object in the discourse would be to point out a few facts in relation to that church. According to 2 Thess. 2d, the day of the Lord could not come without the falling away, or the rise of papacy should first come. That wicked thing he understood was the power which was to be destroyed by the brightness of the second advent of our Lord. So long as Rome exists and prospers, so long our hope is good; for it is to continue till the end. He regarded the same power brought to view in Dan. 7th, where the same horn is predicted to wage war with the saints till the Ancient of Days come, the judgment arrives, and the time is come that the saints possess the kingdom. That these predictions are applicable to the papacy, all the prominent Protestant writers agree. If there are any opposing views, they are modern, and are not well supported. The Puseyites give a different application, because they wish to rid the Papacy, whether they are hastening, of its blasphemous heads and horns, that they may have a respectable mother to flee to. Protestant interpretation sustains us triumphantly in our position. We could not ask for more conclusive evidence of the correctness of our opinions than is given in the arguments of the standard Protestant writers.

Having the Scriptural argument, and the historical with the standard Protestant interpretation on our side, we cannot avoid looking for the only remaining unfulfilled portion of these Scriptures. Daniel says that this horn is to war with the saints, and prevail against them, till Christ comes. In one sense he does not prevail against the saints. They may suffer martyrdom, but they will at last come off victorious. We have the unfulfilled promise that the gates of hell will not prevail. But there is another sense in which Rome does prevail. We speak now of the conquests of the Roman church within the last fifty years. The Reformation injured Rome, but did not destroy her. It waked her up, and Rome went forth to the battle with renewed vigor, so that she gained conquests, which she would not have gained without that stimulus. What she lost in Europe, she more than gained in South America; and has returned to wage war in the very countries where she herself was invaded. The smaller Protestant kingdoms of Europe are in a sad condition. In the Roman countries, the hierarchy is everywhere vigorous, and full of life. Rome is a government that embraces within its limits islands and continents. She has one great central government, and provincial governments to rally around in all parts of the world. We live in the province of North America, of Pope Pius IX. The United States is a sec-

ondary consideration. The world is the State of Rome, and these provinces are the counties of the Roman State. The doings of the Provincial councils are sent to Rome for approval, and there printed in Latin. It is then Roman law, which is to be enforced by pains and penalties.

The arrangements of Rome are perfect in their operation. It is a masterpiece of human wisdom and policy for the preservation of its laws and ethics. In the Council at Baltimore, a year since, they decreed that Catholic children should be removed from our common schools, to protect them from Protestant influences. They wish to educate them in their own way, and this is to be done by a foreign government which extends its dictum over the laws of our own government. Bro. H. presented various statistics, showing the number of Romanists in this country, and elsewhere, for which, see the Tract on Romanism, which has just been published. From these facts he argued, that the indications were not favorable to a Protestant millennium, in the United States.

The Pope, like the little horn that had eyes, is enabled to see throughout all parts of his great parish. There are no sleepy heads in Rome. It has a plan fitted for every variety of mind. If a fanatic comes up, they send him to a monastery, to pray there. If a man of talent comes up, he is sent to win men to Rome, by his eloquence and splendid par. They know where to set their gems, so that their brilliancy will take effect, while the lazy and loafing are laid upon the shelf. Rome has sworn on her altars that she will subject Protestant Christendom to her sway, and if she has time she will never rest till every heretic is rooted from the earth. She has laid out her work like a skilful general, and has commenced assailing the bulwarks of Protestantism. She proposes to march into its heart—England, the bulwark of Protestantism, made so by its constitutional law, the Protestant faith being sworn to by its queenly head. By its institutions, England has also been the protection of Protestantism. The National Church has aided in the perpetuation of Protestant principles. England has been the place of refuge where the oppressed Protestants of other lands have found a place of repose. She has sent out societies for the diffusion of Bibles, tracts, and preachers, and has been the only government competent to grapple with the hydra-headed beast of Rome. Consequently, Rome has ever had her eye on England for its subjection. Her first attempt was to blow up the Parliament House, when the government should be there assembled.

He then narrated various facts, as given in the work on Romanism, showing the progress of the hierarchy in the kingdom of Great Britain during the last 50 years, showing their fixed determination, and expectation of reducing England to her standard, and by the reduction of England to subjugate the world, facts little indicative of the triumph of Protestantism. The longer, therefore, that the world stands, the greater will be the triumphs of Romanism, and the less will be the hope of the world's conversion. Our hope therefore, is, only in the coming of Christ, to destroy this grand hierarchy, and set up his Everlasting Kingdom.

THURSDAY MORNING.

Commenced with religious exercises. The following resolution was adopted:—

Resolved, That in view of the increased call for the truth in reference to the Second Advent of our Lord, this Conference feel the importance of Missionary labor at home as well as abroad; therefore resolved, that we proceed to adopt measures for the establishment of an Advent Home Mission.

This was advocated by Bro. Needham, Bachelor, Bywater, and Himes.

It was resolved that the above resolution be referred to a committee of three, to report at the Conference at Boston.

Bro. Hale, Needham, and Whiting were appointed the committee.

It was further voted unanimously:—

That whereas, according to the New Testament, believers were united as Churches for the purpose of spreading the gospel, promoting mutual edification, and maintaining wholesome discipline, and the ordinances of God's house; and as these objects must claim the attention of the saints until Christ shall come in his glory, therefore

Resolved, That we earnestly recommend to our brethren to follow the example of the primitive Christians, and unite for these purposes in all places where their circumstances permit.

It was advocated by Bro. Whiting, Merchant, Clark, Himes, Brewer, Curry, and Needham.

It was voted that this resolution be referred to the Committee to whom was referred the resolution on Home Missions, to report at the Conference at Boston.

It was further unanimously resolved:—

1st. That while every intelligent expositor of the word of God, in reference to the events for which we are looking, confirms us in the correctness of our expectations; and all the events of providence, as Scriptural signs of the times, assure us that these expectations must soon be realized, there is reason for the strongest confidence, and the warmest devotion, in the cause with which we are connected as Adventists.

2d. That while we have the most decisive evidence of the Scriptural character of our hopes, and the strongest reasons for steadfast and hearty devotion to their support and defence, we need still to be on our guard against the dangers which must surround us until the promised deliverance.

3d. That in maintaining our views, we should do it not for the sake of contention or victory, but to save ourselves, and them that hear us.

4th. That while we repudiate the popular opposition to the great Scriptural reforms of the day, and rejoice in whatever is done for the present or future welfare of our fellow men, we should meet opposers with meekness to instruct them; if God peradventure will give them repentance to the acknowledging of the truth. We esteem all thus engaged in well doing for their works' sake; it becomes us, therefore, in all kindness, to call their attention to the important relation which their work holds to the coming of Christ, and the judgment of the great day.

The resolutions were sustained by some pertinent remarks from Bro. Hale and Post, when they were adopted, and then were re-committed to the Committee on Home Missions, for further action at Boston.

THURSDAY AFTERNOON.

Prayer and singing were as usual.

Bro. Needham preached from Rom. 8:17—"And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The apostle had been teaching the doctrine of Justification, and Sanctification, by Faith.

I. What is an Heir?

II. What is God? The text says, "Heirs of God."

III. To what are the Children Heirs?

IV. Is the Heirship Conditional, or Unconditional?

V. When will the Heirs Receive their Inheritance?

1st. An heir is one who is to inherit that which, while he is an heir, is in possession of another.

This earth is an escheated estate, to use a law term. Lands are escheated in various ways. The more general use of the term is the reversing of lands, on forfeiture, to government. This earth is very different from what it was at creation.—Adam was the first tenant. The conditions were fixed. These he forfeited. He lost the glory which pertained to the estate and to himself. Christ stepped in, and under a new order of things, man is continued in the world, and his sins are forgiven on his complying with the conditions, and the earth is to be again restored.

2d. God is the proprietor of all things. The right inheres in God, from the nature of the relation growing out of his right as Creator of all things. He is the disposer of all things. No infidel will deny that, in the abstract, God is the disposer of all things. In the concrete, thousands deny it. Men always admit, that the maker of anything is its rightful disposer. The government has no right to step in and take from an individual his inherent rights. The principle may be abused, but men act upon it. To God, then, shall be accorded the right to dispose of what he has created. God is the ruler of all things. Besides God, there is no being competent to rule. He is the cause of all things. All things transpire by his direction, or permission. He alone hath eternal life. He fills immensity, and was from everlasting to everlasting.

3d. God has appointed the Second Adam heir of all things. With him the saints are joint-heirs. They are heirs to an everlasting kingdom for man, who is to be the ruler of that kingdom, and which is to be restored to its first condition. The kingdom, not above the stars, but under the whole heaven, is to be their portion for ever: it is to have no end. They are heirs to eternal life. They are heirs to all the blessedness which will accompany the reign of the Lord Jesus Christ. They are heirs to the restitution of all things.

4th. If the heirship were unconditional, all would be heirs. It is conditional. Repentance towards God, and faith in the Lord Jesus Christ, are the conditions of salvation. Another condition is a life of holiness. We are to follow peace with all men, and holiness, without which no man shall see the Lord. Peace is, then, a condition of salvation. Endurance is a condition.—He that endureth unto the end the same shall be saved. They that overcome by patient continuance in well doing, are the heirs of eternal life.

5th. The heirs will receive their inheritance, not at death, but at the coming of the Lord Jesus Christ. In that day a crown of righteousness will be given to all that love his appearing. The inheritance is ready to be revealed in the last time. When the Chief Shepherd shall appear will be given a crown of glory that fadeth not away.

Before Christ can enter on his inheritance, he must dispossess the present occupants. The devil is now in possession, but he is a usurper, and must be dispossessed. Satan is a great squatter on God's domain; like a man at the West who takes possession of land without a title, who is called a squatter. An anti-renter would say, the squatter should keep possession. Law and justice say, Remove the usurper. God will issue a great writ of ejectment, and remove all who have no just title to their usurped possessions. It will then be no more the earth in its present state. It will be a new and glorious world. Men do not recognize that this earth has been purchased by Christ with his own precious blood. But we are only stewards, and should use our wealth to the glory of God. There is a just necessity that men repent, that they may comply with the conditions, and ultimately realize all the glorious promises which are in store for the heirs of God.

On Friday morning the following resolutions were adopted:—

There being a necessity for additional hymns for our use, we have adopted the following (Continued on page 128.)

Correspondence.

"Theophilus" on the Resurrection.

(Continued.)

Dear Bro. Himes:—It appears from the commencement of the next article we are to consider of "Theophilus," that he supposed he had fully proved the doctrine of the resurrection of all the human family at once, and therefore he proceeds to prove that all will be judged at the time of Christ's coming.

The fact that all mankind will be judged, that Christ will be the judge, and that each man will be rewarded according to his works, is not a point of controversy between us. The only point I deem it necessary to examine is, whether the wicked are raised, judged, and receive their sentence and its execution, immediately on Christ's making his appearance in the clouds of heaven, or whether those passages which speak of the subject will be fulfilled, if all these solemn scenes transpire, during the time that shall intervene between his coming, and his delivering up the kingdom to the Father: that time being longer or shorter, as the Bible may teach.

He says, "that the judgment day will transpire at Christ's second coming, is abundantly sustained by the Scriptures, and we appeal to them again: 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom.' 2 Tim. 4:1."

His exposition is, that "it means all the dead," and therefore "the time of the general judgment is determined by this text to be at Christ's second coming."

In answering this, it is convenient to anticipate, and refer to the remarks of "Theophilus" in his fifth article. He there teaches us that "the kingdom of Christ is now set up," and that the millennium will precede the coming of Christ. Now the above text proves as conclusively, that all the scenes of the judgment transpire at the "appearing of the kingdom," as "at the appearing of Christ." Yet "Theophilus" has placed these eighteen hundred years or more apart. This is a wider division than any Adventist ever undertook to make by several hundred years. By what right does he do this?

Without inquiring after his authority, if we may take but a little more than half the liberty of interpretation that he has, we can have a thousand years, during which the "coming of Christ," the resurrection, his kingdom, the judgment scenes, and the final destruction of all the enemies of Christ, may occur in a manner consistent with other Scriptures, and the passage more literally fulfilled than "Theophilus" would have it himself. If we are correct, Christ and his kingdom appear at once, the judgment scenes transpire during his presence in his kingdom, and when he has been sufficiently triumphant and victorious, his last enemy being destroyed, he cloaks his mediatorial reign, or reign as the Son, and delivers up the kingdom to God, and he "is all in all."

Let us now see if we pervert the proper use of the language of the text by this interpretation. Of course, the whole must turn on the meaning of the word that in our language is rendered "at." "Who shall judge the quick and dead at his appearing and kingdom."

The word is *Kata*. It governs the genitive, accusative, and sometimes the dative cases.—It is also used in the periphrases of nouns, and in composition. In the author before me (Pickering), there are twenty-six different significations and uses of the word given, and nearly twice that number of examples given. Has "Theophilus" been wise in founding so positive an avowment, as he made after getting this passage, on a word of so extensive and various signification?

In this instance it governs the accusative, and is rendered, "according to, after, near, among," &c. It is also used adverbially, and is rendered, "mightily, powerfully, justly, with reason, in time of," &c.

After having given so many definitions, I shall leave it for the reader to judge whether we are limited to "Theophilus'" view by this word. Suppose we take the last rendering—"in time of." Then it would read, that the Lord "shall judge the quick and dead in time of his coming, and in time of his kingdom." I do not say that the passage positively teaches this; but that it is consistent with the language used, to render it thus.

But I am noticing these passages more minutely than is consistent with sufficient brevity. All I endeavor to show is, that they do not necessarily teach what "Theophilus" affirms of them.

The next passages alluded to is, "But the heavens and the earth, which are now, by the

same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. There are two ways in which it may be shown that this passage does not necessarily teach that the wicked will be raised, judged, and experience the second death, immediately after the Lord appears. The word rendered "perdition," is also "destruction, ruin," and may refer to the destruction of those who shall be burned when this world burns.

The word *day* of judgment, is also *time* of judgment, and may mean twenty-four hours, or one thousand years, or more or less, as the circumstances of the case require. It does not, therefore, teach the definite length of time to be occupied by the scenes of the judgment.

Again he quotes,—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels—in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and admired by all them that believe in that day." 2 Thess. 1:7-10.

Taken in connection with the context, this passage affirms that the Lord shall be revealed, that the righteous shall have rest, and that certain classes shall be destroyed. It says they "shall be punished with everlasting destruction from the presence of the Lord," &c. But does it necessarily teach that it will be immediately on his appearing? Not unless the first word in the last verse limits it thus. That Christ will take vengeance on all the wicked nations of the earth when he comes; that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," is admitted.—But the word "*when*," in the 10th verse, may be rendered, "seeing that, since," with just the same propriety of its present rendering.—The amount of the passages then would be to make the destruction of the wicked as certain as the coming of Christ; but it might, or it might not, be at the same time, so far as this passage is concerned.

But the last passage on this point is from Matt. 25:31-46—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. . . . Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal."

I shall only affirm of this passage, that the Son of man is to come in his glory, and all his holy angels with him; that then he is to take his seat on the throne of his glory; and that, while he is there, the scenes and events described in the subsequent part of the passage are to transpire. That if they do thus transpire while Christ is on the throne of his glory, before he delivers up the kingdom to God, all will be true that the passage avers. Therefore it is not true what "Theophilus" claims for it, that the scenes described all transpire immediately after Christ appears. All it teaches *positive* concerning time is, that those scenes must transpire while Christ is on the throne of his glory.

In this communication, I have only attempted to show that the Scriptures relied on by "Theophilus" did not afford conclusive evidence of the correctness of his positions, and that therefore they were not proved. The judgment and final disposition of man, may be at the commencement, or close, of the reign of Christ on the throne of his glory, for anything that "Theophilus" has shown from the Scriptures he has quoted. We will see what he says in the next.

Jamestown, (N. Y.), April 28th, 1847.

Judge not one Another.

We read in one place, "Him that is weak in the faith, receive ye, but not to doubtful disputations." This advice of the apostle was called forth by the disposition of the Roman brethren to condemn one another for a mere difference of sentiment in regard to eating, and the keeping of special days. (See Rom. 14:1-6.) He asks the question, v. 4, "Who art thou that judgest another man's servant?"

Again, vs. 10-13, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way."

In these passages we have embodied a principle which it would be well for us all to heed, viz., not to condemn others for a mere difference of opinion. And the reason for this is obvious: "We shall all stand before the judgment seat of Christ." For He is the only infallible judge. The same principle is inculcated in 1 Cor. 4:5—"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

It is the great object of our common adversary to sow *division* among us; for he knows full well that this is the most effectual way to destroy our usefulness. What progress, suppose we, would an army make against a powerful foe, if it was itself split up into factions, and at war with itself? The answer is, instead of waging a successful warfare, it would fall an easy prey. Let us beware, then, my brethren, that we do not fall into the sin of the Roman brethren—that of making *tests* out of what God never designed should be such.—Have we not, in our own brief history, realized the evil effects of this; we have only to retrospect the past in order to satisfy our minds on this point. The facts are too painful to particularize. Oh, let us be careful to avoid the rock upon which so many have split.

Infidels condemn the religion of Christ as the cause of the desolating wars that have been carried on by those professing to be its advocates and supporters; but this is a base libel upon that religion, the fruit of which is only love. Those who have been thus guilty, have stolen the "livery of heaven to serve the devil in;" the cause is not in the spirit of Christianity, but in that of bigotry, which had its origin in the bottomless pit. This spirit developed the "mystery of iniquity" in the person of the "man of sin," which power has sacrificed millions of the true saints of God, "by the sword, and by flame, by captivity, and by spoil," to gratify its insatiable ambition.—It is this same spirit which, to a greater or less degree, has animated, and still animates, the Protestant church, in many cases subjecting those to a living martyrdom who dare to exercise the prerogative of understanding God's word for themselves, and speaking forth boldly their honest sentiments.

It behoves us all, therefore, to be careful, that we do not indulge in the same spirit that we condemn. I have discovered that those who are so ready to assail others because of their opinions, when their own are put into the crucible of truth, too often fly off at a tangent: they virtually pronounce themselves infallible, while every body else is fallible.—They want every one to receive their dogmas, whether sustained by evidence or not, and at the same time claim the prerogative of condemning others for daring to differ with them. Such persons are just as deserving of the appellation of *pope*, as the incumbent of St. Peter's at Rome. Let us all ask ourselves the question if this case be ours. The instruction of an apostle is, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have little envying and strife in your hearts, glory not, and be not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:13-18.) May this instruction of the apostle sink deep into our minds, and lead us to renewed watchfulness and devotion in the cause of our blessed Lord.

JOHN Y. BURR.

LETTER FROM BRO. A. G. JENNINGS.

Dear Bro. Himes:—I shall continue to take the "Herald" as long as I receive so much comfort and consolation in its perusal. Were it not for the "Herald," it appears to me I should give up all my hope of Christ's coming, and join with my brethren in the Church, who do not look for him to come until the world shall be converted, and the Jews assembled at Jerusalem.

I like Bro. Miller's last letter. I long to shake him by the hand, and tell him how much I feel under obligations to him for publishing his views on the prophecies. Had I never read his lectures, I should not now be looking with anxious desire to see my Lord and my God. Yes, like Thomas, I shall not be satisfied until I see the marks of the nails that my sins drove in his hands.

More than fifty years since I had a dream, in which I thought my father led me up a steep and slippery place, and cautioned me not to slip, for in the valley below were a great many in extreme torment. The faces of three of them, who were then living, and lived some time after, were so deeply impressed on my mind, that I never shall forget them. For some years I thought nothing of it; but on returning from a sea voyage, I was informed that two of those I saw had died very suddenly. One fell from a loft, and dashed his brains out, and the other was drowned. The third lived till a few years since; and it frequently occurred to me that it was my duty to warn him of the life he was living, and of the dream I had. But whenever I came in his company, I could not say a word to him on the subject. He died, like the other two, without hope; and I have no more doubt where their souls are than I have of my own existence. Hence one objection I give, of seeing anything in the "Herald" that gives countenance to the doctrine of the unconscious state of the dead, or the annihilation of the wicked.

It is a source of grief when I consider the lukewarm and slumbering state of the churches. I am constrained to speak of the judgments that are coming on the earth in our church meetings; but they pay no regard to it. Like Moses, I am slow of speech and a slow tongue. Ministers of the gospel do not warn the people of the great enemy of their souls, who is represented as having great wrath, knowing that he hath but a short time. He has sifted the Adventists so that there is but little wheat left. I feel that he is striving hard with me; and were it not for Him who has said, "My grace is sufficient for thee," I should be overpowered.

That brother (an extract from whose letter appeared in the "Herald" a short time since) who joined the Mormons because they were at peace among themselves, ought to know that Satan don't trouble them, because he considers them safe enough for him; he is most busy with those that try to get away from him. Whenever the people of God meet, Satan always has, and always will be, among them, until he shall be chained.

Your brother in Christ,

A. G. JENNINGS.

Fairfield (Ct.), April 28th, 1847.

Bro. ASA W. PERKINS writes from Danville (Va.), April 25th, 1847:—

Dear Bro. Himes:—When I think of the many sacrifices you have made, and are still making, I feel willing to cast in my mite to help sustain you in your arduous work. I have thought it required the patience of Job to edit such a paper as the "Advent Herald." I feel for one, that it is giving meat in due season, and I believe it will be sustained until the Lord comes. I heartily wish that those of our brethren who contend for the unconscious state of the dead, would just leave the matter in the hands of God, who will do all things right. Bro. Miller's remarks on this are to the point; his letter, with that of Bro. Orr, I have thought worth their weight in gold. Read them over, my brethren, and try to catch the Christ-like spirit and mind the apostle speaks of. Let contentions alone. And on the subject of sustaining the cause, I do hope there will be a coming up. What is the shining dust, my brethren, to the riches of Christ's kingdom, which we believe is soon to be set up? Paul says—"To live is Christ, and to die is gain." Now, I am puzzled to reconcile this with the idea that the dead are unconscious.

Bro. Reynolds is with us, and we still occupy the meeting-house unmolested.

Bro. JOHN Y. BURR writes from Coal Run (Ohio), April 25th, 1847:—

Dear Bro. Himes:—We feel to praise God for what he has and is still doing for us in this neighborhood. Our souls have been watered from on high with heavenly grace. Our numbers have increased of late by several conversions, and other additions. To God be all the glory. We feel a continued interest in the "Herald" and "Voice of Truth," and shall do all we can to further their circulation. We hope the brethren will do their duty by giving them an increased support. Are there not some among us who do not take either of these papers, who are abundantly able, if they could only be brought to believe it? Again: Do we not spend more for unnecessary luxuries than the subscriptions would amount to? My brethren, let us see to this matter. "Behold, the Judge standeth before the door."

Bro. EZRA SHEPHERD writes from Melvin Village (Mo.), May 10th, 1847:—

Dear Bro. Himes:—Can you, or any one else, give the reason why Advent preachers do not come into this quarter, where hundreds embraced the doctrine of '43, and hunt up the lambs of Jesus, that have been, and still are,

looking for the coming of the Lord? Our trials have been very severe, especially from sectarianism and fanaticism. We have had but a very few to visit us since the 7th month movement. I think, if some ministers would come in the fulness of the gospel of the kingdom at hand, it would be meat in due season. Why not feed the lambs of the flock, as well as the sheep?—Is not the command double? If so, who is accountable? The Lord is Judge.

Bro. ALFRED LADD writes from Georgia (Vt.), May 3d, 1847:—

Dear Bro. Himes:—I love to read the "Herald," and think I love the cause it advocates. I think it has thrown much light on the Scriptures, especially on the prophecies. I am glad to see its straight-forward, firm, undeviating, yet mild course, and hope it will continue until the final consummation of all things, for which we should continually be looking and waiting. May the Lord ever be with you by his Spirit, until the whole house of Israel shall be gathered to be with him in glory.

Bro. G. W. BURNHAM writes from Vergennes (Vt.), May 10th, 1847:—

I would say to the praise of God, we have had some refreshing, quickening seasons of late in this section. Debatings, swellings, and tumults, are the prevailing evils of the crowds in the broad road. I hope, my dear brother, we shall not be like them. More faith, more love, O God, is my cry.

Sister PHOEBE MALTBY writes from South Rutland (N. Y.), May 10th, 1847:—

Dear Bro. Himes:—The "Herald" has truly been a herald of good tidings to me. It has been my meat and my drink while lying on a bed of sickness, from which I have just arisen. I am still looking for the Lord, and believe he is not far distant. And I hope, God willing, that I, although an old woman, may live to see that day.

Bro. JOHN SLATER writes from St. Albans (Ill.), April 12th, 1847:—

Bro. John Daniels, of Concord, N. H., lectured to us yesterday. He is presenting the reasons of our hope of the speedy coming of the Lord to the people in this region, in so clear and candid a manner, that the prejudice of many against the Advent doctrine is giving way.

Bro. H. Munger writes from Chickopee Falls, May 15th, that a considerable number of conversions have taken place there, and that the Lord is still carrying on his work.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Westminster, Mass., April 27th, '47, aged 23 years, Bro. WILLIAM WHITNEY. He was converted four or five years ago, came into the faith of the speedy coming of the Lord soon after, and has lived in the enjoyment of the blessed hope. He endeavored to live as a Christian should live, and was not ashamed of Jesus, or his words, before this sinful, unbelieving generation. His health had been poor for a considerable length of time. About three weeks ago he was taken with severe pain in his head, and he grew worse every day. Nothing could be done to stay the progress of the disease. His mind became bewildered; but when in his right mind, he spoke of the love of Christ to him, and of his faith in the blessed hope of the resurrection. He felt resigned to the will of the Lord, to live, or die, as he saw fit. We sorrow not as those who have no hope. Jesus says:—"This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." That he thus saw and believed, we have not a doubt; and we expect he will be raised from the dead, according to the promise. J. D. M.

DIED, in Poland, Mo., the 4th inst., Sister RUTH MAXWELL, youngest daughter of Wm. and Hannah Maxwell, aged 38 years. Ruth was one of the sect everywhere spoken against, having had, for a few years, strong hope in the promise made of God to the fathers; hence, to it was no incredible thing that God should raise the dead. Her faith was unwavering in the evidences that the kingdom of God is at hand; and in this blessed hope she fell asleep. Her disease was Erysipelas in the head, and though for the most of the time she retained her senses, so as to recognize her friends, she was unable to talk so as to be understood. I called on her two days before she expired, and found her very desirous to talk. I could not, however, understand but a few sentences; but she would make signs, such as she was asked to make, by which she was enabled to satisfy her relatives and friends that she was resigned and triumphant in view of her dissolution. This was pleasant; but the life, the active life, is the test of true Christianity. Hers was a devoted life. Her faith has been sorely tried, and still she abode in the truth. Her relatives and brethren mourn not as those without hope. Then let her sleep, while the budding fig-tree blossoms, and let none meanwhile attempt to give her artificial life, for soon shall the voice of the Son of God awake the self-same Ruth to immortality and life eternal. Will Advent papers please copy? J. TURNER.

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Conference at New York.

(Continued from page 125.)

church service. Resolved, therefore, that it be recommended by this Conference that Bro. Himes take the necessary steps for this purpose, as soon as in his judgment this can be perfectly done.

When as the duty of caring for our children, and to the children of all over whom we have any influence, the benefits of instruction in the word of God, through the medium of Sabbath Schools, is perfectly obvious, therefore Resolved, That we recommend to all our brethren to patronize the "Children's Advent Herald," and to exert themselves for the establishment of Sabbath Schools, that they aid those now established, and endeavor to train up the young in the nurture and admonition of the Lord.

Appropriate remarks were made by Bro. Gross, Curry, Boyer, Bywater, Barrow, Himes, Kimball, Turner, Roworth, Whiting, and others.

Bro. Gross remarked:—My object in attending this Conference has been accomplished, and my hopes have been more than realized. I have met a number of our tried and faithful fellow-servants from different sections of the country, and the meeting has been one of mutual love and Christian fellowship. My heart has been encouraged afresh, the loins of my mind girded anew, and my energies revived, to renewed diligence, faithfulness, and zeal in the glorious cause in which we are engaged. The occasion has been a very profitable one to me; and I trust our future history will manifest our increased faith and love for God's truth and God's people.

There are several subjects which have been before the Conference, which I desire to glance at in a few words.

The subject of Second Advent Missions. The resolutions, expressing our sympathy with our brethren of Great Britain, had my full and unqualified approbation. I would say the same in reference to the West India and Home Missions. I have no sympathy with the "door shut" view, which has gained since the autumn of 1844. The great Head of the Church has commanded his ministers, or ambassadors, to go into all the world and preach the gospel to all—how long?—"lo, I am with you always, even to the end of the world. Amen."

On the subject of Church order, I feel no want of harmony in my views with those expressed by the resolutions. They are of an advisory character, leaving the different churches to arrange as they understand the commands of Jesus Christ and his apostles—taking the Bible, as a whole, for their creed. There is a Church order and discipline, and we do well to obey the truth. There should be no proscribing because of shades of difference in the views of different members of the Church,—we are to judge by fruits, instead of opinions. If a member cannot see eye to eye with me on certain points, and yet lives a life of "pure and undefiled religion before God and the Father," if I judge that member, I condemn myself.

The subject of the instruction of our children has also come under consideration, and I rejoice at it. They should be kept from the false teachings of these days; and instructed in the great truths which we so highly prize, through the medium of Sabbath Schools and suitable publications; and I highly appreciate the proposition to place the "Children's Advent Herald" in the care of our beloved Bro. Southard.

J. LITCH, Pres't.

S. BLISS, Sec'y.

Letter from Bro. Miller.

Dear Bro. Himes:—I would have been glad to have the privilege of meeting you and the Advent brethren in conference in New York. But my health, and the providence of God, forbid. You will therefore have my prayers, and my heart and my spirit will be with you. I pray God you may succeed in all your desires for the glory of God, and the best good of precious souls. Perhaps my absence may be for the best good.

My whole course is appealed to the high court of heaven, when the King of kings will be judge; and I hope by the grace and love of God, I may there stand acquitted of all ill will to man, or desire to gratify self, to the detriment of any human being. No. I cannot charge myself of any corrupt motive in promoting or proclaiming the Second Advent doctrine. If I have any regret, it is because I have done so little, and because I have been so insufficient. I have lacked in zeal more than I have in faith. I believed, and do still, in this glorious and Bible doctrine of the Second Coming of our dear Redeemer, and of his everlasting kingdom and reign, or paradise restored.

I fear I shall not be able to attend at Boston. You have occasion, to learn, I think, what perfection is here in this state; at any rate, you will, or ought to learn, the imperfection of man, and the need we have of a Savior, to save us from ourselves. The Adventists, if they had been true to themselves, and one another, as in '40 to '44, they would have showed a front at this time, which no man would have dared to encounter. But they might have been as proud and popular as any sect in Christendom. Therefore, with God, it is all right; with us it is all the shame and confusion of face, as it is at this day. I bless God for his grace to keep us humble. We must, and do, I hope, learn not to put our trust in mortal man, or in those who dwell in clay; but in the

one living and true God, "who is the Savior of all men, especially of those who believe."

If we are not near the end of time, I must be woefully deceived. If Satan has not come down, and the time of trouble has not commenced; if men do not love themselves, and scoffers do not scoff; if true-breakers do not increase, and boasters are not bold, and blasphemers do not multiply; if the proud are not prouder, and rascals go unwhipped of justice through the land,—if the churches are not cold, and professors worldly-minded,—if men are not deceitful, and the combinations of men shaken,—if governments are not tottering, and governors perplexed,—if the governed are not grumbling, and treason increasing, then I am more and more deceived. But amidst this increase of ruin and sin, our professed moral watchmen can cry peace and safety, and delight themselves with the prospects of their regeneration of the world by the preaching of the gospel through their means. But to me, this is a sure and most infallible sign, that the world is in its dotage, and becoming more and more blind to its own decay, and more insensible to its own dissolution. This all proves the Word of God is true, and that the testimony of prophecy is infallible. How can I, then, but look for the blessed hope? It is the only salvation of the world, and the final redemption of God's people. For this I wait, and long, and desire: for this I am constantly praying, "Come, Lord Jesus, oh! come quickly."

My love and remembrance are to all those who love and pray for speedy redemption. I want to see Bro. Jones, Bro. Tracy, and wife. Are they not faithful? Yes, yes, I know they are. God bless them. I want to see Bro. Litch, and all the Philadelphia friends; and I expect to see them soon. Say to them all, The grace of God preserve you until his coming and kingdom.

My wife has been sick, but is now quite well. I am yours, in the hope of the gospel,
WM. MILLER.

Low Hampton, (N. Y.), May 6, 1847.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, MAY 22, 1847.

BRO. CHANDLER, and others, have written for books, and aid for the Mission West. We shall send him what we can. But we are obliged to say, that while we have had a continual drain upon this office from all quarters, at home and abroad, we shall be obliged to husband what means we have in order to keep the office open. There are new interests continually coming up among us, which have cost us, as a people, thousands of dollars, for which we have received in return, distraction, and almost every evil work. The destitute, who have called for the truth, have been turned away empty, and labor and money lavished to destroy the integrity of the cause. Now, whether this course of things is right or wrong, all are left to judge for themselves. We are far from commending such a course either for the glory of God, or the good of his Church.

At this time we are in a severe crisis. We desire to help the cause. But how can we do it, if our friends turn from us, and give support to other movements, that absorb our means, only to embarrass the cause? This is a ruinous policy, and will end in ruin.

As to the cause, the *Advent cause*, we have served it to the best of our ability, at home and abroad. We are still disposed to do so. We have borne with others the "heat and burden of the day." We have suffered every sort of reproach, and still are vilified and slandered in the most unjust manner without cause; and it would be more tolerable if this were confined to open enemies. Some among us, to carry out their own interests, have represented us as being "rich and increased in goods, and have need of nothing," in our temporal affairs. And this is done to turn away the means from this office of support which otherwise would be received to aid us in doing good. We have recently had persons call upon us to hire money, that were so misled by those who profess to be friends.

But we will not say more on this subject now. We are not careful as to the result of things. We know that God will overrule all for the best, and our trust is in him.

We most sincerely thank our friends and patrons, one and all, for their faithfulness, and kindness to us from the beginning. And in the midst of the present trying scenes, our whole soul prays more earnestly than ever, "Come, Lord Jesus, come quickly." Amen.

Those friends who are disposed to aid Bro. Chandler, and others, will aid us in sending such books as he wishes and can sell, to advantage, as it will give him a large per centage, and aid the mission still more.

In consequence of the length of the Report of the Conference at New York, we are obliged to defer our remarks on Isa. 2d and Micah 4th, and may have to another week, on account of the Conference in Boston.

The New York "Evangelist" has not attempted to notice the overwhelming facts respecting the state of the Protestant world, which we have published in reply to their attack on us. Dare they do it? Can they refute them? *Nous verrons.*

TO CORRESPONDENTS.—J. Gilbert—Will you give us the facts respecting Christ's having been at Jerusalem since 1844, as we are unwilling to publish such a statement without understanding all the particulars in the case,—the witnesses, &c.

R. Rice—We see no reason for discussing in the Herald what must be eaten, and what should not be. We have more important matter with which to fill its columns. Him that is weak in the faith we are to receive, but not to doubtful disputations. They eat only herbs, and they that eat all things, are forbidden by the apostle to judge one another.

Bro. I. Adrian is now in this City, and will labor in this vicinity for a time. He may be addressed at this office. He will be in Portland, Me., Sunday, May 30th, and tarry two Sundays; in Portsmouth in the evenings of June 7th and 8th; in Newburyport the 9th and 10th; and in Boston the 13th.

Bro. Moses Stoddard has removed to Worcester, where he is laboring with good acceptance.

Bro. Geo. Needham has removed to Albany, N. Y., and is doing well.

TO EDITORS.—Our brother Editors will confer a favor by noting in their columns the removal of our publication office from Boston to New York,—and its permanent location in the Sun Buildings, corner of Fulton and Nassau streets, New York,—to which address all orders for books, all subscriptions to the "Anglo-Saxon," and all exchange papers must be directed.—(Anglo-Saxon.)

We are credibly informed that there is to be a Convention of credit Photographic writers in the Broadway Tabernacle. Twelve premiums are to be awarded to the twelve best writers. The competitors at this trial of skill will be from all parts of the Union and from Canada.—[N. Y. Tribune.]

BUSINESS NOTES.

Sister Hutchinson—Bro. H. will not sail for home till the 4th of June. Therefore he will not be at our Conference, as we at first expected.

R. Morrow—You will see that you have paid to end of the present vol.

Edward Peck—We have received from you, in all, \$5, which pays to 282. If you have sent more, it is lost.

S. Sankie—S. Fletcher has paid to 333. We have no knowledge of the book.

J. Fairbanks—We sent the books on the receipt of your first order, according to your direction.

H. A. Parks—We will send some books soon. We have also an order from Bro. Chandler.

J. Marsh—Letter and money received.

ENGLISH MISSION.

Received since our last—Wm. Little. . . 2 00
L. Wade. 1 00
From a Friend. 70 68

Amount of receipts above expenditures. . . 312 36

WEST INDIA MISSION.

Wm. Little. 1 00
Received from Bro. Ide, of New York, money paid to him for the Mission. . . 23 25

All money, or contributions for the Mission hereafter to be sent to this office.

CONFERENCES.

Conference at Boston begins on Tuesday, May 25th, on Anniversary week.

Providence permitting, a Second Advent Conference will be held in Pittsfield, N. H., to commence the first Friday in June, and continue over the Sabbath. Bro. Himes, Burham, and Churchill, are expected to be in attendance. Meeting to be held at the new chapel.

If the Lord will, a Conference will be held at Addison, Vt., commencing on Friday, June 4th, at 10 o'clock A. M., and continuing over the Sabbath. Bro. Edwin Burham is expected to attend. We shall expect a general attendance of our scattered brethren through this part, at this meeting.

If the Lord will, Bro. Edwin Burham will attend a Conference with the brethren in Cambridge, Vt., commencing June 11th, at 10 A. M., and hold over the Sabbath. We hope as many of our friends in this vicinity as can, will avail themselves of this means of grace.

Geo. W. Burnham.

If the Lord will, there will be an Advent Camp-meeting in the town of Champlain, N. Y., about a mile south of the steamboat landing, on the camp-ground occupied by the brethren in '44 and '45, to commence on Tuesday, the 14th of June, and hold over the next Sunday. Brethren will be expected to bring their tents, as far as practicable. Carriages will be in readiness to carry those who come on the boats to and from the ground. We hope to see a general gathering of the faithful, and to witness the conversion of souls. Bro. Miller and Himes are expected to attend.

Committee of Arrangements.—E. S. LOOMIS, A. LOOMIS, E. BARNES, I. PETERSEN, and C. O. TAYLOR.

The Lord willing, there will be an Advent Conference

at the Free Meeting-house in Lincolnville Corner, Me., to commence on Friday, June 18th, at 10 A. M., and to continue over the Sabbath. Ministering and lay brethren are invited to attend. Brethren coming from the West in Thursday's boat will land at Camden, and will find conveyance to the Conference.

D. R. MANFIELD, W. COUSERS, GEO. Z. MCKINNEY.
If God permit, a Conference will be held in Mount Holly, Vt., on the third Friday in June, commencing at 10 o'clock A. M., and continuing over the Sabbath.
EDWIN BURNHAM.

APPOINTMENTS.

The Lord willing, I will attend meetings at the following places:—At Westbrook, evening of the 28th; at Worcester, the 30th; at Holden, June 2d, at 4 P. M.; at Southbridge, the 3d, 4 P. M.; at Brimfield, the 4th, 4 P. M.; at Three Rivers, the 5th, 4 P. M., and continue over the Sabbath; at Whitehall, Vt., the 12th and 13th; at Low Hampton, N. Y., the 19th and 20th; and at Champlain, N. Y., from the 25th to the 27th.

I. R. GATES.
The Lord willing, I will preach in Mason, N. H., at centre of the town, the last Sabbath in May, the 30th.
HENRY PLUMMER.

NOTICES.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill.

This is a work on an entirely new plan, with an Analytical arrangement, and Synthesis Key. Its design is to obviate the waste of time in searching obscure maps, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of their adaptation to the wants of schools, numerous testimonies have been received. We select only the following.

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says: "Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted." . . . I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps.

Price, 62 1-2 cents, or 55 per dozen.

"BLISS'S OUTLINE MAPS," Boston: Published by John P. Jewett & Co., 23 Cornhill.

These are a series of eight large Maps, corresponding with those in the "Analysis of Geography," which is to them a Key—for Schools, Academies, &c., by the Author of the "Analysis." Price, \$9 a set.

The superiority of these over other Outline Maps consists in their superior beauty, accuracy, cheapness, minuteness, and harmony of arrangement. A set of them will be an ornament to any school-room.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 46 1-2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, of one of his numerous friends who may wish, may be had at this office. 50 cents per copy.

Bro. ISAAC ADRIAN'S P. O. address is Bristol, Vt.

ELM-STREET COTTAGE SCHOOL. (New Bedford, Mass.)—The summer term of twelve weeks will commence on Wednesday, June 5th.

Tuition, for the English language, . . . \$3 00
for Latin and French languages, . . . \$3 00

For special instruction, by an experienced and able teacher, in Painting, Drawing, or elegant and fashionable Needle-work, \$2 00 extra.

For ditto exclusively, . . . \$4 00

Music on Piano, (24 lessons,) . . . \$3 00

Board, in the family of the Principal, including washing, &c., per week, . . . \$2 00

An early application is desirable.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Mme. de la Fayette's French Course," at her residence, corner of Line-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conclude with the times.

AGENTS.

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Receipts for the Week ending May 19.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 17.

BOSTON, SATURDAY, MAY 29, 1847.

WHOLE No. 317.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HINES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HINES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

(Original.)

"Without Spot and Blameless."

Heavenly Jesus, can I be
Pure and spotless like to Thee?
Blameless, holy, dead to sin,
Having Thee alone within!

Yes! this mortal tent may be
Temple of the Deity!
By Thy Spirit's gracious power,
I can live and sin no more.

Walking through this vale of wee,
From strength to strength may go;
Rising, pressing, urging on,
'Till the prize of glory's won!

H. HAYES.

"Judah's Lion."

This is the title of a neat little volume, by CHARLOTTE ELIZABETH. Its design is, to present to the mind of a Jew, the Messiah, in the person of Jesus of Nazareth, his second coming, and the final restoration of Israel. It is somewhat tinged with Judaism, but keeping in mind, that the Israel to be restored are the pious of that nation, with the pious of all lands,—the quick and the dead,—and we can derive much that is profitable from its perusal. It also enables us to see the peculiar difficulties which beset the path of the Jew, which causes him to reject Jesus as his Savior, and shows the argument which needs to be presented to his mind to overcome them.

The work is in the form of a narrative. It presents to the reader a Jew in the person of NATHAN ALEXANDER COHEN, a prosperous man of the world, in England, who cared little for the religion of his fathers, but who prided himself greatly on his Abrahamic pedigree. He looked forward to the time when his nation should be freed from their civil disabilities, and was training his son, ALICK, with the view of his being eligible to an exalted station among Gentile officials.

Little ALICK, an idle, volatile, self-willed boy of eighteen, prided himself more on being an Englishman, than on account of his Hebrew origin. Mr. COHEN had planned a tour to the East, on a commercial speculation; ALICK desired, and obtained consent to accompany him.

A servant woman in Mr. COHEN's family had been lately converted to Christ, and felt a strong interest in the spiritual

welfare of her master's household. As she bid her master's son farewell, her feelings broke forth in a phrase which she repeated:—"The God of his father Abraham, the angel that delivered Jacob from all evil, bless the lad!" ALICK could only exclaim: "I hope he will!" and bounded away to bid adieu to his cousin ESTHER. She regarded a journey to the land of her fathers with no common interest.

"Syria—Palestine—Mount Zion—these were ever prominent to the view of that Hebrew maiden. Gladly would she have trod the whole route, a fettered and blind-folded captive, to have found herself at the end of it within sight of Jerusalem, with permission to weep over its departed glories. Her thought by day, her dream by night, was of the dispersion, the degradation of her people; and while the occasional outbursts of higher patriotism, which she could not control, were good-humoredly smiled at, and herself regarded as a pretty enthusiast by the members of her uncle's household, she was altogether isolated in the midst of them, by the consciousness that this, the deepest feeling of her heart, was totally unshared. Reading, meditation, and a strict attention to all the prescribed forms of her religion, were therefore the elements on which her zeal was chiefly fed: and ESTHER COHEN, though amiable in a high degree, and universally beloved by all around her, would not have shrunk from, but rather have gloried in, the distinction of being a most rigid and bigoted Jewess."

ESTHER had long wished to impress the mind of ALICK with her own feelings respecting her nation; and "now that he was on the very eve of departing on such a pilgrimage, she resolved to discharge her conscience, and to set before him his duty. Accordingly, she began by inquiring if he could really proceed on a journey to Jerusalem with no greater emotion than if he were going to Paris or to Berlin?"

She then proceeds to tell him that Palestine belongs to Israel, that it is now in the hands of robbers, and that such as he stand in the way of her nation's restoration, that on his journey he must expect to be reviled and trampled on as a despised Jew, unless he should become a cowardly apostate to the religion of his fathers.

Thus admonished, ALICK sails in a ship of the line, bound for the Mediterranean. A few days out, as they were beating off the Cove of Cork, ALICK strolled into the gun-room, just as a debate was running high between a Mr. SHARPE, an Infidel, and Mr. COWPER, the school-master, a personage with which every British man-

of-war is supplied. The former had denounced the whole Bible as a tissue of absurdities and falsehoods; while the latter was, with much earnestness, upholding its Divine authority. ALICK took his station among the listeners.

"All that you have said is vastly fine, Mr. COWPER," said SHARPE, "but it amounts to just this; certain predictions appear in the Old Testament, and their fulfilment is recorded in the New; so you make the two parcels of the Bible reciprocally prove each other; whereas, I take leave to regard them both as parts of one great forgery, framed so to support one another's pretences."

"Setting the New Testament aside altogether," replied the other, "I refer you to the fulfilment of prophecy in the nations around us."

"Of which a great deal took place before the prophecies were written," said SHARPE contemptuously, "and the rest would have come to pass in the natural course of events, even had they not been so shrewdly guessed at, and, as you call it, foretold."

"Impossible!" said COWPER, "no human sagacity could have foreseen the occurrences that have fallen out, exactly as foreshown in the pages of inspiration. But leaving all others, I will take up one point alone; what think you, sir, of that universal problem, the outcast, miserable, degraded Jew?"

"Why, I think them a pack of very great vagabonds," answered Mr. SHARPE.

"Undoubtedly they are; the very off-scourings of the world, a by-word, a hissing, a scorn, and a reproach; but was not this foretold?"

"Yes, and in the same way I could sit down and write a prophecy that Poland should be dismembered by the Russians."

"Well, sir, but supposing the Bible to be ever so modern a book as you fancy it, only a few centuries old, still I maintain that the lapse of those few centuries was sufficient; nay certain, in the common course of events, to have obliterated all natural trace of such an outcast race, amalgamating them with the various people of the earth, or exterminating them altogether by the many and severe persecutions that they have undergone. Instead of which, you find no country under heaven without the Jew, bearing the brand of his crime, the curse of God, and the universal contempt of his fellow creatures."

"Look at SHARPE, how he is posed and caught," whispered a middy to another, who was leaning on ALICK's shoulder.

"Ay," responded the other, "fairly caught in the bag of an old-clothes-man, and Jewed out of his prime argument." This excited a laugh among those who heard it, and a variety of witticisms were bandied about, all deriving their point from some malicious or contemptuous allusion to the Jew.

"SHARPE replied, but ALICK heeded not his words; a sensation of wrath and shame, such as he had never before experienced, thrilled through him. The latter, however, predominated for the moment; he felt abashed, crushed beneath a weight of odium, the more cruelly bitter, because it was wholly free from any personal allusion. All the epithets of scorn bestowed on his people, and which seemed to be generally admitted by those who heard them as words of course, belonging to himself as one of that despised nation; and he felt that, as a Jew, he must rank in the estimations of companions who now considered him fully their equal, as inferior to the least—ay, probably, to the sailors before the mast. The feeling that overwhelmed the young Israelite was that "sorrow of heart" peculiar to those on whom it falls as a stroke from above. He smothered it in his own bosom, and gladly followed one of the young men who, tired of listening to a subject that did not interest him, went on deck.

"When ALICK withdrew to his berth for the night, and found himself alone, he strove to avoid all unpleasant recollections; or rather to banish their recurrence, after being pretty well stifled in the mirth of an evening party. Despite all efforts, his thoughts fell into that train, and a new sentiment sprang up in his mind, from which it had hitherto been wholly free—dislike to Christians. 'It was to prove the truth of his own religion that he dared to speak so insultingly of us,' thought ALICK, as he recalled the purport of Mr. COWPER's argument; and though those officers care little enough about it in general things, yet being Christians, they all joined in joking and jeering at the Jews. Oh, how mad ESTHER would have been! and he could not forbear smiling, as the remembrance of their last discussion mingled with the picture that his fancy drew of her presence in the gun-room. Sleep soon terminated his cogitations, and at early morning the bustle of casting anchor in the fine harbor of Cork obliterated every unpleasant recollection."

A ragged, squallid Jew, approached the ship to sell oranges; and became an object for the sneers of the crew. Even Mr. COWPER could see no particular sin in heaping contempt on the Jewish race; and felt to triumph in their degradation, because it furnished an argument in support of the prophecies.

Mr. GORDON, the gunner, who was present, had no wish to add to their miseries: a believer in Israel's restoration, he exclaimed, "I can't despise a Jew, gentlemen; I can't add the weight of my finger to the burden that God has laid on him. I know he is a standing miracle of judgment. He is a branch of the olive-tree, broken off through unbelief; but I am commanded, 'Boast not thyself against

the branches." Gentile as I am, I look upon a son of Abraham with respect; ay," he added, raising his voice, as he saw some of the youths glance laughingly at the ragged Jew, upon whose shoulder he at the same moment laid his hand, "Ay, sirs, I look upon this poor man with the respect due to a race whom God chose, and blessed, and distinguished among all people."

With cheeks of the deepest crimson, and swelling veins, ALICK felt compelled to confess himself a Jew. His connection with that race had not been before discovered. Half glad, and half regretting his confession, he thought to himself he was not ashamed to acknowledge his Hebrew origin.

"But why was I born a Jew?" he continued, as mortifying recollections crowded upon him: "or why should such distinctions be kept up among Englishmen? I should not mind turning Christian to get rid of the stigma; but then they would call me 'a converted Jew,' which is worse still. And, after all, what right has any body to despise us? we are a wealthy race, and our men are as fine, our women as handsome as the best of them. How such vulgar prejudices can exist among gentlemen, I cannot conceive; at any rate, they must hold their tongues in my presence."

"And so they did: the schoolmaster assured the young men that it was unworthy the genius of the nineteenth century to keep up such antiquated illiberal prejudices; to which they readily assented; and while some frankly apologized to ALICK for the unintentional offence given, others strove by redoubled attention and respect to do away with the remembrance. Still the writings could not refrain from indulging their leading propensity at his expense; and he was often vexed and irritated by casual discoveries of their jokes."

"When next GORDON met him, he touched his cap with one hand, and extending the other, said, 'I honor you greatly, Mr. COHEN, for the avowal you made at such a time, and in such a way. I, for one, never had an idea of your being a Hebrew.'

"ALICK shook heartily the offered hand, and thanked him for supporting the character of his people."

"The old seaman looked at him with compassionate interest: he had much to say, but knew not how to introduce it; nor did the time or place allow of prolonged discourse. They parted, therefore, ALICK proceeding to the quarter-deck, and the gunner remarked to himself, 'What a blessing that fine boy would become among his people if the Lord were pleased to make him indeed a Jew.'

"He longed to open the matter to ALICK, in such a way as to engage his attention, with the purpose of leading him to the feet of Him of whom Moses in the law and the prophets did write; and he hoped that in the course of their voyage such opportunity would be given."

The next Sabbath was the anniversary of the royal birth-day, which, although the Sabbath was duly honored in the episcopal service, which is observed in the British national ships.

"The first lesson for the day was that sublime portion of Scripture, the 23d and 24th chapters of Numbers. It arrested his attention more than once, by the repeated mention of Jacob and Israel, and the abundance of the reiterated promises: but such was his ignorance of everything connected with the Bible, that he did not know it formed a part of the ancient Scriptures; much less that it was the writing

of Moses. At one time he caught the old gunner's eye fixed alternately upon the reader and on him, with such an eagerly-animated expression, that it made him anxious to know what might be the reason; he listened, and heard the words, 'God brought him forth out of Egypt; he hath, as it were, the strength of a unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.'

"Service being concluded, a general stir took place, for, in honor of the day, the royal standard was to be hoisted, and saluted."

As the magnificent standard of England unfolded its gorgeous blazonry, ALICK gazed on the crimson flag, when Mr. GORDON, the gunner, exclaimed, "There floats the Lion of Judah."

"The Lion of England, I suppose you mean," said an officer somewhat sharply, who had caught the remark as he passed.

"The Lion of England, sir, and the Lion of Judah also, I believe," answered the gunner, touching his cap. "I have heard it so remarked, and by one well read in heraldry."

"Pardon me, gentlemen," said the gunner, as several gathered round at his summons, "I believe you will find on examination, that the arms of England contained only two lions, until our Richard the First added a third, after his conquest in Palestine, and that third lion he probably adopted as the well-known standard of the country where his greatest exploits were performed, and a chief type of Him, 'the Lion of the tribe of Judah,' whose cause he professed to uphold against the Infidel Saracens."

"This is all conjecture," said one of the gentlemen, laughing, "and a very wild conjecture too."

"So it is," observed another: "and yet I have known grave volumes of history founded on conjecture more improbable than this."

"A great debate followed, embracing various topics of history, heraldry, and other matters, to which neither the gunner nor ALICK staid to listen: the former proceeded to his post; the latter went and leaned over the stern, watching for the glancing reflection of the banner on the silver spray."

"Judah's Lion!" thought he; "what a strange idea that is; and yet I don't see but it may be perfectly correct. Richard bore the title *Cœur-de-lion*, and might, in consideration of that distinction, clap a third lion upon his shield. He might, to be sure; but on the other hand, how very natural it would be that he, who became by his conquests lord of Palestine, should incorporate that trophy with his own. Judah's Lion!" he again repeated, chuckling as the thought arose, "if so, why England fights under our banner—she may point to the standard of the despised Jew, and say, 'In hoc signo vinces.' I'll go this very night to the gunner's cabin, and get some further information from him."

"And ALICK, happily for him, kept his resolution. No sooner were the lights extinguished, than he proceeded to the snug little cell, tapping at the door, and being told to walk in, found the gunner seated at a small table, with a large book before him."

"May I sit with you a little while, Mr. GORDON? May I ask you a few questions about the Lion?"

"The gunner sprang from his seat, bolted the door, and said in a voice that faltered with suppressed emotion, 'As long as you please you shall sit here, and

nobody shall interrupt us while we talk, as by God's blessing, we will"—and he clasped his hands together as he leaned them on the Bible—"on the most stirring, the most glorious of all subjects—"the Lion of the tribe of Judah!"

"You are very fond of our people, Mr. GORDON," said ALICK, smiling.

"Sir, I owe to your people more than my life: I owe to them this book, the writings of Moses and the prophets, who were all Jews; the writings of the Evangelists and Apostles, who were all likewise Jews; and through them the knowledge of my Lord and Savior, the King of the Jews, God over all, blessed for ever!"

"This was more than ALICK COHEN could understand: but he did not mean to enter into any theological discussion; therefore he only said, 'I am glad you love us, Mr. GORDON, and I'm sure I love Christians; at least such as you are.—But now about the Lion on the standard, and king Richard adopting it.'

"You heard this morning all I knew of that," replied GORDON. "My small stock of information was soon communicated. I saw you looking at the royal standard, with feelings that I very well understood."

"I saw you looking on it, with the heart of an Englishman; and perhaps not knowing that it had its commendation to the heart of an Israelite too."

"I was quite ignorant of it, indeed; and I should like to know more about our old Lion."—(To be continued.)

The Jesuits.

MR. WATSON'S JESUIT RELIEF BILL IN THE BRITISH PARLIAMENT.

The vigorous efforts of Rome to restore her lost power in England, have justly excited the interest and attention of the Protestant world. The encroachments of Rome for a few years past, have given rise to fears, that, ere long, the fires of Smithfield will be re-lighted, or the scenes of St. Bartholomew's eve be re-enacted. They have, since the Emancipation Bill of 1829, been steadily carrying one point after another in Parliament, until but a few barriers remain in the way of their complete triumph and ultimate supremacy.

The extracts which follow, taken from the London "Patriot" of April 19th, '47, will show the nature and tendency of Mr. Watson's Relief Bill, and also the character of the Society of Jesuits—their antagonism to the Protestant faith. The Bill has, for the present, been defeated. But it is only a deferring of the final accomplishment; for it will again come up in a new form, and be prosecuted with greater energy. Although, for the sake of show and effect, there were several other points incorporated into the Bill, yet there were but three principal objects to be carried, viz.: the abolition of laws forbidding, 1. Religious processions. 2. The repairing with the insignia of judicial, civil, and corporate office to Roman Catholic places of worship. 3. THE UNRESTRICTED MULTIPLICATION AND PROSELYTING EFFORTS OF THE JESUITS, AND OTHER MONASTIC ORDERS."

The Earl of Arundel and Surrey frankly admitted, that the Church of Rome is antagonistic to Protestantism, and will be so as long as the world shall last, or till Protestantism itself be extinguished.—Now, it must be recollected, that the or-

der of Jesuits was constituted for no other purpose than the extirpation, *per fas aut nefas*, of the Protestant faith. The Jesuits are the janissaries, the Prætorian guard of the Vatican. They are the professional and sworn enemies of the Reformed faith. But they have been excluded from all foreign countries, except Belgium, on the ground of the danger arising from their political tenets. Mr. Shiel, indeed, defied the Government of this country to enforce the law against the Jesuits and the other orders. There is some art and great dissingenuousness in placing all the regular orders upon the same footing. The existing enactments, it must indeed be confessed, are inoperative, from their very severity. We should be glad to see them modified; and the registration, which has been imprudently neglected, might then be enforced. But, at the present moment, when the extirpation of Protestantism is the avowed purpose of Romish propagandists, and to de-Protestantize the Anglican Church is the declared object of the Tractarian conspiracy, to abolish all restrictions upon the Jesuits would be an act of suicidal folly on the part of the Government, which would rouse the just indignation of every true Protestant in these kingdoms. The existing restrictions are said to be wholly inoperative, because the registration is not enforced; but we are convinced that the effect of repealing them would not be of a negative character. Why is the legalization of the Jesuits sought for? Why does it find its advocates among the Puseyite party? Because there are numbers, both in this country and on the Continent, already prepared to take immediate advantage of the removal of all these restrictions. Yet is this proposed at a time when, as Sir Robert Inglis remarked, in Germany, in France, and even in England, the Church of Rome is interposing new obstacles to the peace of society, and encroaching upon civil liberty, by the regulations prohibiting mixed marriages, except upon the most intolerant conditions. Under these circumstances, the Right Hon. Baronet added, the alliance between her and the Liberals was not one which he could have supposed, *a priori*, would have existed.

At all events, Mr. Watson's Bill, as we have shown, did not go to remove a single penal disability affecting Roman Catholics on account of their religion. Whether it be proper or not to tolerate an order which was suppressed for its moral and political offences by the Court of Rome itself, at the call of all Europe, we deny that the question of Religious Liberty is involved in it, or that it is a Protestant question. As well might Orange Lodges be regarded as essential to the Protestant religion, as the Jesuit Lodges be identified with the Romish religion. We look at the Jesuits with no "vague and indefinite alarm," as Mr. Shiel affects to suppose, but with a calm, rational, well-founded jealousy, believing every Jesuit to be a dangerous member of civil society, in virtue of his vows, his tenets, and his known obligations. If the modern Jesuit differed essentially from the Jesuit of other days, the order itself would never have been revived. The name had become too infamous to be assumed by those who had not imbibed the theology and the morals of Escobar, and the political fanaticism which is the vital spirit of the institution, and which distinguishes the order from every other Romish confraternity.

But it is not as religionists, not as theologians, not simply as Protestants, that we cherish distrust of the Jesuits, and express our satisfaction that Mr. Watson's Bill was thrown out,—but upon political grounds, and with reference to the peace of society, and the interests of Civil and Religious Liberty.

Earthquakes in Divers Places.

Bro. Himes:—We are taught by our Savior, in the gospels, that wars, and rumors of wars, are not signs of the end of the age; but that there shall be famines, earthquakes, and pestilences, in divers places; all these are the beginning of sorrows, or the pangs of nature. The following facts respecting the earthquakes of the past year, are from Mr. E. Meriam, a distinguished Meteorological observer, of Brooklyn, Long Island, and are published in a work edited by him, devoted that subject. The Index of the work, from April 26, 1846, to April 27, 1847, gives the following statistics, which he informed me are imperfect, there having been some fifteen or sixteen more during that period, which will make about sixty earthquakes in the course of the year. He also stated, that each earthquake was accompanied by a storm of thunder and lightning, either in the immediate vicinity of the earthquake, or in some other place. The elements are strangely deranged and convulsed; famine and pestilence stalk over the earth, spreading desolation in their train, and filling the hearts of men with fear, and looking after those things which are coming on the earth.

J. Litch.

At Catania, April 22d and 28th, 1846.
At Santa Cruz, Cuba, April 29th.
At Memphis, Tenn., May 8th.
At Newburyport, Mass., May 30th.
At Guadaloupe and Martinique, June 16th.
At Vera Cruz, Mexico, June 21st.
At Smyrna, Asia, June 25th.
At Messina and Catania, June 22d.
At Deerfield, N. H., July 10th.
At Cologne and in Southern Germany, July 29th.
At Ningpoo, China, Aug. 4th.
At Fincastle, Va., Aug. 12th.
Volcanic action in the Red Sea, in Asia, and simultaneously an earthquake of great severity throughout the province of Tuscany, in Europe, Aug. 14th.
At the Island of Iceland, Aug. 22d.
At the sea-port and river towns in Maine, Massachusetts, and New Hampshire, and in the river towns in Vermont, Aug. 25th.
At Leghorn, Tuscany, Aug. 27th.
At Gunung Maripappa, Java, Sept. 2d.
At Trinidad, St. Vincent's, and Grenada, Sept. 6th.
At Trinidad, Sept. 10th.
At Deerfield, N. H., Sept. 12th.
At Cape Haytien, St. Domingo, Sept. 15th.
At Trinidad, in Sept.
At St. Domingo City, Sept. 16th.
At Boonsboro', Md., Oct. 19th.
At Tallahassee, Florida, Oct. 23d.
At Algiers, Africa, in Oct.
At Deerfield, N. H., Oct. 29th, and 31st.
“ “ Nov. 12th.
At several places in Scotland, Nov. 29th.
At Porto Rico, Nov. 28th.
At Deerfield, N. H., Dec. 2d.
At Trinidad, Dec. 17th.
At Grafton Harbor, Jan. 8th, 1847.
At Albany, Jan. 11th.
At Rice Lake, Jan. 14th.
At Bangor, Me., in Jan.
At Deerfield, N. H., Feb. 2d.
At Meredith, N. H., Feb. 14th.
At Belfast, Me., Feb. 19th.
At Deerfield, N. H., Feb. 21st.
At Capici, South America, in 1847.
At Green Bay, and Fox River, March 9th.
At Limington, Me., April 1st.
At Mount Morris, N. Y., April 27th.

A Short Sermon.

BY J. LITCH.

1 Cor. 4:20—"For the kingdom of God is not in word, but in power."

I. THE KINGDOM OF GOD IS NOT THE CHURCH IN THE PRESENT STATE.

This is manifest from the following considerations.

1. *The Bible teaches us that the kingdom of God is to be UNIVERSAL and ETERNAL.*

UNIVERSAL. Ps. 2: 6-8—"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

Zech. 14: 9—"And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Ps. 72: 7—"In his days shall the righteous flourish: and abundance of peace so long as the moon endureth."

Each of the foregoing texts teach the universality of Christ's Kingdom, in the strongest terms. But it is certain that the Christian church has never yet been universal. The only approximation to it, is found in the church of Rome, the Rome which has worn out the saints and prevailed against them, and from whom they are only to be delivered by its destruction when the Ancient of Days comes to judgment.

ITS ETERNITY. This also is plainly taught in both the Old and New Testament. The prophet Isaiah had a distinct view of this attribute of it when he wrote the 6th and 7th vs. of the 9th chapter—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." This is the Kingdom of the "MIGHTY GOD."

The angel Gabriel, in announcing the birth of Jesus, confirms the foregoing, and points to Jesus, as the heir of that wonderful promise.

Luke 1: 32, 33—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

When will terminate that reign?—Never! No, never! But if Christ's kingdom is the church in the present state, it must give place to change. For "heaven and earth shall pass away," but not the Word of God.

Dan. 2: 44—"And in the days of these kings shall the God of heaven set up a kingdom which shall NEVER BE DESTROYED."

Chap. 7: 14—"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

All who will permit their thoughts to pause a moment, must see that we can have no such kingdom without an immortal and glorious King, and in an eternal state.

2. *The kingdom of God is to be a state of perfect peace and triumph to the righteous, and of subjection or destruction to the wicked.*

Ps. 72: 6—"He shall come down like rain upon the mown grass: as showers that water the earth."

Ps. 2: 9—"Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel."

Ps. 149: 2, 5-9—"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and

punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

Dan. 7: 27—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Matt. 13: 41-43—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The transition from the present state to the kingdom of God is strongly expressed by the Savior, Matt. 19: 27-29—"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Here it is plainly taught that the reign of Christ and the saints is to be in the regeneration, or restitution, "when the Son of man shall sit in the throne of his glory."

How strange the idea, that the present depressed condition of the church is the kingdom of God. That the church, with all its persecutions and trials, is reigning in the kingdom of God! Yet such doctrine has obtained from the apostolic age. And no where, on no occasion, did Paul ever indulge in so biting and stinging irony, as when combating that idea. Listen to him for a moment, while he addresses the Corinthian Church on this point, in the chapter from whence our text is derived (v. 8)—"Now ye are FULL, now ye are RICH, ye have REIGNED AS KINGS without us: and I WOULD TO GOD YE DID REIGN, THAT WE ALSO MIGHT REIGN WITH YOU." Why, Paul, what is the trouble with you and your fellow apostles? Answer. "I think God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." (V. 9.) Trouble enough—vast difference between a reigning church and us! But look at the contrast.

Vs. 10-13—"We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day."

O Paul, you are too severe on us,—you intend to mortify us.

Answer. V. 14—"I write not these things to shame you, but as my beloved sons I warn you."

Vs. 18-20—"Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

For the kingdom of God is not in word, but in power."

But to make the contrast between the kingdom of God and the present state of the church still wider, he shows them its corruption.

Chap. 5: 1—"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

"AND YOU ARE PUFFED UP!"

Who can read this merited rebuke of a puffed up church, who imagined itself to be the kingdom of God, and not see that all these strong contrasts still exist? How is it possible that any Christian can imagine himself in the kingdom of God, while a state of corruption and suffering like the present crushes the saints!

3. *The kingdom of God is a state of purity and incorruption.*

Paul teaches this doctrine without equivocation, 1 Cor. 15: 50-53—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Who will dare affirm, in the face of this text, that flesh and blood CAN INHERIT the kingdom of God?

II. THE KINGDOM OF GOD IS IN HEAVEN, AND IS TO COME DOWN TO EARTH.

1. This is taught in the Lord's prayer, where we are directed to pray, "Our Father which art in heaven—thy kingdom come, thy will be done on earth as it is in heaven." If it were already in earth, and the church were it, why pray for it to come?

2. Christ's promise to some of his disciples, Mark 9: 1, together with the fulfilment of the promise, as recorded in vs. 2-7, show that the kingdom is to come from heaven, where it now is. "There be some of them that stand here which shall not taste of death, till they have SEEN THE KINGDOM OF GOD COME WITH POWER." The transfiguration of Christ, together with the appearance of Moses and Elias, or Elijah, in glory, and the cloud of glory from heaven, from which the Father's voice proceeded, fulfilled the promise. "This voice," says Peter 2d epistle 1: 18, "which came from heaven we heard, when we were with him in the holy mount."

All the elements of the kingdom of God as then and there exhibited, were glorious. And this kingdom perfected, is to come down to earth when it is renewed. (Rev. 21: 1-3.) Then, and not till then, "shall the meek inherit the earth." (Matt. 5: 5.) Then, not before, the "wilderness shall blossom as the rose; it shall blossom abundantly and rejoice even with joy and singing." Then "the ransomed of the Lord shall come and return to Zion, with songs and everlasting joy on their heads, and obtain joy and gladness, and sorrow and sighing shall all flee away." (Isa. 35.)

III. THE PRESENT DISPENSATION INSTEAD OF BEING THE KINGDOM OF GOD, IS A PREPARATORY STATE FOR THE ENJOYMENT OF THE KINGDOM.

1. This is manifest from the language of Christ, Matt. 25: 31-46. Here he informs us why he admits some of the human race to the kingdom of God and excludes others. It is on the ground of their having improved or mis-improved the present life. Luke 13: 24-29 teaches the same great truth. "Strive to enter in at the strait gate; many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the

house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

2. Does the Savior illustrate this doctrine by the parable of the field, with its diversity of products? He assures us, that to the end of the world, or dispensation, the tares will grow with the wheat, at which time the separation will take place, and the righteous shine forth as the sun in the kingdom of their Father. (Matt. 13.) Does he present it under the similitude of a net of fishes? He informs us that the net will continue receiving good and bad, alike, till the end of the world; when the angels shall sever the wicked from among the just.—*Id.*

How infinitely important, then, that we should remember that "now is the accepted time, now is the day of salvation." O what consequences are to result from our use of the present time! Eternal weal or wo depends on every breath.—What shall it profit us if we gain the whole world and lose ourselves, or become cast away! What, although we, like the rich fool, should have "much goods laid up for many years," if we did not lay up treasure in heaven, or were not rich toward God. That great change, the birth of the Spirit, so necessary to enter the kingdom of God, demands our attention. Who would be willing to be excluded? But we cannot enter there unless born of the Spirit of God. This we must seek by repentance, prayer, and faith, and retain by a life of faithful obedience, or we are lost for ever. Let none delude themselves with the vain thought, that a time more favorable to a life of holiness than the present will arrive; for such a day will never come. Therefore "seek ye the Lord while he may be found, call upon him while he is near."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MAY 29, 1847.

Anniversary Week.

MEETING OF ADVENTISTS AT BOSTON.
TUESDAY, JUNE 25.

The Conference, which was adjourned from New York to Boston, met in the vestry room at Central Hall. The morning was principally occupied as a prayer and conference meeting. Interest was added to the meeting by appropriate remarks from various brethren.

TUESDAY AFTERNOON.

In the afternoon the Conference met at the same place. The usual religious exercises were duly observed at the commencement of the meeting, after which remarks were listened to from several brethren.

Bro. Bywater said:—I am always glad in the privilege of speaking on this interesting subject, for it is one which fills my whole soul, and animates my whole being. And it does seem to me as though there is interest enough in this blessed subject, not only to keep us alive, but to invigorate our faith, and keep us perseveringly engaged in the cause until our Lord shall come. I am happy for the privilege, though for the first time of meeting with my brethren in Boston; and I do desire that the Lord will meet and be with us during this Conference. And I am satisfied he will be with us, if we really want he should; for the Sa-

vior has declared that the Father is more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. Our Conference in New York was attended by the Divine blessing. I trust that the brethren came up to that meeting praying, and there continued to pray, for Divine aid and direction in the meeting, and the Lord was truly with us, and gave us a refreshing time.

As it regards my faith and hope in the Advent doctrine, they were never stronger than at the present time. I see no reason for giving it up, but every reason for holding on to it.—The evidence was never more clear to my mind than it is now. I am satisfied that it is the crowning truth of God's word, and the last and closing part of the gospel. This truth is like the radiation of an accumulated light. It has been accumulating strength, or light, for the last 2500, nay, 6000 years, and it is now blended and concentrated in one focal blaze upon us here in the nineteenth century. And, my brethren, we are called upon to let this light shine in the world: should we neglect so to do, God will raise up others to fill our places. This truth must be proclaimed. The Lord is coming. The event is near.—Let us therefore be ready.

Bro. Buckley said:—As iron sharpeneth iron, so does the countenance of a man his friend. I have been forcibly impressed with the truth of this saying while sitting in the Conference to-day. I have witnessed the brightening up of the countenances of the brethren and sisters as the friends of the cause have entered the room. My spirit has been much refreshed by this. David said, "They go from strength to strength: every one of them in Zion appeareth before God," probably alluding to the going up of the ancient people of God to their feasts in Jerusalem, and their stopping on the way to obtain refreshment, to their joining in prayer, and in singing the songs of Zion. So we have come here for a spiritual refreshing. And I hope and believe it will be a place of "strength" to our souls. We had a blessed time in New York, and doubt not we shall have one here. The cause in which we are engaged never stood on a firmer basis than now. The brethren have not passed through so many disappointments and trials without learning something by them. They are better qualified to engage understandingly and successfully in the service of God than ever before.

Bro. Shipman said, he was very happily disappointed in seeing so many of his brethren present, and stated, inasmuch as it had been requested that we should give our reasons for believing still in the coming of the Lord, his were drawn mostly from the Bible, and he had no reason to give up the faith: thought the present Conference would have an effect on our brethren at large, and hoped God would direct in our deliberation.

Bro. Miller said:—When I read the history of ages past, and compared it with the predictions of God's word, I saw that God had been in all ages, and I could not resist a conviction of the truth of God's word. I saw that God, thousands of years before the occurrence of the events, had minutely predicted them. In the history of Napoleon, I myself had seen the fulfilment of events sufficiently satisfactory. I believed, and it has been a great solace to me. It has given me a hope beyond the grave; and that hope is based on the resurrection of Christ. Take away the resurrection from the dead, and you take away the Christian's hope. I beg of you to dwell on the resurrection. If Christ has risen from the dead, believing that I love Him, I believe I shall live with him; and though the worms may destroy my body, as I believe they will if my Lord does not come within a year or two, yet in my flesh, I have faith to believe, I shall see God. To see God, we must avoid all iniquity. We must not indulge in contention or strife. We must show that we are stable minded, and not easily turned aside from faith in the doctrines of God. He who has promised, is able to perform. His word has never failed. It never can fail. Man may make mistakes, and misunderstand the word of God, but in him there is no variability. neither shadow of turning. We are in a world of sin, surrounded by unnumbered temptations, and there is nothing here to rejoice in. Brethren, be not discouraged. Our state here is one of continual warfare. We should be so obedient to the rules of our warfare, that we should all act in unison. We should all be obedient to the commands of the great Captain of our salvation; and when we act, it should be not for our own gratification, but for the glory of God; and we should strive to live on the food contained in the Divine word. I hope

the God of peace may be with us all, and preserve us blameless unto the end; and may God strengthen us, and establish us all in the faith.

Bro. Southard said:—I came to listen, not to speak. We are not dependent on man.—To depend on man is the great danger of our mistakes: but while we avoid the mistake in that extreme, we should avoid the opposite extreme. We should be armed on every side, and watch on every side. We are to work out our own salvation with fear and trembling, and we are also to grow in grace, and in the knowledge of the Lord and our Savior Christ Jesus. We are to wait calmly, trust, fight, labor, and pray, but the time has not come to lay our armor by. We daily strive to be shielded by the whole armor of God. When we think we are the strongest, then we should watch the most.

Bro. Needham said:—The subject of this hope that we are considering is inexhaustible. We can never get done talking about it, till we realize its fulfilment. Then we shall cease to hope for it. In the dispensation of the fulness of times, God will gather together all things in Christ. Till then our salvation is not complete. The two comings of our Lord Jesus Christ are the great pillars on which our hope rests. I should be as willing that one of these pillars should be destroyed as the other. At the present day, the majority have only the first advent to cheer them; but the second is equally important with the first. A person should not confine himself to the preaching of the second coming, without the first. Omitting either of them, our faith is imperfect. Our hope rests on the resurrection. I cannot preach merely the first coming of Christ. That is the foundation, but there is also the capstone, which is to be placed with shoutings of grace unto it. I cannot go back. I rejoice that my mind has been enlightened on the subject of the advent. It has filled a want in my mind, which I prayed over for two years. I saw a defect in my religious belief, which this doctrine just filled.

TUESDAY EVENING.

Prayer and singing as usual.

Bro. Needham discoursed in the Hall from Heb. 11:5—"By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

It is common among men to suppose that all must die; and it is looked on as the penalty of the transgression of Adam, and that it must needs be, or the penalty fails. There is no plainer doctrine, than that all men will not die. Says the apostle, "Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Again: "We who are alive, and remain unto the coming of the Lord, shall be caught up to meet the Lord in the air." And, says the Savior, he that liveth and believeth in me, shall never die. Thus, it is asserted that there shall be some alive at Christ's coming, who shall never die.

Till the Second Advent, it is a general rule that all must die, but to this there are two exceptions on record, Enoch and Elijah. Some look upon the change at Christ's coming as equivalent to death; but little pain can be felt in the twinkling of an eye. But we look for this change to be the reverse of death. When the trumpet sounds, a current of life shall come from on high, that shall stay the course of death, which has been working in us from infancy, up to that time, and is now, perhaps, about to overcome the current of life; yea, even of the subject of consumption, who lies gasping in death, and will feel the quickening power, and be changed to immortality, when death shall never reach us more.

This evening I wish to trace out the characters of Enoch and Elijah and make an application to ourselves.

1st. The Character of Enoch.

He lived at that remote period of the world, whence but little of his history has come down to us. Moses speaks of him in brief. Jude classes him among the prophets, and he predicted of the coming of the Lord with ten thousand of his saints.

Moses says, he was 65 years old when he begat Methuselah. "And Enoch walked with God after he begat Methuselah three hundred years."

A great deal is implied in Enoch's walking with God. What is it to walk with God. The apostle asks, How can two walk together except they be agreed? To walk together indicates a oneness—a unity. Enoch, then, to walk with God, must be at one-ment with God—at agreement with God. If we would walk with God, we must also be at agreement with him. To be at agreement with him, we must obey his commands. His laws are fixed. He never changes. Man may depart from them—God never does. Man, then, to walk with God, must come back and comply with the requirements of God. Not come partly back, and walk partly with God, and part-

ly with the devil, but walk entirely with God. The law of God does not permit a man to sin, when by sin he ceases to walk with God. I argue, then, that Enoch lived a sinless—a holy life, during the 300 hundred years that he walked with God. He lived in continual communion with God. He yielded all up to God. He trusted not his own wisdom, but trusted entirely to the wisdom of God. This he did with all his heart. He obeyed because he loved to obey. He loved God's ways, and hated the ways of Cain. But we know little of Enoch; we will, therefore, look, second, at the character of

Elijah.—Of him we have a more full record. Let us examine his character, and see if our character resembles his. The first account of him is in Kings, in the reign of Ahab. The first thing of note we hear of him was, that he was a troubler of Israel. Art thou he that troubleth Israel? No, says Elijah, I have not troubled Israel; but thou and thy fathers have troubled Israel, in that thou hast forsaken the living God. Elijah put Ahab to the test. He had Ahab call the prophets of Baal, 450, and the prophets of the groves, 400, to mount Carmel, to offer a sacrifice. Each party was to offer a sacrifice, and were to call on their respective god; and the god that answered by fire, was to be regarded as the true God. The prophets of Baal cried and pleaded till mid-day, and as the sun began to decline, Elijah taunted them.—"Cry aloud," said he, "for he is a god, (2) he is journeying, or talking, or asleep, and needs to be awakened;" and they cried aloud, and cut themselves, and leaped up and down before the altar, until the going down of the sun. But there was no voice, nor any to answer.—When, therefore, they had yielded the point, Elijah came forward, and in the presence of the vast multitude who had assembled to witness the scene, took twelve stones, after the names of the twelve tribes of Israel, and re-built the altar of God, that had been thrown down!—O, methinks I see the good old man, as he stands there, alone, a prophet of God, before all Israel, girded in the majesty of truth, and the mighty power of faith, with pious hands erecting the broken-down altar of God till it is completed.—The sacrifice is placed—he is determined they shall see there is no deception—calls for water—pours it on till the sacrifice and the altar are saturated—the trenches are filled. His soul was girded up with faith. He steps out before the multitude, and calls on the name of his God, that he would for his great name's sake, send down fire, and vindicate his honor. Fire came down, and consumed the sacrifice, and licked up the water. The people cried out, Jehovah is God! Jehovah is God!—Then says Elijah, Slay these prophets of Baal, these deceivers of the people; and they slew them. He then announces to Ahab that there will be rain that day. See the man of God as he ascends the mountain, his silver locks floating in the evening breeze. He bows himself before God, buries his face in his hands, and cries unto him for rain—sends his servant to the top of Carmel, to watch the signs of heaven. Prays. He is not discouraged because his prayer was not answered the first time. But when a little cloud was seen, the size of a man's hand, Elijah knows there will be rain, and girds himself to meet Ahab, and ran before him to the entrance of Jezreel. The king informs Jezebel what Elijah had done to her prophets. Jezebel threatens to kill him; Elijah went out a day's journey into the wilderness, and laid down under a juniper tree, and prayed for death. Alas, poor human nature! Who would have supposed, Elijah, the man who stood forth in the panoply of faith, before 850 false prophets and the host of Israel, and risked not only his own life, but also the honor of God, on the result, would flee from the face of a woman? But so it was. "O, how weak is thy heart!" How many of us have also wished for death. But Elijah had mis-judged. He thought his work was done. God had other work for him to do. An angel feeds him. In the strength of that food he walked forty days to the Mount of God. In the cave he hides himself from the face of man—hears a still small voice, saying, what doest thou here Elijah. Says Elijah, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

Says God, I have seven thousand who have not bowed the knee to Baal. I will obey, says Elijah. He was girded anew.—Hazel to be king of Syria—Jehu king of Israel—finishes up his work—never falters for a moment until all is done.

The next account we have of him is in 2d Kings. And it came to pass that God would take up Elijah, he went to Beth-el, and Jericho, and Jordan, parts his waters, and crosses over, and goes on talking with Elisha until he is parted from him by a whirlwind, and the heavenly conveyance takes him up from Elisha. For what did he go to Beth-el, and Jericho, and Jordan? I infer that he expected to be taken up from those points. His expectation, for what did he go? I think this was his expectation. Who ever blamed him for his mis-petition. Who ever blamed him for his mis-petition. No one! But he passes the last point of definite expectation, and as he walks on and talks with Elisha—he is gone. Their conversation is

of the kindest and most friendly character. They do not fall out by the way as Joseph's brethren did, when going into Egypt, nor as Advent brethren have on their way to the Kingdom. They do not literally walk together, but they were at agreement—their hearts were one. 1st. Learn from this example, my brethren, a lesson. Let us not fall out by the way! O, let our hearts be united in love—let us walk together! and learn also faithfulness. Elijah mis-judged, when he fled from his work; but when girded anew on the mount of God, he returned to his work, and continued faithful to the end. So we mis-judged, when, after the tenth day movement, we folded our arms, and said our work was done. I would rather be found at the mill, or in the field, or bed, if that is the place where God has put me, and doing my master's work, when he comes, than a religious recluse, shut up in a convent, with my arms folded, however great and intense my devotional feelings might be. I should feel conscious I was then in my place.

2d. We learn from Enoch and Elijah, obedience—continued, perfect obedience. The obedience of the heart—the faith of the heart. No other is worth a rush. These are acceptable to God. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Before his translation he had this testimony, that he pleased God." Let us, then, strive to walk with God—not some of the time with the Lord, and some of the time with the devil, but with God, all the time. Be at one with him, yield our hearts entirely up to him—obey him every day, keep about our master's business, until he comes. Then, if he finds us in the pulpit, or field, store, at the work bench or anvil, doing all for the glory of God, we shall be accepted of him.

3d. Learn not to rely on death for a purification. Lean on the blood of Jesus. If the doctrine were true, that a man can be of a mixed character, partly sinful and partly holy, (which I do not believe) and be somehow purified by death, it would prove a broken reed to us. We are not looking down into the grave—we are looking up, waiting for immortality—to be changed in a moment, in the twinkling of an eye. What time then, for preparation? Besides the change will not be one of moral character, but simply from mortality to immortality. Then let us have the faith of Enoch and Elijah. Let us walk with God as Enoch did. O may the spirit of Elijah fall on us, my brethren, and may we go from this Conference girded anew for our Master's work, and mortality shall be swallowed up of life.—God grant it for his name's sake. Amen.

WEDNESDAY MORNING.

Commenced with prayer by Bro. F. G. Brown, which was followed by very profitable devotional exercises.

The Conference listened to remarks from Bro. Wm. Miller, Cole, Bywater, and several lay brethren.

The spirituality and unanimity of feeling which prevailed during this meeting, was most cheering. Adjourned to 2 o'clock P. M.

WEDNESDAY AFTERNOON.

After the usual religious exercises, J. V. Himes, on behalf of the Business Committee, reported to the Conference, the following resolutions, which were adopted at the meeting at New York, viz:—

- 1st. Resolved, That considering all the circumstances of the case, we have the greatest cause for gratitude in view of the results of the English Advent Mission.
- 2d. Resolved, That we deeply sympathize with our Advent brethren in England, Scotland, and Ireland, and feel the deepest anxiety to render them assistance, as Providence may furnish an ability.
- 3d. Resolved, That we earnestly and affectionately recommend our brethren in those countries, to adhere firmly and constantly to that system of truth revealed in the Scriptures; that they discountenance everything, whether in faith or practice, not clearly in accordance with that system; and that they employ their own resources in the advancement of the cause, as the calls of Providence demand.

He then made some remarks on the state of things in England, as they appeared on the visit to that country last summer, the particulars of which have before been given with great minuteness, and extensively published in the "Herald."

The report of the finances of the English Mission was then read, of which the following is a synopsis:—

The sum total of all the expenses of the Mission, from May, 1846, to May 23d, 1847, of which the items were read to the Conference—
 amounts to ————— 2082 72
 The amount of all receipts in aid of the Mission, as credited in the Herald, have been ————— 1215 27
 Received in England for the same object ————— 615 00
 Subscribed by the Office of the Advent Herald ————— 634 00-3464 27

Leaving in favor of the Mission, for future operations ————— 321 55
 In addition to the receipts and expenditures of this Mission since June 1st, 1846, there had been previously received, from all sources ————— 201 69
 There had been expended, in aid of the same, from the Office of the Herald, previous to June 1st, 1846 ————— 1154 37

Making the expenditures above receipts at that date, of ————— 932 65
 Add the aid given by the Herald Office since June 1st ————— 634 00
 Making, from the commencement of the mission, a total of ————— 1566 65

Or of expenses from the Herald Office, above all receipts ————— 1205 10

The financial report was adopted unanimously. The foregoing resolutions were then discussed by Bro. Burnham, Litch, Miller, Weston, Stoddard, and Himes, after which they were unanimously adopted.

The following resolutions were then read and adopted:—

Resolved, That the future prosecution of the English Mission be left open for future action, as the Providence of God may seem to indicate.

Resolved, That a Committee of five be appointed, to whom the business of the continuance of the mission be committed.

Bro. Himes, Hale, Emerson, Hawkes, and Stoddard, were appointed said Committee.

Owing to the early hour at which our paper is put to press, we are compelled to defer the remainder of the report of the proceedings until our next.

Punishment.

QUERY.—Does not the word punishment in Matt. 25:46, in the original denote simply cutting off, without the necessity of eternal torment?

The text referred to, is this, "And these shall go away into everlasting punishment: but the righteous into life eternal."

The words everlasting and eternal are from the same Greek word, which proves that the punishment of the wicked is to be of the same duration as the life of the righteous. The question then arises, does this punishment necessarily denote consciousness? The word here rendered punishment, is in the Greek, *kolasis*, which denotes chastisement, mutilation, torment, &c. The only other place in the New Testament where the same Greek word is found, is in 1 John 4:18, where it is translated *torment*, "Because fear hath torment."

The text is, therefore, literally, "These shall go away into eternal torment; but the righteous into eternal life [blessedness]."

If a doubtful point cannot be settled by the words of Christ, it can be settled by no authority whatever.

I should like to hear your exposition of a part of 2 Thess. 2:8.—"Whom the Lord shall consume with the spirit of his mouth." A. H.

ANSWER.

The Greek word rendered *consume*, is *analisko*, which is used in but two other places in the New Testament, viz., in Luke 9:54: "Lord, wilt thou that we command fire to come down from heaven, and *consume* them, even as Elias did?" and in Gal. 5:15: "Take heed that ye be not *consumed* one of another."

Its corresponding Hebrew word is, *kah-lah*. Gen. 41:30: "And the famine shall *consume* the land," i. e. *impoverish* the land, not annihilate it. The same word is also used in the following passages:—

Isa. 32:10—"The vintage shall *fail*."

1 Kings 6:38—"In the eighth month was the house *finished*," i. e. completed.

Ester 7:7—"There was evil *determined* against them."

Ps. 119:52—"Mine eyes *fail* for thy word."

Lam. 2:11—"Mine eyes *do fail* with tears."

Dan. 11:36—"Till the indignation be *accomplished*."

2 Sam. 21:5—"The man that *consumed* us," i. e. that *injured* us."

Job. 9:22—"He *destroyeth* the perfect and the wicked."

Jer. 14:12—"I *will consume* them by the sword."

Gen. 2:1—"Thus the heavens and earth were *finished*," i. e. completed.

Ah chal, which is also rendered *consume*, is used in other places to denote to eat, to devour, &c., as in the following passages:—

Gen. 31:40—"In the evil day the drouth *consumed* me."

Chap. 40:19—"The birds shall *eat* thy flesh."

Lev. 26:29—"And ye shall *eat* the flesh of your sons."

Deut. 9:9—"I neither *did eat* bread."

Ps. 79:9—"For they have *devoured* Jacob."

Isa. 24:6—"Therefore *hath* the curse *devoured* the earth."

Jer. 49:27—"It shall *consume* the palaces."

Jer. 51:34—"The king of Babylon *hath devoured* me."

2 Chron. 7:13—"I command the locusts to *devour* the land."

Jer. 50:7—"All that found them have *devoured* them."

Ezek. 15:4—"The fire *devoureth* both the ends."

A comparison of the above passages shows, that the same words rendered consumed, are also used to denote to eat, to injure, to destroy, to waste, to spend, to impoverish, &c. In the text referred to, we think it must denote to waste, or diminish; for after the spirit of the Lord has consumed for a while the man of sin, it is to be destroyed by the brightness of Christ's coming.

Scriptural Helps.

We have been enabled to procure the "Englishman's Hebrew and Chaldee Concordance of the Old Testament; being an attempt at a Verbal Connexion between the Original and the English Translation, with Indexes, a List of the Proper Names, and their Occurrences, etc."

This is a large octavo work of two volumes, published in London. It gives the original Hebrew and Chaldee word for every English word in our translation of the Old Testament, gives all the different original words which are anywhere translated into the same English word, and gives all the places where each original word is found, whether rendered by the same, or by other English words. By the help of this volume, the English reader is enabled to have access to the original, and ascertain the *usus loquendi* of the various words in the Bible. As a help, it is most invaluable. We have also obtained the "Englishman's Greek Concordance of the New Testament: being an attempt at a Verbal Connexion between the Greek and the English Texts, including a Concordance to the Proper Names, with Indexes—Greek-English, and English-Greek."

This is a London edition—a large 8 vo. volume, which bears the same relation to the Greek of the New Testament, that the preceding work does to Hebrew and Chaldee of the Old.—A distinguished Professor of Hebrew remarked to us two years since, that these three volumes had been of more service to him in studying the Scriptures than all the other books in his extensive library.

We have procured these works that we may at all times be able to satisfy ourselves as to the meaning of disputed words on which disputes may arise. These works, added to the Greek and Hebrew Testaments, Gesenius' Hebrew and English Lexicon of the Old Testament, and Robinson's Greek and English Lexicon of the New Testament—the latter giving the meaning of every Greek word in the New Testament, as the former does of the Old, with the places of their occurrence, will give us great facilities in studying the Scriptures.

BRO. MILLER was with us last Sabbath. BRO. ADRIAN preached in the morning, and Bro. Miller in the afternoon and evening. He also preached on Monday evening, on the subject of the resurrection.

TO CORRESPONDENTS.—A. Andrews.—We have never seen an Adventist who did not "believe that the gift of God is eternal life through Jesus Christ our Lord, and that the wages of sin is death, and that death (the second) to be eternal."

But that that death is unconsciousness, we know of multitudes of Adventists who are not believers.

BRO. MILLER will lecture at Central Hall Sunday, May 30.

Arrangements for other Camp-meetings in the country will be made soon.

We have received from Gould, Kendall, & Lincoln, No. 10 of "Chambers's Cyclopaedia of English Literature."

WHOLESALE SLAUGHTER IN CHINA.—A late number of the Chinese "Repository" contains an account of recent occurrences in China, which we should be hardly able to credit, but for our knowledge of the extreme density of the population of the Chinese Empire. According to this journal, which is published in Canton, by the missionaries from this country, a civil war has recently been waged in two of the departments of the province of Gokien, or, more properly speaking, a feud between two neighboring countries, in which over 25,000 houses have been

destroyed by fire, and more than 130,000 persons killed or wounded. Such conflicts, it seems, often take place in the interior of the country, without the government having power to prevent them; and, perhaps, without their much desiring to; for, every time that such a commotion arises, of a political character, the Chinese authorities trouble themselves but little as to any disasters that may in consequence result from them to their subjects. It was in this same spirit that the Mandarins recently suffered two villages to murder each other, in a quarrel originating from losses in gambling. The country is too full, they say; there is no harm in the turbulent making room for the peaceful!!—*Bost. Atlas*, May 25.

Letter from Bro. S. Chapman.

Dear Bro. Himes:—After writing you from North Adams, Mass., a few weeks since, we remained in that section several days, preached evenings, and improved the day time in conversation on the subject of our blessed hope, from house to house. Most of the time was spent in Centerville, where good attention was paid to the word, and where it proved effectual in several hearts. During this time I visited the friends in Pownall, Vt. Arrived there in the evening, and found a little company of them in a humble dwelling, fervently engaged in prayer. I entered the room as silent as possible, and bowed my knee in the midst of them. While they continued to breathe out prayer and praise, with direct reference to our blessed hope, I could not (though a stranger to most of them) refrain from responding aloud. As we rose from our knees, I immediately introduced myself to them as their friend and brother C. The interview was protracted to a late hour, and was mutually delightful. It will surely be remembered by us while we remain in our present state. Spent the night at Bro. Batchelor's; and although much disappointed in not seeing him, yet the interview with the family was pleasant, and I think profitable. I then returned to Adam, via Centerville, and North Adams, fifteen miles. Spent a little time in each place, and left the friends in a prosperous state. Met Bro. Batchelor and son at North Adams, on their return from Connecticut, and had a pleasant and profitable interview with them, for which we were grateful to God.

From Adams we came to Albany, where we spent a day or two with the brethren very pleasantly. We then came to Cooperstown, Saturday, May 1st, met with the dear people for worship every evening, and on the Sabbath for one week, during which the brethren became greatly revived, backsliders were reclaimed, and some eight or ten precious souls hopefully converted, and added to the church. But having recently written a brief article for the "Voice of Truth," (which will probably appear in this week's number,) giving the particulars of our visit and labors in Cooperstown, I will not recapitulate in your columns.

Visited the brethren in Lodi (Cherry Valley). On short notice, they convened in the evening for worship. We "continued our speech," and heard a little from them, till midnight. I think the interview was very profitable. By reason of sickness and death in Bro. Stephens' family, their stated meetings had been neglected for several weeks; but they are now revived, and will, I trust, be faithfully attended till the Lord comes.

Came to this place a little more than a week since. Have visited the brethren in the various school districts, and met often with them for worship, "comforting one another with words" relating to the blessed hope. The brethren in each section are truly quickened, prejudice has been removed from several minds, and others have embraced the doctrine, truly in the love of it. This evening I expect to address them for the last time. To-morrow evening I have an appointment at Plymouth; intend then to proceed to Otsele, where I have engaged to give a course of lectures in the Baptist church, and we expect then, if the Lord permit, to visit the friends in Manlius, Fayetteville, Syracuse, Woolcott, &c., as we have noticed in our article for the "Voice of Truth." Through this medium let me add, much love to the brethren, and ask for a special interest in their prayers.

Mrs. C. is with me, in perfect health. She has labored in her sphere diligently and successfully. Several of the converts and friends in Cooperstown, and elsewhere, will continue to praise God for an acquaintance with her, and for the spiritual benefit imparted to them through her instrumentality. But to His great name be all the glory.

SAMUEL CHAPMAN.
 Norwich (N. Y.), May 18th, 1847.

Correspondence.

Letter from Bro. L. D. Mansfield.

My Dear American Brethren.—If an ardent desire to see those in my native land whom I love could bring me again into your personal fellowship, I should not be long distant from some of your hallowed associations; but a solemn sense of duty still impels me to toil alone in a foreign land, with no other consolation than that which flows from the hope of saving souls, and gaining the "crown of righteousness" which is promised to the faithful soldiers of the cross. It is a pleasure which I highly prize to hear from you, through the "Herald" and "Voice of Truth," and I assure you that distance rather heightens than diminishes the interest I feel in hearing from you. When I think of those with whom I have associated in the holiest of causes, in various portions of the United States, from New England to the "far West," and also throughout Canada West, my heart is dissolved in emotions of affectionate Christian regard; and when it seems more than probable that I shall never see your faces again in the flesh, my importunate prayer is lifted to God, that we may all "endure unto the end," and have our happy associations renewed in fairer climes than any on this earth, and join in sweeter songs of praise than any we have hitherto sung together in our most rapturous flights of sacred joy. O! who would not "count the reproach of Christ greater riches than the treasures of Egypt," when like Moses we have "respect unto the recompense of the reward?"

Beloved Brethren, "we have not followed cunningly devised fables" in our expectations of seeing Jesus whom we love and serve, for the word of prophecy is *sure*, and our hopes will soon be verified in a manner which may put us as much to the blush for our "slowness of heart to believe," as the disciples were when our Lord arose from the dead. Instead, then, of wondering that we were so *confident* as we have been, we shall marvel that our faith was not stronger. However, I can say, my faith in the Lord's speedy coming has suffered no diminution in this land where opposition is strong and inveterate in the extreme, but is rather strengthened; for if such opponents as have made themselves distinguished for their efforts against us, have not unsettled me, it could hardly be expected that I should *surrender* here without a gun being discharged at the firm and immovable basis of our hope. When I say not a gun has been fired, I do not mean to say the truth has not been assailed at all, for it has been almost incessantly *squibbed*, but nothing like a concentration of heavy *argumentative artillery* has been brought to bear upon our "blessed hope." More unsanctified and deadly hostility to the truth I think I have never witnessed anywhere, than here. When we first arrived here, I listened one evening to a sermon by the Archdeacon, in which he made the following observations, which led me to hope he would act the Christian, and allow me, at least, without molestation, the opportunity of preaching in this city very nearly the same views. His text was, "Our conversation is in heaven, from whence also we look for the Savior. Who shall change our vile bodies," &c. Among other things, he then remarked, "He will come again as he went; the angels said he will 'so come in like manner.' He will come with the same human form; a *true Christian looks for him*, as for that which will gladden his heart, *not has looked, not will look, but looks*, no matter if he do not know the day. *Paul looked*, and thus *all saints have looked* for him since the angels said he will so come," &c. After enlarging upon the expression "shall change our vile bodies," he added, "The apostle does not

speak of death, nor the intermediate state; *little is said of death* to Christians—the thief on the cross is one case. We can form no conception of a disembodied spirit, but we can of a glorified body. Our church believe in this doctrine, and we pray for the Lord's coming."

After hearing such sentiments, and attributing sincerity to the speaker, you may easily imagine that I did not expect any peculiar opposition from that quarter. But I regret to say, that the spirit that "forbids" men to do good works, because "they follow not with us," is the predominant spirit here, and the archdeacon was not an exception. The following morning I sent him several of our publications, which I hoped he would read, and be favorably disposed toward our efforts to do good here; but I was afterward credibly informed, that on the morning of the day on which the above sermon was preached, we were called "fanatics," and "he felt it especially his duty to guard his flocks upon the subject of Christ's coming, on account of the arrival of two persons to propagate the same fanatical views which had done so much injury in the United States." This I was assured from several sources was the purport of his remarks.

I continued to hear from various sources of unkind remarks from various ministers of that church, and therefore addressed a letter to the archdeacon, of which the following is an extract:—

"Dear Sir:—Some weeks since I enclosed to you, with my regards, several copies of publications upon the subject of our Lord's second coming, that you might be advised of our real sentiments upon this most interesting subject. This was done with greater confidence of a candid and Christianlike consideration of the matter by yourself, from having heard you preach a very evangelical sermon upon the same theme. I was not at the time aware of the public attack which you had made upon us in your sermon on the Sabbath previous to sending the publications, in which I have been informed we received the epithet of 'fanatics;' if I had, I might have concluded at once that one who could so ruthlessly sacrifice the reputation of fellow Christians, without any acquaintance with us, would not be convinced of the truth by our effort, did we elucidate it never so clearly. And I wish to suggest whether you did not forget the command—'All things whatsoever ye would that men should do unto you, do ye even so to them,'—when you denounced us as 'fanatics?' But you may perhaps excuse yourself by saying, 'I have heard of the fanaticism of this people in America.' And so have I indeed heard of the Puseyism of many members of the establishment in England, and of clergymen of 'the Church' turning their studios into confessionals, and of their getting drunk in some instances, and playing cards, and engaging in fox hunts on the Sabbath, &c. &c.; but I have not felt at liberty to denounce you and your fellow laborers here as Puseyites, or drunkards, or gamblers, or Sabbath-breakers, because some of your church have possessed these characteristics: and I ask if charity on your part should not have prompted a course equally forbearing, until you knew something of us personally? I am, dear sir, yours, with great kindness."

To this the archdeacon made no reply, but has since accused me of "vilifying the ministers of the Church of England"—as though to tell the truth was to vilify! This is of course a great crime in me, but all the *un-Christian* things which have been falsely said of the Advent believers are no sins (!), because "On the side of the oppressors was power." Since this, I have been assured that all the uses of the *imperative mood*, except "permitting," have been employed by him to prevent his people from coming to hear. And one young man who came to hear me, and spoke of my views in contrast with the bishop's remarks, in which he said "the world would go on for ages before the coming of Christ," was discharged from the Cathedral where he was at work, on account of speaking of the matter to his fellow workmen, and expressing his belief in the nearness of the

event. This of course seems strange, after the archdeacon's sermon in which he says "the Christian *looks*,—not *has looked*, not *will look*, but *looks*,—for Christ's coming;" for if this language means anything, it means that the Christian is continually expecting Christ's coming; and why he should call an humble Christian to account for believing and advocating the same thing, seems strange indeed.

I might say many things illustrative of their spirit, especially in their treatment of me, in which the worst epithets have been appropriated to myself and my views of truth; but I forbear, lest I should *seem* even to have a disposition to resent their insults, which God forbid that I should have. But despite all their efforts to keep those who have been accustomed to attend their worship from coming to my preaching, some will come: and their tearful eyes and solemn countenances bespeak their deep interest in the subject of our Savior's coming. And one of this class called on me the other day, who said "he had been deceived by the doctrine of a temporal millennium, and that he had been persecuted by his own friends for believing in the near coming of Christ."

In reference to the "Wesleyans," I must say there is very little of Wesley's spirit left among them. He mentioned as the chief glory of the Methodists in his day, that "they made the adoption of no confession of faith, or creed, the ground of fellowship, but they recognized all 'who feared God and wrought righteousness' as their brethren." But this is far from being true of the Antigua Wesleyans, as a body. There are individual exceptions, but the mass are sectarian and exclusive, so far as doctrines are concerned. Those Christians who have been awakened and blessed, by hearing upon the subject of Christ's coming, and are now confessedly living much nearer to God than before they heard me preach Christ's coming, are sought out diligently, and persuaded to abandon my meetings, and have nothing more to do with me. O! how my heart is pained at such things; not because I feel any sectarian spirit, but because I see those who were once serious and awakened by the truth, and have said they "thought no one could move them from a belief in the doctrine of the personal reign of Christ," and that "they did not believe any minister in the island could overthrow my expositions, turn aside to the fable of the world's conversion, and kindred follies." But despite all the efforts which have been made, the Lord has opened the hearts of some of the Wesleyans, and they have received the truth in the love of it; and new cases of interest are occurring continually, where those who have hitherto been blinded to the subject of Christ's coming by some one of the various sects, are having their eyes opened to see that Christ is near. The contradictory and stale objections, that "this doctrine gets people excited and makes them crazy," and that "it puts people to sleep, and makes them careless," are retailed out by such as "sit in Moses' seat," in order "to turn away from the faith" those who have been recovered from backsliding, and have been filled with joy in view of the Savior's coming.

I never saw so clearly as now the likeness of many churches to those which withstood Christ and his gospel. They will really "compass sea and land to make one proselyte," and have endeavored to inveigle those whom Christ has made free. All are not equally sectarian and bigoted. I am happy to except the pastor of the Moravian church here, who has spoken of my efforts with Christian charity and toleration, both in public and private, and seems to be a man of more than ordinary liberality. In a conversation I had with him at his residence, he expressed his hope and belief that my coming would do the people good, and awaken their attention to reli-

gion. His views are those of the millenarian school, if I understand him correctly, and he said to me, "The blindness of the people in teaching a *spiritual kingdom*, instead of a *literal one*, was only equalled by that which the Jews manifested at Christ's first advent." I have also enjoyed brief interviews with another preacher of that church, who said "he preached the immediate coming of Christ many years ago in Germany, and large numbers of Christians in the south of Germany adopted the view of Christ's being near." I did not inquire particularly in reference to the movement, as I intend to do, should I have a favorable opportunity. The fact, however, that others have expected the Lord's coming before this, is no more reason why their disappointment should be set down against our present expectations, than *our own* disappointments, which we have not regarded as any reason why we should cease to look for our Lord. It is comforting to me, amid the cry "All things continue as they were from the beginning of the creation," to feel that it is only an additional indication that Christ is near. The preaching of this gospel has not been without effect in this island.

This evening we held a meeting, for the purpose of giving those who had been blessed and interested by the preaching of the Savior's coming, an opportunity to express their feelings; between twenty and thirty persons spoke, and many of them with a degree of devotion and evident interest in the truth, which was comforting to my soul. The strongest faith in Christ's speedy coming is cherished by many persons here, and a corresponding desire and purpose to be in readiness for that day are also manifest. Last Sabbath evening I lectured on Daniel 8th, and showed from that prophecy that "earth's eventful story flew short months will tell," if the chronology of the Christian era is correct. My own mind was much blessed under the examination of the subject, and I was assisted in exhortation to a remarkable degree, and a large part of the audience was deeply affected, and the odds of tears which flowed evinced the same potency in the word of God that has for managings attended it; and especially was I reminded of scenes of the last few years in my native country, when God poured out his Spirit, and the word was with power. It seems to me that, having come to the last year in which any of our data will allow us to terminate the periods of time, and having passed almost the disputed ground of chronology; we ought to do with our might what our hands find to do in God's cause, and rescue as many souls from death as possible. This is my firm and determined purpose, and I am willing to deny myself the sweet associations of home and kindred to labor still in this blessed work. I have preached in three other places in this island beside this city.—First at Parham, where comparatively few attended; but an interest was expressed by some persons, but nothing very satisfactory accomplished, there being no suitable place in which to worship, and probably some ecclesiastical influence to prevent the people from hearing. I also preached at the private chapel of one of the Church of England clergymen, now in England, by request of one of the overseers of the estate, and had an audience composed mostly of blacks from the various plantations. I only preached two sermons to them, but I have been informed that the subject took a very strong hold of them; and their accustomed dances and frivolous assemblages were, for the time, given up; but I was cut off from further efforts in behalf of the people by the Archdeacon's interdict, who had the supervision of the matter; and now, since he has sent some clergymen of the Establishment to preach to the people, they have returned to their mirth and their folly.

There is no want of ministers who glory in

their having received their authority to teach, as they affirm, "directly from the apostles;" but there is a woful deficiency in faithful and holy men to warn the people of the judgment at hand. There is a rapid increase of sin since the ample visitation in 1843. The Archdeacon remarked a few days since, that "Licentiousness, profanity, and drunkenness were rapidly on the increase."

I have also preached at English Harbor a few times. This place is the port for the English steamers, and is a naval station, having a very good navy-yard, which gives it all its importance, the town itself being small. There are, however, in its vicinity several fortifications, some of them presenting an imposing appearance, especially the one called "Monk's Hill," which is situated on an eminence which faces the town, and is probably six hundred feet above the ocean; the elevation on the front side presents a bold and sublime appearance, the descent being almost perpendicular. The scenery about this place combines the sublime and beautiful in no small degree, and I was delighted in gazing upon it, and in rambling into some of its secluded spots, to commune with God, and admire his works, which I found to be an essential benefit to my health. In this place I was not allowed to occupy any public place of worship; for although I had at one time the promise of a school-room which was accustomed to be used for a place of worship at times, yet this was ultimately denied me through the influence, as I have reason to believe, of the Methodist preacher there, who has made himself very forward in meeting my errors. However, God kindly opened the heart of a lady to lend me her unoccupied house, in which I addressed an audience of considerable size four evenings, and was heard with much attention and solemnity. God was with me, and I believe good will result; at least, I have done my duty. I stopped at a small hotel, where I paid my own expenses, as also the expenses of lighting the house, with the exception of a small donation, which a friend pressed upon me. I doubt not that many would have been willing to share the expense, if I had taken a contribution, which I could not consent to do in the circumstances.

I have no more expectation of the co-operation of the churches, as bodies, in these islands than in America and Europe. But we must "preach the word, whether men will hear or forbear." I think my faith in God's promises are daily strengthening, and I am fully satisfied that "our labor shall not be in vain in the Lord;" and as to our success here, I can truly say, it is as great as I expected. A good number give strong evidence of conversion to Christ, or recovery from backsliding. We have been living and laboring alone since Bro. Livingston left for St. Lucia, some weeks since, and find God exceedingly kind to us, in granting us health, and giving us kind friends, who have, without solicitation, contributed freely to sustain us in our work here. Some persons have manifested a liberality which would do honor to any Christians, in any land, and will receive, I hope, their reward when I expect to get mine,—at the judgment day, when not even a cup of cold water, given for Christ's sake, will be unrewarded.

My health, and the health of my wife, was never better than during our sojourn here, for which we cannot be too grateful, when we consider the number of deaths in the island, which is decidedly large for the population. Much of the disease here is caused by intemperance, which is hurrying many to the grave. I am anxious to visit neighboring islands, and shall do so, if God permit, very soon.—But this will be head-quarters for the present, and all communications should be addressed to me here. The way seems to be opening to visit Mountserrat and St. Martens, which are not far distant.

A very good congregation is already collected here, and the last meeting at which I preached there was deep feeling, and many persons arose, expressing their determination to "watch and pray," and be in readiness for Christ's coming.

I wish our brethren in America would send out a fellow-laborer here who is competent to lecture upon the glorious subject of our Savior's coming. I would like to have the truth continued to be preached here, and at the same time other islands to be visited. If this cannot be done,—if there is no brother to come out, and no friends to send a new laborer into this field,—I hope the friends who do feel in-

terested in God's cause in these islands will contribute to the support of this Mission, and furnish us the means of visiting other islands. Bro. Livingston, by whose solicitation I undertook this Mission, expects to return to America this spring, and having employed all his present available means, I have no assurance of assistance from him at present. The amount which he has already expended is very considerable, and I do not know that he will feel it duty to do anything more. Therefore, under God, I look to the voluntary contributions of the American brethren, and the friends where I may labor, to sustain me in this work, which I have the best reasons for believing is owned and blessed of God. My mind is made up to do all I can to save souls from death; and I know of no field in which I could expect to accomplish more than in these islands. Dear brethren, I am not laboring to establish a sect on this earth, but to get men to seek Christ, that they may be saved at his coming, (which I believe is near,) and have a part in the new earth; and without ostentation I can assure you, I feel that God has never more blessed my labors since he called me into the field to preach, and I should heartily rejoice that I came to this island, if nothing more should be accomplished; but good is being done daily. Let our cause here be remembered by you, beloved brethren, and do what (in consistency with the other demands made upon your means) you can to help us in preaching the word in this region. The English Mission, in which, too, I feel a deep interest, will claim your attention at this time. Do your duty, dear brethren, to this cause also, in accordance with the comparative necessities and importance of each. I have no choice—but that God may be glorified, and souls saved. Therefore I pray God to direct.

With great affection for all the dear brethren and sisters in America—in which my wife unites—I am yours, looking for Christ continually,
L. D. MANSFIELD.

LETTER FROM BRO. FOWLER.

Dear Bro. Himes:—I have heard of late of some of our brethren doubt the distress in Ireland, because the news came from a distance; they thought it might be exaggerated, for the purpose of speculation, but they would believe it if it came from one they knew. I will give you an extract of a letter I received yesterday from my son, which was written in Westport, Ireland, April 16th. He is master of the brig Anna, of Salisbury, Mass.

"I arrived up to the town of Westport to-day, and such horrid sights I never saw before, nor want to see again. The people here are starving, and dropping dead in the streets. The vessel is full of half-starved people. There was a woman alongside the brig this morning, with a child in her arms, starved to death. She was begging for a mouthful of bread. When I first landed, I saw a boy, about 16 years old, leaning against a stone. He was a mere skeleton, and appeared to be dying. I asked a man what was the matter with him. He said he was starving to death. While I am writing this, there are women and children alongside on their knees, begging and crying for one mouthful of food. I cannot begin to describe the state of things here. At the entrance of the harbor, on Clare Island, 200 have died from starvation. I went up into the town to-day, and there were fifty around me at one time, begging. They got hold of and stopped me in the streets; and before I could get away, I had to threaten to knock them down. Two women got hold of my arms, and it was with difficulty that I got clear from them. They are crying alongside the brig night and day. I have done all I can for them, but I cannot help all. I have given them all the provisions I could spare, and all my clothes; but this avails nothing.—They have taken two dinners out of the boilers, while cooking. But we could willingly go without our dinners under such circumstances."

While transcribing the above, a letter was handed me from my son's wife, written to her by her husband, from which I will give you an extract:—

"I cannot write to you as I should if there were not such horrid times here. You will scarcely believe me when I tell you, that people are dying in the streets of Westport of starvation. No language can describe the state of things here. Women are seen in the streets, with children dying in their arms. I saw four boys yesterday lying on one side of a street, dying with fever and starvation, and coffins, or boxes, near by, to put them in. Three out of four that I pass in the streets appear as if they could not live a week. Most of them have nothing on but a few rags. There is scarcely a minute in the day in which men, women, and children are not seen alongside of the brig crying, for a piece of bread. At low water, the shore is lined with these poor creatures getting rock-wood to eat. I have actually seen them digging up worms

to eat. I have only been up in town twice, and then I did not know but they would eat me up. It is not safe to be out after dark. A man in the country went into a house the other day, and murdered three children, in order to get some bread they had. They flock round our brig because we are Americans; they think we can feed them all. There is one other American vessel here, and the police officers are close to us all the time. We keep a good watch every night. I have given them all that I can spare. I have made up my mind twenty times not to give any more, lest we should come short ourselves. But it is hard to see people starving to death, and not help them. As hard as my heart is, I can't stand it. I have read of famines, but never realized them before. God save me from ever being an eye-witness of another. Here is the place for a man to show his benevolence. I shall never find fault about my living again. Mary, what would be your feelings, were you to look out of the house and see men, women, and children starving, and have no way to help them? This is my situation. Never eat another mouthful without being thankful. The facts are ten times worse than I have described them."

LETTER FROM BRO. H. H. GROSS

[We insert the following communication with pleasure.]

Dear Bro. Himes:—I take my pen on this occasion with a light heart, and a clear conscience, to discharge a duty which I have anticipated with strong desire for several weeks past. While tintured with the "shut door" views, about two years since, I wrote and spoke in too condemnatory a manner of those who did not "see eye to eye" with me; but I very quickly escaped, by the grace of God, from that snare of the devil, and pursued a course, by which I supposed I was understood, and would be forgiven by those whom I had injured. About four months since I learned otherwise; and also I would say, that I had not forgiven certain persons (yourself among the number) for treatment towards me which I understood to be unchristian. Hence the alterations last winter. I soon considered with myself the whole ground of the difficulty, and resolved to discontinue, on my part, all efforts of a public character, to explain and reconcile these differences, but await the earliest opportunity to see each other face to face, and alone, well knowing that we misapprehended each other's motives. I have waited several weeks with deep anxiety for such an interview. I loved you as a brother, a Christian, and for your works' sake, and esteemed you very highly. On this subject the circumstances alluded to tried me effectually. The Conference this week gave me the opportunity desired, and my soul doth magnify the Lord. You appreciated my request—an interview followed, and the results were blessed; and I rejoice in God, dear brother, that we understand each other, and the past is forgiven and forgotten. While time may continue, I trust to be kept in the way of peace and holiness, without which no man shall see the Lord. God help us, dear brother, henceforth to be workers together in His husbandry, in that manner which makes for peace and edification—to keep the unity of the Spirit in the bond of peace—to not judge one another on mere differences of opinion, but to judge righteous judgment—and so not fail of the grace of life. And although we may not be able to see eye to eye on every question connected with the one great subject, which equally interests both, we will endeavor to love as brethren, to forbear each other in love, knowing that we shall know in full, and see eye to eye, when the Lord shall bring again Zion.

Your brother in Christ.

New York City, May 15th, 1847.

Bro. N. P. HATHAWAY writes from Rollinsville (O.), May 24, 1847:—

Dear Bro. Himes:—I like the "Herald" very much. It is a welcome messenger to me, and I long each week for the mail to get in, that I may receive food for my mind. I receive the paper now very regularly, though for two years after I was in Boston I did not receive it more than three-quarters of the time. I wish you to continue to send it, and I hope we shall not need it much longer. I never was stronger in the faith of the speedy coming of the Lord than I am now. There are a few waiting souls in this neighborhood, I trust, that are longing for speedy deliverance. I fear, some times, that my mind will be placed too much on things of time, so that I shall not be ready for that great and glorious event. I am sometimes pained to see how blind people are to the things that are daily taking place, which abundantly prove that the vision will not tarry long, but will surely and shortly come. We have but little Advent preaching here at present; we have had preaching once in four weeks, but the interest was so small we had to give it up. Since '43 many have given up their hope, and gone after the "lo heres" and "lo theres." But all this does not move me. My desire is to have my lamp trimmed and burning, and to persuade as many as I can to get their hearts in order to meet the Bridegroom at his coming.

I have lately been reading Father Miller's ex-

positions of the prophecies, and cannot help admiring them. With a few exceptions, they excel any that I have examined. God bless Father Miller; he has been an instrument, in the hand of God, in bringing out things new and old from the great store-house. God bless every one that is looking for speedy deliverance.

Bro. P. V. West writes from Derby Line (Vt.), May 17th, 1847:—

Dear Bro. Himes:—As a reader of your useful "Herald," I wish to express my decided approbation of the straight-forward course you have pursued respecting the doctrine of the state of the dead, and other similar questions: To discuss such subjects, seems like doting about questions of minor importance, in comparison with the weightier matters which ought to occupy our minds. What matter is it to the servant of Christ whether he is conscious or unconscious in the intermediate state, when he knows, that whether we live or die, we are the Lord's? My soul is refreshed with the prospect of soon seeing the King in his beauty, and have mortality swallowed up of life. I have no sympathy for the temporal millennium system. When the Lord builds up Zion he will appear in his glory. I have lately felt the importance of being also ready, and I expect soon to see the angels sent out to gather the bride.

Bro. J. P. Farrar writes from Manchester (N. H.), May 12th, 1847:—

Dear Bro. Himes:—Although some may depart from the truth, nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. I feel that there never was a time when we needed to strengthen each other more than now. The spirit of war, of worldliness, darkness, and death, seem to brood over the land, hastening the victims to the final consummation. Oh, how much grace we need to endure, that we may be kept from the unhallored influences about. We need the whole armor of God, that we may be enabled to fight to the end. We have passed through many trials, and tarry, like ancient Israel, fall before entering the promised land. God forbid. Let the billows roll, and temptations assail, the Lord will deliver his people out of them all. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

Sister ELIZABETH D. AUSTIN writes from Youngstown (N. Y.), April 30th, 1847:—

Dear Bro. Himes:—We have been constant readers of the "Herald" for more than two years, and have been enabled to judge of its merits. The steady and untiring course its conductors have maintained, cannot fail of calling down the blessing of him who has said, "Lo, I am with you always." We hail the weekly messenger with joy; we should not know how to do without it. Our prayer is, that it may be sustained in these perilous times. There are quite a number of Adventists in this vicinity, but they are so scattered, that it is very difficult to hold weekly meetings; but whenever we are visited with a minister of the cross who shuns not to declare the whole counsel of God (and we have been visited by such), our hearts have been cheered and strengthened. Pray for us, that we may be kept until the day of redemption.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Waitsfield, Vt., April 17th, Bro. ISAAC TEWKSBURY, aged 75 years. He had been confined to the house most of the past winter, but was considered slowly recovering, until a few days before his death, when he had a shock of the numb-palsy. Though he was afterwards unable to speak, he retained his reason. It can be said of our brother, that he was of the poor of this world, yet, we trust, rich in faith, and an heir of the kingdom which God has promised to them that love him. He had been a believer in the Advent doctrine about two years and a half. During his protracted sickness, he received great consolation in reading the Scriptures, and conversing on the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. During the past winter, we held our weekly prayer-meetings at his house, for which he has expressed deep gratitude. Faithful have been his exhortations to the few in this place, that have remained steadfast, to be united, to love as brethren, and constantly maintain a preparation for the coming kingdom. The funeral services were attended at the brick meeting-house on the following Sabbath. The two congregations worshipping in this place (Methodist and Congregational) were present, with their pastors. The text selected for the occasion was that which stands at the head of this notice.

DIED, at South Mills, Boon Co., Ill., Dec. 25, 1846, Bro. P. M. JAMES. He died full in the faith that Christ would soon make his second appearance on this earth. He often said to his companion, "Weep not for me; for if I die, I shall be better off than you are." His last sickness confined him to the house only nine days.

Publications.

We have received two pamphlets from C. & J. M. Spear, of 40 Cornhill, Boston. The first is a Sermon on the Dangerous Classes in Society, preached at the Melodeon on Sunday, June 31, by Theodore Parker, minister of the 28th Congregational Church, in Boston.

Mr. Parker has a very happy way of pointing out the evils which afflict society, but we have very little confidence in his remedies for the regeneration of society. We believe the personal coming of the Lord Jesus Christ to establish his Divine government under the whole heaven, can alone remedy the evils we suffer.

The second is entitled, "Voices from the Prison: being a Selection of Poetry from various prisoners, written within the cell. The names of Dr. Dodd, Bunyan, Sir Walter Raleigh, De Foe, Major Andre, James I., and Richard I. and III., Queens Mary and Elizabeth, Lady Jane Grey, and others, are among the authors of these selections, some of which were written while under sentence of death. This little work not only contains much that is interesting as poetry, but it unfolds the thoughts and emotions—"the inner workings of the human soul when the outward world is shut out." The sorrowful heart can alone give full utterance to its own sorrows, and by the union of our sympathy with others' sorrow, our own hearts are made better.

"Diary of the Rev. Solomon Spittler. Boston: Published by W. J. Damrell, 251 Washington-st., and 11 Cornhill."

This is a satirical little pamphlet of 54 pages, which is dedicated to "the chewing, smoking, and snuffing clergy and pious laity of the United States." It should be read by all who have fallen so low in the scale of being, as to become one of the snufflers, smokers, or chewers, of the most filthy and disgusting weed that grows. The writer of this regards the use of tobacco as a most loathsome, abominable, filthy, disgusting practice, which should never be suffered in civilized society.

"The Causes and Cure of Puseyism; or, the Elementary Principles of Roman error detected in the Liturgy, Offices, Homilies, and Usages of the Episcopal Churches of England and America; with a Proposed Remedy. By Ira Warren, late the Editor of the 'Monthly Episcopal Observer.' Boston: Published by Crocker & Brewster. New York: M. W. Dodd. Philadelphia: Henry Perkins. 1847."

This work comprises a series of articles which have been published in the "Christian Alliance," against the Episcopal church, by one of its members.

"Pages from the Ecclesiastical History of New England, during the Century between 1740 and 1840. Boston: James B. Dow, Publisher. 1847."

This work is a pamphlet of 125 pages, by the Rev. George Burgess, of Hartford, Ct., giving in clear and concise language, a historical review of the rise and progress of Universalism, Humanitarianism, the denial of the pre-existence of the Savior, the denial of the human soul, and other errors, which have been prevalent in the Eastern States during the last century. The author contents himself by giving simple facts, and leaves the reader to draw his own inferences from them.

"Light in the Dwelling; or, a Harmony of the Four Gospels: with very short and simple Remarks, adapted to reading at Family Prayers, and arranged in 365 Sections, for every Day of the Year."

The above is an octavo work of 548 pages, for a copy of which our thanks are due the publishers, D. Appleton, & Co., New York. It contains a mine of rich, holy, and intellectual food. We cannot better eulogize it than by copying the following commentary on Luke 12: 35-48—

"Christ exhorts his disciples to watch for his second coming."

"There are three short parables contained in the passage we have just read. In the first of them Christ compares himself to a master, and his disciples to servants."

"He is a master who is expected to return from his wedding to a feast prepared at his own house. It is the duty of the servants to be ready to receive their lord; therefore they must have their lights burning. They must also wait upon him, and therefore they must be girded, as men in the East are, when about to engage in active employment."

"What a joyful view this parable gives of the coming of Christ! There is a marriage supper prepared for the Lamb who once was slain. The servants who are found watching shall be the guests at that feast, and their Lord shall con-

descend to serve them: they shall hunger no more, neither thirst any more, for the Lamb himself shall feed them.

The next parable compares the coming of Christ to the coming of a thief, who always endeavors to attack the house at an unexpected moment. What a dreadful view this parable gives of the coming of Christ! How unlike it is to the first parable! Will the coming of the Lord be to some like the breaking in of a thief? The apostle Paul declares that just when the ungodly are saying, "Peace and safety," then sudden destruction cometh upon them; and they shall not escape. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." We see, therefore, why two such different parables were used by our Lord to represent the same event. He intended to teach us that while some have reason to rejoice at the expectation of his coming, others have reason to tremble at the thought.

"It appears that Peter was alarmed by the latter parable: for he asked this question, 'Lord, speakest thou this parable unto us, or even to all?' His Lord answered the question by relating another parable on the same subject as the former. In this parable he spoke of one servant who was set over the rest, and whom he called a steward, and who would be most guilty if he betrayed the trust reposed in him. The apostles were stewards, and all ministers are stewards. The word of God is the food, which they are to dispense to the rest of the household. Now, if a steward in his Lord's absence were to begin to ill-treat the servants, and to waste his master's property in rioting and drunkenness, how very much displeased his lord would be with him when he returned! The Scribes had reason to tremble as they listened to this parable; for though it was not spoken to them, it applied to them."

"What idea would lead a steward to conduct himself in a disorderly and oppressive manner? The idea that his lord would not return soon. He would say, 'My lord delayeth his coming.' He might not go so far as to believe he would never return at all, and say with the scoffers, 'Where is the promise of his coming?' but he would not be less guilty than those scoffers; he would be more guilty, because he is intrusted with more. To abuse confidence is to commit the worst sort of injury. In human laws the crime is always considered great in proportion to the trust that had been reposed in the criminal. A servant who betrays his master is counted more guilty than if he had been a stranger. There will be degrees in the misery of the lost; and the deepest degree of misery will be endured by him who abused the highest privileges."

"Now let us, like Peter, ask this question: 'Speakest thou this parable unto us?' Surely the Lord speaks to us in all these parables: for though we may not be stewards in the same sense that ministers are, we all have some charge committed to us. Are we acting now as we should wish we had done, if to-morrow we were to find ourselves on the brink of eternity? Is there any sin we are practising, which we should renounce if we thought this day was our last? Who can say that it may not be our last? With some persons this is the last day, with many more it is the last week, with thousands it is the last month, with millions the last year. Are we prepared to meet the Lord? If not, why do we not prepare immediately? There is a fountain opened for sin, in which we may immediately wash. Yet how many have never washed in it! If Christ were to come now, he would find them in their sins. Say not, 'He will not come yet'; for remember it is very dangerous even to think, 'My lord delayeth his coming.'"

BUSINESS NOTES.

W. Pratt.—We find that S. Davidson is credited on book to end of v. 13. It is was v. 12 in the Herald, it was the mistake of the printer.

H. P. Guilford.—We have sent.

J. July.—Sent.

Wm. Peck, Jr.—Your paper is directed to Jefferson, Ashabuh Co., O. The Postmaster of that town says the paper comes there by mistake. We have therefore discontinued it there; and you will direct us where to send it. You have paid to end of v. 13.

N. Prentice.—We cannot send bound books by mail, so we cannot send you the Two Hundred Stories; but send the "Voice," and credit you \$1.37 1-2 on Herald, which pays to No. 335.

D. Olmsted.—You will see by the receipts that you have paid in advance. By that time, we hope you will have no cause to complain of the injustice of Caesar.

L. D. Mansfield.—We sent you a box of books per the brig America, from Boston.

J. J. Porter.—We have sent you one bundle of books by Express, care of H. Tanner.

L. Kimball.—Sent you one bundle to Whitehall, N. Y. J. Daniels.—We received the letter you refer to, and sent the papers.

A. P. Nichols.—The bill was worth but \$2.50, which pays your paper to No. 365.

Onebox to L. Armstrong, Milwaukee, W. T., care of L. Z. Rhodes, Water-street.

P. Hough, \$2.—We sent you the charts, by mail, the 25th inst., to Brighton, O. W.

J. Stockwell, \$1.—We do not recollect the receipt of the letter you speak of. We have credited you to end of v. 13.

E. Gross.—We have sent the chart by express to Palmer depot. It cannot be sent by mail.

ENGLISH MISSION.

Received since our last.—N. Prentice, 5 00
L. C. Johnson, 1 00
W. Allen, 2 00

DELINQUENTS.

[Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$427 02

We received the following note from Toronto, U. C.—"The Advent Herald, Boston, addressed to the undermentioned persons, is refused, which you will please to discontinue to send to this office, viz, G. FORD, J. HENDERSON, and G. CARY, Jr." G. Ford owes \$2; J. Henderson, \$4, and George Cary, Jr., \$1

Total delinquencies since June 1st, 1846. 428 02

CONFERENCES.

A Conference will be held at Danville Green, Vt., to commence on Friday, June 1st, at 1 P. M., and hold over the Sabbath. Bro. Eastman, Reynolds, and others, are expected to attend.

Providence permitting, a Second Advent Conference will be held in Pittsfield, N. H., to commence the first Friday in June, and continue over the Sabbath. Bro. Himes, Barnham, and Churchill, are expected to be in attendance. Meeting to be held at the new chapel.

If the Lord will, a Conference will be held at Addison, Vt., commencing on Friday, June 4th, at 10 o'clock A. M., and continuing over the Sabbath. Bro. Edwin Barnham is expected to attend. We shall expect a general attendance of our scattered brethren through this part, at this meeting.

A Conference will be held at Whitefield, N. H., commencing Friday, June 11, at 1 P. M., and continue over the Sabbath. Bro. S. Thurbur, B. Reynolds, and O. Davis will attend.

If the Lord will, Bro. Edwin Barnham will attend a Conference with the brethren in Cambridge, Vt., commencing June 11th, at 10 A. M., and hold over the Sabbath. We hope as many of our friends in this vicinity as can, will avail themselves of this means of grace.

Geo. W. BURNHAM.

If the Lord will, there will be an Advent Camp-meeting in the town of Champlain, N. Y., about a mile south of the steamboat landing, on the camp-ground occupied by the brethren in '44 and '45, to commence on Tuesday, the 15th of June, and hold over the next Sunday. Brethren will be expected to bring their tents, as far as practicable. Carriages will be in readiness to carry those who come on the boats to and from the ground. We hope to see a general gathering of the faithful, and to witness the conversion of souls. Bro. Miller, Himes, and Gates are expected to attend.

Committee of Arrangements.—E. S. Loomis, A. Loomis, E. Briggs, J. Pettigrew, and C. O. Taylor.

The Lord willing, there will be an Advent Conference at the Free Meeting-house in Lincolnville Corner, Me., to commence on Friday, June 15th, at 10 A. M., and to continue over the Sabbath. Ministering and lay brethren are invited to attend. Brethren coming from the West in Thursday's boat will land at Calnden, and will find conveyance to the Conference.

D. R. MANSFIELD, V. COUSERS, GEO. Z. MCKINNEY.

If God permit, a Conference will be held in Mount Holly, Vt., on the third Friday in June, commencing at 10 o'clock A. M., and continuing over the Sabbath.

EDWIN BURNHAM.

APPOINTMENTS.

If time continue, I will attend meetings at the following places:—At Shelburne Falls, June 5th and 6th; at Guilford, Vt., 18th, at 4 P. M., where Bro. H. Packer may appoint; at Northfield Farms the 29th, 2 P. M.; at Vernon, Vt., the 16th, 3 P. M.; at Gratton, Vt., 12th, 1 P. M., and at Springfield, 13th.

R. Y. LYON.

Bro. Himes will lecture in Low Hampton, N. Y., Sunday, June 13th. He will also attend the Champlain Camp-meeting, with Bro. Miller, (D. V.) June 15th.

Bro. Wm. M. Ingham requests us to say, that he will attend meeting at Newburyport, Mass., Thursday evening, June 30, at 8 P. M.; N. H. Lord's day, June 6th at Portsmouth, N. H.; Lord's day, June 13th, and the Conference at Lincolnville, Me., June 15th.

Elder J. C. Bywater will attend a Conference with the brethren in Oran, in the town of Pompy, Onondaga, N. Y., on Friday, June 18th, and hold over the Sabbath. He will also preach in Auburn Monday evening, the 21st, Seneca Falls, 22d, Geneva, 23d, Victor, 24th, Leroy, 25th, and Attica, Sunday, 27th.

Bro. I. H. Shipman will preach at North Danville, Vt., June 27th.

The Lord willing, I will attend meetings at the following places:—At Holden, June 2d, at 4 o'clock P. M.; at Southbridge, the 3d, 4 P. M.; at Brimfield, the 4th, 4 P. M.; at Three Rivers, the 5th, 4 P. M., and continue over the Sabbath; at Whitingham, Vt., the 12th and 13th; and at Plattsburg, N. Y., the 26th and 27th.

L. B. GATES.

In consequence of sudden and severe illness in my family, I am compelled to return home. Bro. I. H. Shipman will fulfil the above appointments as far as Three Rivers.—L. R. G. Boston, June 27.

ELECTRO-MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price \$12. Also for sale by Bro. Litch, at 46 1-2 Walnut-st., above Dock-street, Philadelphia.

ELM-STREET COTTAGE SCHOOL. (New Bedford, Mass.)—The summer term of twelve weeks will commence on Wednesday, June 9th.

Tuition, for the elder English branches, the Latin and French languages, \$5 00

For special instruction, by an experienced and able teacher, in Painting, Drawing, or elegant and fashionable Needle-work, \$2 00 extra

For tuition exclusively, \$4 00

Music and Piano, (24 lessons,) \$3 00

Board, in the family of the Principal, including washing, &c., per week, \$2 00

An early application is desirable.

S. H. BROWN, Principal.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manses's French Course," at her residence, corner of Lincoln-st., a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

NOTICES.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Silvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." This is a work on an entirely new plan, with an Analytical arrangement, and Syncretical Key. Its design is to obviate the waste of time in searching obscure maps, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of their adaptation to the wants of schools, numerous testimonials have been received. We select only the following:

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says:

"Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted. 'I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps.' Price, 62 1-2 cents, or 55 per dozen."

"BLISS'S OUTLINE MAPS,"—Boston: Published by John P. Jewett & Co., 23 Cornhill.

These are a series of eight large Maps, corresponding with those in the "Analysis of Geography," which is to them a Key—for Schools, Academies, &c., by the Author of the "Analysis." Price, \$3 a set.

The superiority of these over other Outline Maps consists in their superior beauty, accuracy, cheapness, minuteness, and harmony of arrangement. A set of them will be an ornament to any school-room.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-2 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble." The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

WHITTAKER'S LIFE OF THE TWO WESLEYS.—Price one dollar.

A correct and splendid lithograph, from a daguerotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 PITT-STREET. Gentlemen coming to the city would do well to call.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 132 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Tuesday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held in Cleveland Hall, No. 91 Main-street.

AGENTS

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Buffalo, N. Y.—J. J. Porter. Cincinnati, O.—John Kitch. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 54 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child, 23 Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Watford, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending May 27.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

A. B. Brant, v. 13; Wm. Steele, 339; Mrs. Savage, 339; S. N. Geers, 313—each 50 cts.—N. M. Clark, 250—\$1 75. A. Palmer, v. 13—\$1 50. J. Whitmore, v. 13; W. V. Vail, v. 13; Thos. Wells, 341; H. Colton, v. 13 (\$1 due out of v. 13); P. James, v. 13; R. Smith, 336; W. Chamberlain, 341; E. Skeels, 321; J. Fowler, v. 12; F. Fowler, v. 13; P. Eldred, v. 13; S. Aldrich, 337; O. N. Fletcher, 342; M. Duane, v. 12; J. Mackie, v. 13; S. Ruggles, v. 13; P. Lee, v. 15; M. Bixby, v. 13; S. Fletcher, v. 13; Mrs. M. Wood, 332; R. Collins, v. 13; B. Sherwin, 342; H. Neel, v. 12; Elder A. S. Drake, v. 13; P. Carleton, v. 13; Rev. H. Sisson, v. 13; M. O. Pray, v. 13; L. R. Morse, v. 13; E. Duane, 342; M. O. Pray, v. 13; A. Pray, v. 13; O. M. Wade, v. 13; D. Dexter, 342; L. Parker, v. 13; D. Bowles, v. 12; E. Thompson, v. 13; W. Scott, 343; A. G. Brown, 344; S. Parsons, 317; H. Clancy, v. 13; J. Clark, 336; E. Becklin, v. 13; J. H. den, 342; L. C. Johnson, v. 14; J. H. Paine, v. 13; L. Bowley, v. 13; T. T. Churchill, 343; C. Eldred, v. 13; A. Calkins, v. 13; H. Hunt, Jr., 344—each \$1.—A. Andrews, v. 14; T. N. Lee, 319; D. Olmsted, 332; R. Starkweather, 313; D. Great (charged to Randall & Peck); Richardson, v. 13; L. O. Bliss, v. 13; S. Hewland, 317; C. Aldrich, v. 13; E. Aldrich, 316; D. Plankin, v. 13; R. Thompson, v. 13; E. R. Marston, v. 10; R. M. Ford, 335—each \$2.—R. McFadden, v. 13; M. A. March, v. 13; G. Hines, v. 14—each \$3.—D. Chapman, 317; J. C. Cower, v. 9 (\$3 due)—each \$5. G. W. Foster, v. 12—\$1.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 18.

BOSTON, SATURDAY, JUNE 5, 1847.

WHOLE No. 318.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Original.)

"Thy Will be Done."

Pilgrim to Mount Zion! say,
Why thus entering by the way?
Is thy heart with sorrow rife?
Are thou weary of the life?
'Mid the darkness and the gloom,
Does dejection often come?

Pilgrim stranger pause and say,
Hath the rede blast torn away
All to which thy heart did cling?
Is there left no one loved thing?
And with wretchedness and woe,
Is thy head now drooping low?

Answer, sorrow-stricken one,
Faltering ere thy work is done;
Is it right beneath thy load,
Thus to sink while on the road?
Loving of thy grief to tell,
Say, then, pilgrim, is it well?

Here is not thy promised rest,
It remains yet for the best;
Patiently the race still run,
Until all thy work is done;
While it is thy Master's will,
Labor on, and labor still,

And whatever meets thy view,
Endeavor with thy might to do;
Never sinking with despair,
In the midst of toil and care,
But until thy task is done,
Ever pray, "Thy will be done."

M. D. W.

HALLOWELL (Me.), May 19, '47.

"Judah's Lion."

(Continued from our last.)

"You remember," said Gordon, "how your great ancestor, Jacob, blessed his twelve sons, the heads of the twelve tribes, before he died; and the particular mention of the lion in Judah's blessing?"

"Alick did not remember, because he did not know a word of it; however, his curiosity was excited, and he said, 'To tell you the truth, Mr. Gordon, I have been rather a bad student. I read what was put into my hands, but never gave proper attention to it: so though I may have seen it all before, anything you see good enough to tell me will be as new to me as if I had not.'"

"Well, come here, and look at this page, where the whole is related by your great Lawgiver, Moses." He turned to the forty-ninth chapter of Genesis, and saying in a low but distinct voice, 'May the God of Jacob bless it to our souls for Jesus Christ's sake,' he pointed out the eighth verse, requesting Alick to read it, who, coloring with a feeling that he could not define, began, 'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?' Alick here exclaimed, 'Why, we heard that in the morning.'

"Yes: but not in the same part of

the book; we will see to that presently: go on, if you please," Alick resumed.

"The sceptre shall not depart from Judah; nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.— Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." 'This is prose, but really I never read poetry so beautiful, Mr. Gordon. The sceptre is departed from Judah, alas!— and that sigh was the first Alick ever gave to the desolation of his people—but I don't know who Shiloh is. In fact, I feel I am shamefully ignorant of things I ought to know. Please to tell me, Mr. Gordon, who is Shiloh?"

"As the boy turned his bright eyes on his companion, the expression of humility, submission, and earnestness upon his ingenuous countenance so touched the warm heart of the old Christian sailor, that for the moment his voice failed him. He pointed upwards, and then said, 'Pray that you may know him.'

"Alick dropped his eyes, looking disappointed, and Gordon resumed, 'I will point out something remarkable to you. These words spoken by Jacob could not be known to that heathen idolater Balaam, when the king of Moab sent him to curse Israel; yet see how similar are the terms he uses; in fact the same; and he turned to the twenty-fourth of Numbers, pointing out the 9th verse, 'He couched, he lay down as a lion, and as a great lion, who shall stir him up?' 'That is singular,' said Alick, 'how do you account for it?"

"By the fact, that both spake as they were moved by the Spirit of the Lord; Jacob willingly; wicked Balaam against his will: and this not only confirms the prophecy, but makes it doubly observable."

"That's true. Do you see, too, it is said here that he, that is Jacob, 'hath as it were the strength of an unicorn.' The unicorn also is in the royal arms of England."

"Gordon smiled, delighted at finding the youth thus interested. 'I never thought of the unicorn before, I acknowledge, but your remark is true. And now see another prediction of Shiloh; 'There shall come a star out of Jacob, and a sceptre shall rise out of Israel;' this star, this sceptre, is Shiloh."

"How can that be?" asked Alick quickly. 'The sceptre was to depart when Shiloh came: how then can Shiloh be a sceptre.'

"I'll tell you," said Gordon, with increased animation, 'and oh, what a privilege it is to tell you things on the knowledge of which depends the salvation of your immortal soul! This sceptre of Jacob—'

"Before he could add another word, a rap at the door was followed by a summons to attend the first Lieutenant immediately. Gordon's countenance had nev-

er looked so clouded, as it did on hearing this: he rose heavily, and Alick said, 'Never mind: you'll let me come another time, I know, and then you can tell me more of this. I am very, very much obliged to you, Mr. Gordon, indeed I am. I'll try to become a better scholar, and at all events, I'll never rest till I find out all that is to be found out about Judah's Lion.'

"Dear boy!" thought the gunner, as he hastened upon deck, 'you little know how true a word you have spoken.— Rest, indeed, can never be yours till you come to a right acquaintance with the Lamb that was slain—"the Lion of the tribe of Judah?"'

Sharpe, the Infidel, having been often worsted in argument with the gunner, was chagrined at the growing intimacy between Gordon and Alick. He therefore suggested to Alick's father that the manners of his son would not be improved by familiarity with a person so far beneath him in rank. This induced Mr. Cohen to command Alick not to associate with the gunner. Sharpe then informed the captain that the gunner was a fanatic, and was tampering with the religious creed of Alick. This caused a reprimand from the captain, who forbade any further intercourse between them. The gunner thought it could be no part of his duty to obey such an order, and that the Lord would not require it.

"The next day Alick, watching an opportunity, eagerly accosted him. 'Mr. Gordon, hush! I'm forbidden to speak to you; so tell me when and where I may do it without fear of discovery.'

"Who forbade you, Mr. Cohen?"

"My father." The gunner's countenance instantly fell, and he looked so distressed, that Alick anxiously continued, 'Though I won't displease my father openly, it shall not hinder my talking with you as much as I can.'

"No, Mr. Cohen: the law of Moses, or rather of God, the law which Christ came not to destroy but to fulfil, the immutable law of the ten commandments, bids you honor your father and your mother. Obedience to parents is a duty that none may neglect. Your father commands, you must obey."

"But this command was unjust and unreasonable; besides, I see no cause why I should be in leading-strings to anybody. I'm old enough to think for myself."

"Gordon drew a small Bible from his pocket; and turning to the twenty-first chapter of Deuteronomy, requested Alick to read the eighteenth and three following verses, saying, 'That command was given to your father.'

"The youth read it in silence; then turning rapidly over the leaves of the volume, and glancing at the title-page, he, suddenly looking up, said, with a manly

bluntness that had more than once struck the gunner as characteristic of growing decision—"Mr Gordon, I wish you would lend me this book."

"Lend it you! Ay, that I will: and I'll lend it you till you have read every word in it, and can say you have no more use for it: which will not come to pass till the Lion of the tribe of Judah takes to him his great power, and comes to reign. The book is yours, Mr. Cohen: read it, and all the treasures of wisdom and knowledge are yours."

"But now," said Alick smiling, 'suppose papa catches me at it, and says, "I forbid you to read it," what shall I do?"

"Obey God rather than man. You must obey your parents, because God has commanded it: but if they order you to do anything contrary to his command, they do away with their own authority, which is founded on his command."

"And does God command me to read this book?"

"He does, sir, as you will soon find if you examine it. The five first books, the Pentateuch, or books of the law, were written by Moses himself: end every king of Israel was required not only to read, but with his own hand to write out the law as there given. At this day it is read in your synagogues, and held in the deepest veneration."

"What! is this the law, the Thorah of our people? I had no idea of that. Will it tell me any more about the Lion of Judah?"

"Everything, if you will but pray to have your eyes opened, and your understanding enlightened: and now farewell, Mr. Cohen; my dear young friend, I hope I may say. No farther conversation must we have; but I'll pray for you day and night, in the name of the King Messiah, the Lord Jesus Christ.' And he turned away, scarcely able to restrain his tears, but rejoicing in heart, while Alick, after warmly shaking his hand, pocketed the little Bible, and walked off."

"How sinful I was," thought the gunner, 'to doubt that everything would be better ordered than I devised or dreamed of. There he has got hold of the great Scripture principle of obedience; and his poor blind father, in depriving him of such a broken cistern as I should have been, has put him in the way of drawing direct from the fountain of living waters. I dared not hope I should persuade him to accept a Bible, and he has asked me for it!'

"Alick first found, and re-perused the prophecy of Balaam; and then resolved to read the book regularly through. This was not an easy task on board ship; and as his father overcame the first effects of the sea, he kept him much with him. We all know how many ways Satan has of hindering the study of God's Word; and no marvel if poor Alick experienced many an interruption. Reading as opportunity served and inclination prompted, he had just finished the book of Genesis, when they neared the 'Straits of Gibralt-

tar; and thenceforward he had no eyes or thought, save for the look-out. They soon anchored in the noble harbor of Valletta, and disembarking, took up their temporary abode; the ship being detained for the next packet, which was expected soon, with dispatches from Malta.

"Here Alick was destined to encounter the grand stumbling-block of his people, against which Gordon had intended to warn him. Strolling about with one of the middies, the day after their arrival, he descried at some little distance a long line of procession, persons robed and cowed, bearing banners, and what greatly surprised him, lighted tapers, that glared with a strange sickly aspect under a brilliant sun. Before reaching them, the procession turned off into a cross street, and Alick asked his companion what it was. 'The host, I suppose, by the manner in which the people revered it. By the way, if ever you meet it, be sure to take off your hat, and stand still till it is past.'

"With all my heart: but why?"

"Why! because every body does, that is, all Christians do, and I suppose all other people."

"I have seen many processions in London," observed Alick: "but, except to cheer the Queen, or the Duke, or some big-wig, I never took off my hat."

"They don't carry the host about in London," said the middy.

"Well, but what is this host? What is it made of?"

"'Tis made of a wafer, but they think it is God.' Alick stared wildly at his companion, who, feeling his deficiency in theological learning, changed the subject. However, the young Jew questioned his father about it in the evening, who carelessly said, 'Most of the people here are Catholics, and their religion is more openly professed than in England, where liberality holds a very slow march. We have nothing to do with it, Alick; but as a matter of good-breeding and policy, we must show the same respect that others do.'

"Well, but, father, explain to me what this host, or wafer, is."

"A thin cake, I believe, which the priest, by speaking some words, pretends to turn into the body of Jesus of Nazareth, who was crucified, with others, as a malefactor, nearly two thousand years ago, and whom the Christians call their God. Therefore they worship the wafer, or host."

"Alick made no reply: in reality he was enraged. The little he had read of the Scriptures had impressed him with high reverential views of the Creator; and with a feeling approaching to filial appropriation of the God of his father Abraham. He had a vivid imagination, a conception of the beautiful, and still more of the sublime; and all that Gordon had said tended to enlarge his apprehension of the great power and majesty of the Most High. His father's statement seemed to imply a double profanation, that part which concerned the wafer being equally monstrous in its absurdity as blasphemous in its impiety: and the whole absolutely irritated him against Christianity to a degree that surprised himself. He recollected having been arrested by a verse addressed to Israel, when turning over the leaves of the Bible, which he thought bore on this point: and locking himself up, he took out the book, and soon found it in Deut. 4. He read the chapter with wonder and delight, until coming to the twenty-seventh verse, he found, 'And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there shall ye serve gods, the works of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.' Here

he started up, and exclaimed aloud, 'Never! God of Abraham, I never will.—Scattered we are, and few in number among these heathen, but never will I be guilty of such a vile sin! Call a wafer Jehovah, and bow down before it! Why the bare idea is enough to bring a judgment upon me. What fools these Christians are to circulate a book that shows their wickedness in such a strong light. Only for this book, I might have done as they do.' He read no farther, but carefully restoring the volume to its hiding-place, he lifted up his hand towards heaven, and solemnly repeated, 'I never will!'

"Next day he went out, with a young military officer, and had not proceeded far, when they descried a procession approaching, more showy than the former, with a richly-gilded canopy held aloft. 'Here comes the host,' observed the officer: 'now we must be on our good behavior, and salute it.'

"I'll be hanged if I do. I am a Jew; and I will not disgrace my religion," said Alick."

Refusing to take off his hat, he was very roughly handled, and considerably hurt. Such independence in a young Jew, quickly spread throughout Malta. In the evening, a bigoted Jew called to compliment the youth who had braved the fury of the mob, rather than humble himself before their idol; soon after his entrance, a converted Jew, who was a missionary among his brethren, also entered, and said to Alick:—

"My young friend, you have done well to-day."

"That, sir," said Mr. Cohen, who began to feel that his authority was likely to be set aside, 'may admit of a question. I consider that he has done ill.'

"Are you his father?"

"Yes, I am."

"Are you a Jew?"

"Yes."

"What is written in the law of Moses concerning the maker of an image, and the worshipper thereof?"

"A great deal, no doubt, that it is necessary for the teachers of the law to be well acquainted with; but with which a school-boy has nothing to do."

"True," said the first comer, who had regarded the missionary from his entrance with an unfriendly eye, 'True; for it is written in the Hileth Talmud Torah, "Women, and slaves, and children, are exempt from the study of the law."'

"The missionary smiled, and laying his hand on the Jew's shoulder, said, 'My worthy Josef Ben-Melchor, you with your Talmud are as far astray from the law of Moses as the poor Papist with his wafer-god is from the gospel of Christ.' Then addressing Mr. Cohen, he added, 'Hear, brother, what Jehovah saith:—"These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sitest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." To our fathers were these words addressed, and our fathers heard, and obeyed and it was well with them. But after a while they forgot: they ceased to treasure in their hearts the commandment given; they taught it no longer to their children, neither spake they of it when sitting in the house, or when walking by the way; when lying down, or rising up. The word was put away from their remembrance, so that when crafty men crept into Moses' seat, they found it easy to twist and corrupt the divine law, adding thereto many inventions and idle devices of their own, until they had actually made void the law with their traditions; and

Rabbinical corruptions prevailed over the inspired teaching of Moses, the man of God. And what followed? They had quenched the lamp of their feet, the written word was set aside, and when the living Word, even the Bread of life, even the Lord from heaven, came, him they crucified and slew. Ay, Josef Ben-Melchor, it was your Talmud, your oral laws, your vain superstitions received from your fathers, that brought on our people blindness of heart, till they sinned that great sin which caused our city to be destroyed, and the sword to be drawn out after us. And His anger is not turned away, but His hand is stretched forth still!'

"The missionary spoke with the look and action of a man whose heart goes along with every word he utters. To interrupt would have been nearly impossible; it was a burst of feeling not to be stayed in its course. Mr. Cohen heard impatiently. Alick with eager attention, and Josef with ill suppressed rage. His dark eye assumed an expression of fierce displeasure, his brows were knit, and his lip trembled. When the missionary concluded, he said, in a deep hoarse tone, far unlike that in which he had before spoken, 'The curse of the wicked be upon thee, dog! Thou hast sold thyself to the evil one; thou hast committed the idolatry that this young boy's spirit could not suffer, and therefore he is wounded and sick. Thou pratest of Moses, blessed be he! and the Holy One, to whom be praise! while a crust of bread is thy god, and thy honor is to that which thou eatest. Away, dog!'

"It is untrue," said the missionary, with indignant warmth, 'I abhor the idolatrous abomination, and I would that the same heart were in us all, that moved this young Israelite to scorn the deceitful aspect of reverence for that which we alike condemn. You call me dog, brother Josef —'

"Here Mr. Cohen gladly availed himself of the rising color in his son's cheeks, and pointed out to the disputants what he termed a symptom of fever; and then he civilly, but very decisively, requested that they would adjourn their debate to some place where no invalid was likely to occasion such an interruption as he was sorry now to give."

Alick pondered in his heart the events of the day.

"Somebody must be right," thought he, 'and all the rest wrong. If ours is the true religion,—and that I am sure it is,—we ought not to be the most oppressed and degraded people in the world: and that I'll prove by and by, to Jew and Gentile. If dear old England is so far identified with us as to bear our Lion in her arms, and to favor us as she does, I'll stir up the English to help us in recovering our own land.' If, — here he paused, and became agitated, and then muttered in a more hasty way, 'No, no; he can't have come: our Messiah put to death by the Gentiles—impossible! and by the Jews, more impossible still. Some sort of craft must be in Gordon and that missionary, to conceal and deny their worship of the wafer, when this young fellow told me, and I myself saw, that every Christian took off his hat to it. I get so perplexed when I think of the Christians! I'll stick to my own people, and read the Books of Moses only. But then, how could that Jew be right, who said, "Women and children and slaves should not study the law?" What the other quoted was certainly from the Pentateuch, for I remember dipping into it. However, I'm neither woman, child, nor slave, and study it I will, for I never feel clear on any of those points except when I'm reading. To-morrow or next day I will try to find out the missionary, and see how far he and Gordon agree: and also what he knows about the Lion.'

"The next day, however, wholly changed Alick's plans: Mr. Cohen, dreading lest the notoriety that his protest had led to should entangle his son farther in polemics, went privately and ascertained that a light vessel was to sail on the morrow for Smyrna, in which, though it was far out of his projected route, he resolved to proceed."—(To be continued.)

Survey from the Pyramid.

BY HARRIET MARTINEAU.

We are all apt to overrate the importance of our own times, our own work, our own experience. I do not speak of this as a fault in us. It is natural to the human mind; and a good in its effects; for we should hardly put our full strength into our work, or our hearty interest into the events of every day, if we saw how small a proportion anything present bears to the history of our race. This struck me powerfully, the other day, when I was standing on the highest stone of the top of the Great Pyramid of Egypt.—The present famine in Ireland, and trying winter in England seem, naturally enough, to those in full view or experience of them, the most important events that ever happened in the world: but it is worth while to look back to famines which occurred in this Eastern part of the world several thousand years ago, and see if anything could be more important than their causes and their consequences.—During several months past, there have been floods in various parts of Europe, sweeping away dwellings and produce, and causing the loss of some lives. To those on the spot, this event appears like the end of the world—the greatest calamity in the experience of man. But, looking over from where I stood, there was a place almost in view where a great flood rose, and destroyed a mighty monarch and all his host, and affected the destiny of the human race to the end of time.—Again, we are vain of the enlightenment of our age; we think that our knowledge is almost all new, and that we are able to do things by steam, water-power, electricity, the telescope, the printing press, &c., which were never before dreamed of by man. A survey of the past from the heart of Egypt may show us whether this is true, and perhaps sober our views in regard to our own attainments, and the prospects of the race.

It is certain that the building of that Pyramid is a thing which could not be done now, with all our boasts of our modern resources. We cannot even understand how it was done. This mighty mass is built of blocks of stone so enormous, that it is inconceivable how, with any length of time, or number of men, they could have been brought from the quarry, and raised to their proper places. It was once smooth and polished on the outside; and its history was engraved upon it in hieroglyphic characters. So the old historians tell us. But now the smooth outside is all gone; taken, probably, to build other edifices; and the next range of stone blocks forms a set of steps, by which means I got to the top; a rough, broken, and difficult staircase of 450 feet high—the steps being chiefly from four to three feet high. Each of our party had three Arabs for assistants—dark brown men in turbans, or little white caps, and loose shirts and drawers, and who never dream of being silent for a minute, or of leaving off asking for a present.—These Arabs are of a different race from the people who built the Pyramids, and they know nothing whatever about them, nor can conceive why we go and examine such monuments. They can only suppose that we go in search of treasure.—But they are kind to strangers, and faithful to their trust; and I felt in very good hands while they were helping me up

and down the outside of this—the largest building in the world.

The landscape she saw from its top she describes as follows:—

From near the foot of the Pyramid to the northern horizon, stretched the line which divides the sandy desert from the fertile plain which extends to the Nile. The line of separation was wavy, and marked by a little canal, which had still in it some of the water left by the inundation. To the east of this line, filling up the landscape to the river, and vanishing in the northern horizon, spread the most fertile plain in the world—covered with green crops, dotted with villages of brown mud houses, overshadowed with palms—and marked by a faint line of causeway here and there, and by many threads of blue water. To the East was the Nile, about five miles from us at the nearest point, but winding away from the farthest North to the utmost South. Beyond the river spread the beautiful city of Cairo; its white citadel crowning a lofty rock, and being itself backed by the rocky heights of the Mokutum Hills. These eastern hills then spread away southward into the Arabian Desert, which allowed the eye no rest till it came round to the river again. The circuit of the landscape was completed by the Lybian Desert; the parched, glaring Desert, where nothing was to be seen on the interminable sands but a line of camels, pacing along in the heat, and a few brown Arab tents, not far from the Pyramid. For a few miles to the south of us, and close round about us, were clustered a crowd of Pyramids—some larger, some smaller—but none to compare with the one we stood on. Of these, the most interesting were those of Sakhara, which we had visited the day before. They stand amid the Necropolis—the great burying-ground of the mighty old city of Memphis—of which nothing now remains but a statue here and there, and some scattered blocks of sculptured stone; nothing else but the tombs, which are enough to show that this was a great city indeed.

Here, in these tombs, which are chambers cut out of the rock, and adorned with columns and pictured walls: in these tombs and others were men busy sculpturing and painting at a time when we have been apt to suppose the earliest generations were learning how to live on the rude earth. These pictures on the walls, however, show the way of life of the Egyptians to be not very far behind our own. I have seen what the possessions of men were in those days, from these memorials in the chambers of their graves. I have seen their flocks of cattle, their poultry-yards, their fields in seed-time and harvest, their fisheries, their hunting and shooting parties, their boats with many oars and gay chequered sails; their beautiful furniture,—couches, easy chairs, lamps and vases, very like the handsomest of ours at the present day; their kitchens, with the slaughtering of cattle, and the cooking of the joints of beef; their wine-presses, and their wardrobes of rich clothes and handsome necklaces; their arms, and war-chariots, and the bridges and fortified towns they passed over or stormed. I have seen the weaving of gay cloth, and the steeping and spinning of flax; rope-making; glass-blowing, just such as may be seen at Newcastle any day; the building of houses, the carving of statues; games at ball and gymnastics, dancing, wrestling, and playing the harp.

What is of far more consequence, as occurring long before any clear tidings that we have elsewhere of men's condition of mind and life—there are solemn pictures and sculptures about death and burial, and the state of the soul. I have seen the body laid out and embalmed, carried on a bier to the boat; and borne in the boat to the lake or river which usu-

ally lay between the cities and the burial places. I have seen the ferryman, the dog which waited on the further shore, and the judges who were to assess the deeds of the deceased. I have seen the weighing of his deeds, and his admission into the presence of the approving gods, by means of his integrity—the symbol of which he carried in his right hand. Thus early did the people of this country believe that the soul lived after the body was dead; and that its integrity was the means of its blessedness.

These tombs had been prepared for their owners, occupied by the embalmed bodies, and closed up for a far future age to open; the mighty Pyramids had been built, and their appearance had grown familiar to generations; and their builders—tens of thousands in number—had long slept in their graves, when a rich Arab entered the country, with his flocks and servants, and family, to seek subsistence for them all in the fertile valley of the Nile, as the people on his own plains were more than could be fed. This rich Arab and his train traversed the Delta, no doubt, to arrive at the great city of the great monarch of Lower Egypt; and he must, it is thought, have seen the obelisk now standing at Heliopolis, which all travellers admire, and have looked with amazement like ours at the Great Pyramid. This visitor was received with favor and pomp by the mighty king, and made much of for a time. This was ABRAHAM. As I stood, the other day, looking at the way he came, and wondering at my lot in seeing the very things he saw, and considering how refined and advanced were the people whom he visited, the history of the world did appear to stretch itself out so as to confound our early notions, and make us humble as to the rapidity of human progress.

A few generations after this, a young slave was brought into the country, and placed in the house of an officer of State. We all know the story of Joseph—how he became the Minister of this great country in its rising greatness; and how he changed the whole political condition of Egypt by buying up all the land for the monarch. From the time of that Seven Years' Famine, the kings of Egypt were possessors of the whole land and river—as the present ruler is at this day; and, as at this day, the provision for an unmitigated despotism was complete; as also, for great improvements, under the sway of a wise sovereign; an object which Joseph may have had in view as much as the interests of the king.

In various buildings of this early time, I have seen the unbaked brick—crude brick, it is called—which cannot be made without a large admixture of straw to bind it. The soil of the Nile valley is moistened, worked up with cut straw, moulded, and laid in the hot sun of this country to dry. Some such bricks bear the name and mark of very early kings. To make these bricks was the work assigned to the Israelites, in which they were so cruelly oppressed. I could see them with my mind's eye, as if it were but in the last century, as I looked down from the Pyramid on the brick remains below us, and the dwellings of the plain, and over toward Goshen, which was given to the Israelites while they were in favor; and again over the Eastern hills, through which Moses led his people when the oppression became too bitter to be borne. Nearer than these hills, and close by Cairo, lies the Island of Rhoda, where tradition says Moses was found by the king's daughter.

One impression has taken me by surprise. I used to wonder—and always did till now—at that stupidity of the Israelites which so angered their leader—their pining after Egypt, after finding it impossible to live there. It was incon-

ceivable how they could long to go back to a place of such cruel oppression, for the sake of anything it could give. I now wonder no longer, having seen and felt the desert, and knowing the charms of the valley of the Nile. One evening lately, just at sunset, the scene struck upon my heart, oppressing it with the sense of beauty. A village was beside an extensive grove of palms, which sprang from out of the thickest and richest clover to the height of eighty feet. Their tops waved gently in the soft breeze which ruffled the surface of a blue pond lying among grassy shores. There were golden lights and sharp shadows among the banks where a stream had lately made its way. The yellow sandhills of the desert just showed themselves between the stems of the more scattered palms. Within view were some carefully tilled fields, with strong wheat, lupins and purple bean blossoms; and some melon and cucumber patches were not far off. Cattle were tethered beside the houses; and on a bank near sat an old woman and a boy and a girl, basking in the last rays of the sun with evident enjoyment, though the magical coloring given by the Egyptian atmosphere could not be so striking as to English eyes. But what must it have been in the memory of the Israelites, wandering in the desert where there is no color except at sunrise and sunset, but only glare—parched rocks and choking dust or sand! I will not attempt now, for no one has ever succeeded in such an attempt, to convey any impression of the appalling dreariness of the depths of the desert. I can only say that when it rose up before me in contrast with that nook of the valley at sunset, I at last understood the surrender of heart and reason on the part of the Israelites, and could sympathize in their forgetfulness of their past woes in their pining for verdure and streams, for shade and good food, and for a perpetual sight of the adored river, instead of the hateful sands which hemmed them in, which ever way they turned.

This is not the place for even the most reverential inquiry into the relation between the Egyptian theology and philosophy, and the system of Moses. That great subject must be left untouched, now and here; and I must come down at once to the time when Egypt had sunk from her highest pitch of greatness, and had been conquered, first by the Persians, and then by Alexander the Great. I will only observe that Moses was the son-in-law of a priest, and must therefore have been of the priestly caste; of that caste which held more power, more knowledge, more wealth, and a higher station than any other. An old Egyptian historian declares that Moses was himself a learned priest of Heliopolis. We cannot suppose this to be true; but it shows how he was connected in the popular belief with the priesthood, and how naturally much of his system must have been derived from the institutions of the country he was brought up in.

The despised Israelites spread and conquered their enemies, and became a nation powerful enough to have acknowledged intercourse of war or peace with the kings of Egypt. King Solomon married a princess born and reared in the Nile valley; and when Solomon died, his father-in-law, Shishank, went up against Jerusalem, and brought home many captives and grievous spoil. I have seen on the walls of the great temple of Karnak, at Thebes, a sculptured group of Jewish captives, whom the conqueror was holding by the hair of their heads, and raising his war-knife over them, while they implored mercy with uplifted hands.

After considering, and seeing what Egypt was while the rest of the known world was in an infantine or barbarous state, what becomes of our pride of know-

ledge and achievement? It is clear that the Egyptians of the time of Abraham, and for generations before his day, could do things of which we are incapable, and had knowledge which is yet concealed from us. Amid their abstract religion and high philosophy, they pursued a fierce and cruel warfare—as was men's way in the early ages of the world. Amid our nobler and purer religion, and the lights of many thousand years, men and nations now are quarrelling and fighting, and cannot even carry the point that every member of society shall have sufficient food. Surely, there is matter for deep consideration here.

The land of Egypt is now inhabited by Arabs, who know nothing, hope nothing, care for nothing, but living on as quietly as they can under a despotism which they cannot resist. Parents cut off their children's best finger, that they may be unable to write, or to fire off a musket; and if a man earns anything that he likes, he conceals it, lest it should be taken from him. They choke up the solemn old temples with mud huts, and build their hovels on the holy roofs. They burn statues for lime, and split the head of a granite Colossus to make mill-stones. They light fires against the painted walls of antique tombs, and, in search of treasure, crush under foot the bones of the kings. The temples are filling up with the sand of the desert, and the tombs are decaying under the ignorance and violence of man.

The Modern Jews.

A divinely drawn portrait of these scattered rejecters of their gracious Messiah, is found in the 26th chapter of Leviticus. By that wondrous sight which God gave to Moses, enabling him to see things which did not then exist, and between which and himself, 3000 long years must intervene, he portrays a picture in these words:—

“And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them. And ye shall have no power to stand before your enemies.” (Lev. 26 : 33, 36, 37.)

We have before us, an extract from a traveller in West Barbary. He visited Tangier, a city of Morocco, on the Mediterranean Sea. After quoting the prophecies we have here copied, he says:

Poor Jews! Almost daily was I compelled to be an eye-witness to the fulfilment of these prophetic threatenings! One bright afternoon as we were riding on the beautifully situated sea-beach, near the eastern gate of Tangier, we saw eight Moors and four Jews come out of the town prepared for a journey; they entered the road that leads to Tetuan, which by land is about thirty miles distant. The Jews are compelled thus to travel from one town to another under the protection of the Moors, and are obliged on leaving town, with the intention of remaining over night, to pay a toll or tribute to the guard at the gate. In this party of travellers, the Moors were mounted on horses and mules; the Jews were some on donkeys and some on foot.

They had not advanced far, when they were pursued by one of the Tangier gatekeepers, with a large club in his hand, his features horribly distorted with rage. As he ran with great speed, being strong and athletic, he soon overtook them, and immediately laid hold upon one of the ill-fated Jews, who, it appeared, had the audacity to leave the town without pay-

ing the customary tribute which is demanded of even the poorest of the Jews; the amount is in value one blankel,—the sixth part of a dime, that is, one cent and two thirds. The gate-keeper caught the trespassing Jew by the throat, and gave him a dreadful beating with his club. The other Jews were obliged to behold the cruel act in respectful silence. It was a blankel dearly earned. When the Moor felt that his revenge was satisfied, he returned to his post, cursing the unbelieving Jews. The unfortunate infidel Jew proceeded on his way groaning, and rubbing his wounds and bruises. While his brethren could say nought to console him, his other fellow travellers jeered him for having got so cheap a drubbing.

All through Barbary, the Jews are looked upon by the natives with the greatest contempt and dislike, and are treated as if they were of a race far below the grade of human beings. They are buffeted, and stoned, and abused in every possible way, to all of which ill-treatment they quietly submit, notwithstanding their vast numbers. I have often wondered that they did not revolt *en masse*, and defend themselves against their persecutors, but they dare not do so, for the Lord is no longer in their midst to enable them to stand before their enemies.

One day I saw an incident, one that often occurs, an inoffensive Jew stoned for juvenile amusement, but the peculiar circumstances attending it that time made a lasting impression on my mind.

The victim was a respectably dressed, and most venerable looking old Jew, whose beard of silvery white was of a length so great, as to appear as if it had been under the culture of its owner during a century. His countenance was strongly marked with an expression which evinced a very amiable disposition, and what is rare among the present generation of Jews, he seemed to possess an intelligent mind, so much so that, combined with his great age, I felt a respect for him that amounted to awe at his presence. As he slowly tottered up the street, leaning on his staff for support, he was met by three or four dirty, ragged, squalid little Moorish boys, who instantly assailed him with stones and dirt, cursed him as an infidel, and prayed that the god of Mohammed might "scatter his race." The scene was truly heart-rending. Behold, thought I, what a fearful thing it is to trample under foot the blood of the Lord Jesus Christ, and to say as they of old did, "Upon us and upon our children be his blood!"

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JUNE 5, 1847.

"Destruction."—"Kolasin."

We made a few remarks on these words in our last. Since then, we find the following in an article signed, J. B. Cook, and headed "Explanation," in the Advocate. The explanation is in reference to the "Herald," and our remarks respecting his intimations that we preferred "Josephus to Jesus," "Plato to Paul," and that we "love darkness rather than light," have "more sympathy with Josephus" than "with Jesus," that it would be surprising if we should be able to reflect the light of truth, and that we have made a vast advance in apostacy, &c. He had quoted from Josephus that "the wicked have eternal punishment—to these belong the unquenchable fire," &c., which he contrasted with the words of Christ,—"Fear Him who is able to destroy both soul and body in hell," &c., to show that Josephus opposed Jesus. We could but smile to see him quote language from Josephus, as in opposition to words of Christ, when there were other words of Christ which were almost precisely similar to the

words quoted from Josephus. We therefore inquired why Bro. C. did not quote the words of Christ in Matt. 25:46—the wicked "shall go away into everlasting punishment," as contradicting Josephus' words, "the wicked shall have eternal punishment," &c.

That question he has never answered, and he probably never will, because in the Greek, the words of Josephus rendered "eternal punishment," are the same as those of the Savior rendered "everlasting punishment;" and if he had contrasted his quotation from Josephus with these words of Christ, every school-boy would have seen the agreement between them.

In the last "Advocate," however, he thus refers to it:—

"Instead of suppressing Matt. 25:46, 'everlasting punishment,' &c., I had stated, in a letter to the 'Herald,' about seventeen months before, that the word 'punishment' was, in Greek, *kolasin*, (from *kolazo*, to prune, or cut off, &c.) and denotes 'excision,' or 'destruction everlasting.' (2 Thess. 1:9.) This had been published in this paper. After the brethren had been publicly referred to Prof. W., the points were fully stated to him. It being a question of fact, it might have been easily settled. Well, these facts were unnoticed, and other testimony, like that from Josephus, was published. True, I did not, nor do I now, claim a notice for what I had published; but it seemed to me that Jesus' own word did demand a hearty reception, and a public admission. The idea is found repeatedly in Ps. 37. The righteous 'are preserved for ever'; but the seed of the wicked shall be cut off. 'Everlasting life' is opposed to 'everlasting excision.' (Matt. 25:46; Rom. 6:23.)

To the above quotation we have a few remarks to offer.

1. In the first place, when a man puts language in parallel columns to show a contrast, and the culpability of another in quoting words opposed to the language of Christ when Christ had himself used the same words, it is no excuse to say that instead of not quoting the words of Christ, he had quoted them in a letter 17 months previous to this affair! But the letter referred to was addressed to Mr. Miller, and was forwarded to him, and we have no particular remembrance of its contents.

2. We next notice the meaning of the word *kolasin*. In Robinson's Greek "Lexicon" of the New Testament, it is defined thus:—"Mutilation, pruning, punishment," and in the only other place where it is used in the New Testament, in 1 John 4:18, it is translated "torment." "Kolazo," from which it is derived, is defined in the same "Lexicon" thus:—"To mutilate, to prune, to correct, to moderate, to GENERAL-ly, to discipline, to punish. To 'cut off,' is not alluded to, in the 'lexicon,' as one of the meanings: that, is an addition of Bro. Cook's.

Now, if Bro. Cook was desirous of giving the true meaning of the word,—as we inquired before why he did not quote the words of Christ,—so we inquire now why he did not present the other definitions of the word? Why did he suppress those and instead of them, add the words "cut off?"

The words "to prune," the only definition he has given which is in the "lexicon," does not signify "to cut off" the thing which is pruned, as Bro. C. applies it. It denotes to cut from that which is pruned. A tree which is pruned, is not cut down. That which is superfluous is cut from it, and the tree remains. So of the word *kolasin*, it never indicates the cessation of anything. It denotes a mutilation of it, a correction, a chastisement, a punishment, a torment of it.

When at New York, two weeks since, we called the attention of Prof. Whiting to this word. He assured us that Bro. Cook had not the least evidence to support his construction. Prof. Whiting has not replied to the questions referred to him by Bro. C., because he did not come into the Advent faith, to spend his time in discussing questions foreign to the Advent; and he could not believe that a person could be serious in referring those words to him, there being no evidence to sustain the construction put on them by the referees. He could hardly believe it to be an error of the head, and concluded that it would be useless to reply. But he assured us that the original would bear no such construction. If Bro. Cook, or any brother, who really wishes to learn, will visit Bro. Whiting with a teachable spirit, he will be happy to give them any instruction or in-

formation; but he has no time to spend in disputing with the opinionated. We have been constrained to make the above remarks because Prof. Whiting has been censured for not making a formal reply, and because Bro. Cook's "explanation" might lead some into an error of fact, as well as an error of doctrine.

The words "cut off," referred to in Ps. 37:9, is the same word as that in Dan. 9:26—"Messiah shall be cut off." If Messiah was not annihilated, it does not prove that the wicked will be. The wicked will all be "cut off," i. e. separated from all the blessedness of the righteous. Eternal blessedness is contrasted with eternal punishment.

The Great Incentive in Preaching.

Nowhere in the New Testament do we find the world's conversion presented as the hope of the church, or an incentive to energetic action. The great commission was: "As ye go, preach, saying, the kingdom of heaven is at hand." "Go ye into all the world and preach the gospel [the glad tidings of the kingdom] to every creature." In the fulfilment of this commission, the constant theme was, "The coming of the Lord draweth nigh." Were the hearts of the disciples made sad by the departure of the Lord when he ascended from Mt. Olivet?—they were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Would the apostle exhort to repentance?—the motive presented was, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things?—it was "so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus?—it was because "our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above?—it was because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—the consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels;" and he admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Would he administer to their "hope, or joy, or crown of rejoicing?"—it was by reminding them that they were to be "in the presence of our Lord Jesus Christ at his coming." Would he increase their "love one toward another, and toward all men?"—it was "to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Would he present them with words of encouragement with which they might comfort one another?—he reminds them that "the Lord himself shall descend from heaven," "the dead in Christ rise first," and "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and unto that coming, he prayed God their "whole spirit, soul, and body," might "be preserved blameless." Would he charge a fellow disciple to faithfulness in his ministry?—he commands him to: "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;" again, he says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;"

and "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing." Another fellow laborer he exhorts to speak "the things which become sound doctrine"—"looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

The apostle James is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is the great incentive to patience in the Divine life. "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

Peter has his eye continually fixed on the same event. He bids the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ."

The beloved disciple is also animated with the thoughts of the coming of him, on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in Christ, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And he closes up the volume of inspiration with the importunate prayer, "Even so, come, Lord Jesus."

If, then, the commission was to preach the glad tidings of the kingdom to every creature; and if, in the carrying out of that commission, the coming and kingdom of the Lord Jesus Christ was the great motive which the apostles held up prominently before their hearers, as an inducement to all the Christian graces, how can those—who make no allusion, or who do not hold up prominently that coming and kingdom as an inducement to holiness—be said to preach the preaching that has been enjoined on them? How can it be said that they hold fast the form of sound words which were communicated by the apostles? or that they herald the same gospel which the apostles heralded? Do they not preach another gospel? and in preaching another gospel, do they not peril the truths which have been committed to the messengers of the gospel? We feel that they do; and, therefore, in the language of Hugh M'Neile, in his Address to the Clergy, we would say to those who are on the walls of Zion:—

"My ministering brethren, watch, preach the coming of Jesus—I charge you, in the name of our common Master, preach the coming of Jesus—solemnly and affectionately in the name of God. I charge you, preach the coming of Jesus. Watch ye, therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest coming suddenly, he find the porter sleeping." Take care—what I say unto you, I say unto all—watch."

TO CORRESPONDENTS.—Joseph Bauman, your letter, and tract are received. On looking over the subject, we find an entire disagreement between us. We do not wish to enter into a discussion of a question so foreign to the true principles of the advent doctrine. The Bible alone is the Lamp—and the only authority in matters of faith. We thank our brother for his kind attentions, but think, though sincere, he is in error.

H. B. Woodcock—Yours was received. It will be impracticable for us to publish so long a communication. We return it as requested.

Letter from Bro. Hutchinson.

Dear Bro. Himes:—I am now among my relatives, and endeavoring to do a little in the cause of truth. On Sunday the 9th, I lectured twice on the premises of my father. Great numbers attended, and the Lord strengthened me to deliver his word in liberty and power. I next went about eighteen miles to see a brother and a sister. I gave two lectures in the place, and a very deep interest was created. Last Friday I came with my dear mother to where I am now, a beautiful market town in Westmoreland, to see a sister. Arrangements were made for me to preach in the Wesleyan Chapel on the Sabbath. However, about 10 o'clock on Saturday night I was informed that the arrangement must be set aside, as some of the official members objected to my occupying the pulpit. This manoeuvre at such a late hour put an end to my preaching on the Sabbath, as I had not time to get another place, and give notice. This was a great disappointment to many, and will be a source of grief even after I am gone. May the Lord help my friends about here to manifest the temper of Christ. I have a place, or two more to visit, and then return to my father's house, and shortly proceed to Liverpool, so as to sail for America early in June.

I may just say, that I preached one Sabbath in Liverpool, on my way from London. Our friends there are doing what they can in a quiet way, by preaching, and Sabbath School teaching. They have been blessed recently with several cheering cases of conversion, and especially among the young.

Yours in haste,

R. HUTCHINSON.

Kirkby Stephen, May 17, 1847.

THE CONFERENCE.—The late meeting in this city was truly a reviving one. It was one of our best and most profitable meetings. Father Miller, Bro. Marsh, Litch, Cole, Shipman, and others, were with us in good health and spirits. Their presence and counsels were encouraging and cheering to us all. They gave us some faithful instructions in their addresses. We were glad to see them, and welcome them. They all co-operated in the interests of the Conference. There was a large number of ministering brethren present, all of whom seemed to be in good spirits, and determined to go forth in their respective fields of labor with new interest and zeal, to labor till the end.

THE ADVENT PRESS.—The cause more than ever demands a faithful and efficient press, for its defence and extension at this time. We propose to continue our efforts to sustain that portion of it under our care, with a distinct object, viz., the illustration and defence of the *Advent Faith*. We do not wish to introduce or discuss questions foreign to the one great question; but wish to maintain the purity, unity, and integrity of this great and glorious cause. We hail with pleasure every effort put forth by our brethren to this end.—So far as the purity, union, and support of the Advent cause is concerned, we wish, by the grace of God, to act in harmony with our brethren.

¶ This volume is now about three quarters out. We would call the attention of delinquents for this past volume. We are in special need of all that is due us to meet our bills at this time. A little attention to this subject by each of our respected subscribers, would be of vast service to us.

We renewedly present our acknowledgments to prompt patrons.

One request we have to make to all our patrons and friends:—Get us one new paying subscriber, if you can.—Try?

¶ Advent Publications may be had of Giles Russell, at the office of the "True American," in Courtlandville, Courtland County, New York.

The steamer, from Liverpool, arrived just as we were going to press.

The Repeal proceedings, except as indicating the protracted existence of the Association, are wholly unworthy of notice. The rent for the week ending May 10th was announced at £27 7s. 1d., but the attendance was miserable beyond all precedent. The Liverpool subscription of about £5, was sent in the early part of the month, whilst the town is burdened with 80,000 Irish paupers.

The Young Irishmen gave a banquet to Mr. Clarke, of the ship Victor, on the 5th instant. In his own speeches, Mr. Clarke abstained from all political differences; but his hosts fell to violent diatribes against England and the English Government, with allusions to "American Independence." Some persons objected, which caused a disturbance. After the chairman and Mr. Clarke had retired, the quarrel waxed furious; and it was only terminated by the dissolution of the meeting. The old Repealers angrily denounce this scandal.

Anniversary Week.

MEETING OF ADVENTISTS AT BOSTON.

(Continued from our last.)

WEDNESDAY EVENING.

Bro. Marsh discoursed from Heb. 11:6—"Without faith it is impossible to please God."

¶ As said we are justified by faith. We run, walk, stand, by faith, and without faith it is impossible to please God. It is important, then, that we know something about faith.—We may please men without faith, the world and the church; but not God.

What is faith? It is not knowledge. What we hear, see, taste, or smell, we know. It is not opinion. Opinion has its seat in the speculative understanding. Our opinions are mere conclusions, drawn from matters and things, or abstract ideas of propositions. Much that is called faith is only opinion, and should never be received as a matter of faith.

Faith is reliance on testimony,—without which there can be no genuine faith. It may be your opinion that the moon is inhabited; but you do not know it. You have not the testimony which is necessary for faith. If some one should come from the moon, their testimony might produce faith.

Take the case of Noah. By faith Noah was warned of God. God told him the world was to be destroyed. He believed God—believed what God told him. So did Abraham and Moses act according to the directions of God to them. They believed God's word, and obeyed. Moses was a man of science, of high standing in community; but relying on the word of God, he rallies the Jewish slaves, to prepare for leaving Egypt, relying simply on the promise of God.

2d. If faith is so important, how shall we obtain true gospel faith? We cannot obtain it by impulses, or dreams of modern date.—Many have been led astray on this point.—Lacking confidence in God's word, and working themselves up to a state of frenzy, they have endeavored to produce a feeling which they called faith. But such faith always forsakes them. It is unenduring. Some pray to God for faith. Paul asks how shall they call on him on whom they have not believed? We must believe that God is, before we can ask him for an increase of faith. Faith cometh by hearing, and hearing by the word of God. The fanatic claims to be sent of God, and claims a hearing for his pretended revelations. But when any man comes with his message, that is not contained in the word of God, we are to reject it. Faith can only come by hearing to the word of God.

Paul gives the process of faith. The word is proclaimed, men hear, and are in duty bound to believe. Truth produces conviction on the mind. The world has heard, and been convicted of many truths,—temperance, moral reform movements, the Advent, &c., but have not acted in accordance with the light which has shone on their pathway. They have stifled their convictions, and acted contrary to the evidence which has been presented to them, thus sacrificing a most sacred principle.

I would recommend to all, on whose minds truth has made convictions, that they act in accordance with their convictions. If these are stifled, faith becomes dead, being without works. These remarks are addressed to those who are worthy of these admonitions, within our own ranks. Faith that is active, produces a living faith.

Evidences of faith. By their fruits ye shall know them. Faith purifies the heart. The possessors of gospel faith have pure hearts, and lead pure lives. The impure person has not true faith. Justification is another evidence of faith. Being justified by faith, we have peace with God. Seek for justifying faith,—not halting by the way, but progressing steadfastly. We walk by faith. He that walks in the dark has not true faith. The Word is a light that shines in a dark place, and illumines the pathway of him that walks by faith.—Another fruit of faith is, the overcoming of the world. Those who have not faith cannot surmount the evil influences with which we are surrounded. Can you not withstand the temptations of this time? It is because your faith is faulty.

Another evidence of faith is, that we are able to decide respecting the testimony on which faith is founded. It cannot be based on human testimony, on visions, dreams, feelings, or any thing of that kind. It can alone be based on God's testimony. Noah and others had faith which is presented to us as an example of imitation. If we are to imitate their faith, we are to base our faith on evidence similar to the testimony on which their faith was founded. Our faith in the second Advent is to be sustained by such testimony as faith in the first Advent was. All the predictions were plain and open, nothing dark and obscure. Our faith must embrace the death and resurrection of Christ, and the ascension. The testimony of the second Advent is as plain and direct as that of the first. In regard to the future resurrection of the saints, the testimony is as direct as was that of the past resurrection of Christ.

The time of the Advent. If our premises are good, we must have plain and positive testimony. My faith in '43, in the 10th day of the 7th month, was not gospel faith. Had it been, I should not have been disappointed.—We must not charge our mistakes on God. I tremble, sometimes, when men charge their errors and mistakes on God. He never disappoints his children. He that believeth on God shall never be confounded. That was opinion, and not faith. I confess to God and man, that I erred on this point, but not that I sinned. But the great question is not effected by this. We have infallible testimony of the time of the Savior's coming. He has said there shall be signs in the sun, moon, and stars, and he commands us when we see these things to know that is coming is nigh, even at the doors. God never fulfils prophecy but once. These signs have been fulfilled, and the testimony is as unfallible as the word of God can make it.

He then referred to Dan. 2d, 7th, and 12th, for proof,—that we have plain and positive testimony to prove that the sanctuary will be cleansed at the end of the 2300 days, and that Daniel will stand in his lot at the end of the 1335 days; but that we have not positive evidence when those days begun, or will end, there being a few years of dispute in chronology, &c. The whole testimony in the case infallibly proves that he is nigh at the door.

THURSDAY MORNING.

In connection with the usual religious exercises, appropriate remarks were made by several brethren.

The following resolution, referred from the Conference at New York, was brought up for discussion and adopted:

Resolved, That in view of the success which has attended the West India Mission, under the judicious and faithful labors of Bro. Mansfield and Livingston, we feel called upon to render thanks to God, and commend the interests and continued support of that mission to the prayers and liberalities of his people.

The financial report of this Mission was then read, of which the following is a synopsis:—

Two boxes of books sent	\$200 69
Monies received from all sources in this country, as recorded in the Herald, to May 22d	56 02
A draft on London received from Bro. Mansfield of £10, which was sold for	46 25
Subscribed by Herald office	61 68—163 95

Making a total of expenditures above receipts of 36 74

The West India Mission was then referred to the Committee to whom the English Mission was referred.

The subject of a mission at the West next came up. It was reported that two boxes of books, amounting to \$234 54, had been sent to the West, to Bro. M. Chandler, from the Herald office, to aid that region. But no assistance had been received in aid of this Mission.

The question of a Home Mission had at New York been referred to Bro. Hale, Needham, and Whiting, to report at Boston. Bro. Whiting being absent, Bro. Plummer was substituted in his place.

The following resolution, adopted at the conference at New York, was read and adopted:—

Whereas the duty of giving to our children, and to the children of all over whom we have any influence, the benefits of instruction in the word of God, through the medium of Sabbath Schools, is perfectly obvious, therefore Resolved, That we recommend to all our brethren to patronize the "Children's Advent Herald," and to exert themselves for the establishment of Sabbath Schools,—that they aid those now established,—and endeavor to train up the young in the nurture and admonition of the Lord.

THURSDAY AFTERNOON.

Bro. Needham reported, on the part of the Committee to whom was referred the following resolutions:—

1st. That while every intelligent expositor of the word of God, in reference to the events for which we are looking, confirms us in the correctness of our expositions; and all the events of providence, as Scriptural signs of the times, assure us that these expectations must soon be realized, there is reason for the strongest confidence, and the warmest devotion, in the cause with which we are connected as Adventists.

2d. That while we have the most decisive evidence of the Scriptural character of our hopes, and the strongest reasons for steadfast and hearty devotion to their support and defence, we need still to be on our guard against the dangers which must surround us until the promised deliverance.

3d. That in maintaining our views, we should do it not for the sake of contention or victory, but to save ourselves, and them that hear us.

4th. That while we repudiate the popular opposition to the great Scriptural reforms of the day, and rejoice in whatever is done for the present and future welfare of our fellow men, we should meet opposers with meekness to instruct them; if God peradventure will give them repentance to the acknowledging of the truth. We esteem all thus engaged in well doing for their works' sake; it becomes us, therefore, in all kindness, to call their attention to the important relation which their work holds to the coming of Christ, and the judgment of the great day.

REPORT.

The Elders and Brethren, believers in the Second Advent of Christ at the door; assembled in New York, May 11, 12, 13, 14, and in Boston May 25, 26, 27, A. D. 1847, to their Brethren of like precious faith scattered abroad, send, greeting:

BELOVED IN THE LORD.—Under the kind and protecting hand of our heavenly Father, it has been our unspeakable privilege to assemble ourselves for the mutual edification of each other, and growth in grace; and knowledge of our Lord and Savior; for the strengthening of our faith; for the comforting of our hearts, by the precious words of inspiration; for the confirmation of our hopes to the end, that we may be rooted, grounded, and established in Christ, and blameless in the day of his appearing; and for devising means to carry forward the great and glorious work of God, in proclaiming the hour of his judgment at hand, and calling on men to "fear God and give glory to him, and worship him that made heaven and earth, the sea, and the fountains of waters."

Assembled as we are from different, and widely separated portions of our land, many of us never having seen each other's faces before; gathered from the different sects of Christendom; having been educated under influences diverse from each other, and different religious teachers; and retaining as we do, and influenced as we are, less or more, by our early associations and training; we have cause of gratitude to God for the oneness of heart and mind which has prevailed in all our deliberations, affording, at the same time, a most happy illustration of the blessed effect of the maxim—"In essentials, unity; in non-essentials, liberty; in all things, charity." It also affords a pleasing illustration of another fact: that love of the truth will triumph over love of opinion, and bind our hearts in one sweet and heavenly bond, however diverse our views may be on minor questions.

After all the heart-rending scenes through which we have passed; the conflicting views which have been put forth; fanciful expositions of God's word, calculated to weaken the faith of the household; the extravagance of some, who were once with us, but who have gone out from us, because they were not of us; the multitudinous and oft-repeated attacks of foes without and foes within, upon the glorious doctrines which are the foundation of our hope; the moral obliquity of some, the hypocrisy, back-sliding, and luke-warmness of others; the contempt and scorn of foes, and

neglect of professed friends; these, these great and fundamental truths, which called us out and distinguished us from the world, remain, like a mighty rock in the ocean, around which the winds have howled, against which the angry billows have dashed and foamed, and over which they have sung their solemn dirges, unmoved, mocking at all their efforts, unharmed. Or like the bright orb of day, unscathed, unscuffed, unobscured, bright, burning, and glorious, wheeling their course in the moral heavens, emitting light, heat, strength, and comfort to the waiting pilgrim, and around which we still rejoice to gather, as the only ground of hope for time or eternity.

We rejoice, too, that there is a precious remnant left, who have stood fast in prosperity and adversity; amid flatteries and frowns, who have not been turned away from the hope of the gospel, and to whom it is still dear, as when they first heard the news of the coming King. To these we delight to send our fraternal **ALL HAIL**, and invite to a continued co-operation with us in the good work, and a participation in our sorrows and joys.

A solemn and fearful, yet glorious crisis is approaching. A day of joy to the saints, but sorrow to the sinner. So far as our present light shines from the prophetic periods, we can see nothing beyond the present year. Every intelligent exposition of God's word goes to confirm us, that probationary time will soon terminate. So far from being disheartened by disappointments, they have only served to nerve us up to a close and more careful examination of the "sure word of prophecy," and a more scrutinizing search for the reasons for such failure; and every examination serves to strengthen the conviction, and fasten it firmer on our hearts, that the foundation of our hope is invulnerable. The sure word of prophecy still sheds its cheering light on our pathway, and instead of diminishing, it grows clearer and brighter as we approach the end of our journey. Who can lift up his eyes to the present aspect of the nations, especially those belonging to the beast, and not see signs of dark and direful import gathering over and around them. Already the red arm of the Almighty is stretched forth. "The pestilence that walketh in darkness, and the destruction that wasteth at noon-day," are devastating those portions of the earth, a sure prelude to what is to follow. The Cholera, too, that dreadful scourge of the world, is marching with fearful and rapid strides over this fated earth, sweeping off its thousands, pointing with a sure and unerring hand to the day, when "they shall not be lamented, neither gathered nor buried, but shall be dung upon the ground." Already "distress is upon the nations, with perplexity," and in spite of themselves, men are entertaining fearful apprehensions of something dreadful to come on the earth.

The statesman, the philosopher, and the theologian, each in turn, with anxiety, inquire what these things mean? Each, in turn, are confounded. The diviners are mad. Their Urim and Thummim have ceased to respond. But the humble child of God, who reposes in his word, turns to the prophetic page, and there he sees it written, in living characters of light, that "God hath a controversy with the nations,"—that there are "signs there's no mistaking," proclaiming Messiah near.—"When these things begin to come to pass," says our Savior, "then look up and lift up your heads, knowing your redemption is near." But "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now we see prophecy fulfilled, about which we had misgivings in '43. Every doubt is now removed. The year of recompenses for the controversy of Zion is approaching. The unprecedented number of earthquakes during the past year, we view as premonitions of that great and dreadful day, when "the earth shall reel and rock like a drunkard, and shall be removed like a cottage." The attitude of the nations towards each other, gives signs that they will not long be restrained from war and carnage. Our own country has already broken peace with a sister republic, and as yet refuses, what she has often heretofore accepted, the mediation of a friendly power. How long ere the winds will be loosed in the territory of the fourth great monarchy, God only knows. When that is done, we bethink him who is not sealed with the seal of the living God. Everything in the heavens above, and the earth beneath, gives the more certain evidence that our redemption is near.

But, brethren, with all the cheering prospects we have before us, with all the clear and decided testimony of the inspired word and its certain fulfillment, as we have seen, and still see, in the infallible signs of the times, affording us the very best evidence that our

redemption is nigh; while there is nothing to dishearten us as to the final result, we must remember, we are yet in a world of trial,—that we are surrounded by temptations on every hand. We walk by faith, not by sight. We have a subtle foe with whom to contend. He has grown no less wise by six thousand years' experience; his enmity to the seed of the woman has not decreased by six thousand years of toil to supplant him in his kingdom; his ardor and devotion to the bad cause in which he is engaged, has not cooled or abated in the least; as fruitful in expedients to cast down the followers of Jesus as he was to cast down Jesus himself. New tricks, new devices, new plans are continually concocted to cast down and destroy, if possible, some child of God. We need, therefore, brethren, to be awake; to gird on the whole armor of God, and fight valiantly the fight of faith. If we have the wisdom and experience of six thousand years, we have also the wickedness of six thousand years upon us. We need to guard every avenue. We are surrounded by danger. With all the wisdom of this world, it is still dark; and he who walks only in the light of it, will surely stumble. He who trusts to his own wisdom, or the wisdom of his brethren, will assuredly fall. We have passed through many trying scenes within three years past. We may pass many more before our final deliverance. But we need not fear.—God is for us. Who can be against us? Let us profit by the past. Some of those dangers past we may encounter again. We have seen our errors. To avoid them, let us not diverge to an opposite extreme. Because my neighbor falls in the fire and burns to death, that is no reason why I should perish by frost. The abuse of truth is no reason for its disuse. We need more of the hallowed influence of God's Spirit. We are in danger of neglecting to pray and seek for the hallowed fire to burn on our hearts, because we have seen the unhallored fire of fanaticism burning on the hearts of some who once were our brethren. O! let us not be deterred from seeking the influences of God's blessed Spirit, because the precious doctrine has been abused. There is great danger here. Already have the cold and freezing effects of a soulless theory followed the scorching, blighting effects of fanaticism. These are the two extremes. Avoid either. Let us have a correct theory, and then seek to have the Spirit give life to it.

Nearly allied to this, is the danger of throwing away the word, and pretending to be taught of the Spirit. Never has this doctrine prevailed, except it has produced the worst of consequences. It is no less than infidelity in disguise. If a man throws away God's word in practice, what better is it than to do the same in theory. In truth, if he does it in practice, he does it in theory; for no man acts without some theory, crude or digested. Wonder not, then, at the fall of some, who have made the highest professions of spiritual attainment. There is a so-called spirituality, which is infidelity in disguise. Take the *Word*, then, for your counsellor, fill the Lord shall come and deliver us from the darkness of false theology and science.

Another danger to be avoided is, that of believing we can do but little more for our fellow men. Said a brother, "It is about as much as we can do to take care of ourselves, in these times." Our answer is, Obey God, and that will be taking care of ourselves. Do this, and we have the assurance God will be with us. "Go ye therefore into all the world,—teach all nations—turn them to the faith," and what? "Lo I am with you always, even to the end of the world." This, then, is the way to take care of ourselves—do as Christ has commanded us, and he will protect and defend us unto the end.

Another danger is, that we shall be drawn away from our hope, by attention to the great enterprises of the day. Never was an age so fruitful in inventions, either for the temporal good of man, or for his destruction. All these schemes, which are designed for the good of man, aim directly or indirectly at the perfectibility of the universe, and of man, without the aid of Jesus Christ. Transcendental philosophy, the most specious shade of infidelity, is the basis of all these conclusions. They strike at the doctrine of restitution, both of man and the earth, their most fatal blows.—Adopt these views, and if consistent with themselves in their conclusion, they sweep the Bible hope of the Christian from the universe.

We entreat you, then, brethren, while you avail yourselves of any of the improvements of the day, for the present good they minister to you, not to be carried away by the delusive hopes that they may hold out for your embrace.

In maintaining our views, we should be

careful not to imbibed a harsh and denunciatory spirit, neither should we do it for the sake of contention and strife, or for the mastery. Our sole and alone object should be the love of the truth itself. If we do thus, we shall save ourselves, and peradventure them that hear us.—We cannot convert a man by wounding and lacerating his sensibility. Give him the truth in the love of it, and if he reject that, his blood will be on his own head, and we shall be clear in the day of the Lord Jesus.

We have no sympathy for the popular opposition to the great reforms of the day. We deeply sympathize with them—we rejoice in their success. And we wish it distinctly understood, that if we do not unite with particular societies, for the purpose of carrying them forward, it is not because we do not love the truth they inculcate, but because we choose to do the common work of our Master in our own way. We deem it our duty in meekness to instruct those who are without, if peradventure God may bring them to repentance.—We esteem all thus engaged in love, for their works' sake; but we do not, we cannot, hold out to our fellow men the delusive hope of the final triumph of the truth, by the power of truth alone. There is a power, revealed in God's holy book, which is to "tread down the truth, and practice, and prosper, until the indignation be accomplished." Christ, in his second personal appearing, will give the final victory. This then is the day of preparation, and we should kindly point out this fact to all who are engaged for the renovation of the world. His kingdom is an everlasting one—of course the people will live eternally—can die no more—must therefore be made immortal. Then will peans of victory fill the broad arch of Heaven, from the white robes millions of ransomed saints, to Him that loved us, and washed us from our sins in his own blood, and who are about to reign on the earth.

We view the judgment day near. What we do, must be done quickly. Our business, like the apostle; is, not to aim at what God has nowhere promised in his word, but by all means "save some." For this, dear brethren, let us still labor, knowing the promise of Christ is sure, "Lo I am with you always, even to the end of the world." Amen.

The foregoing report was unanimously adopted.

The following resolution, from the Conference at New York, was next considered.—*Viz.*—

Resolved, That in view of the increased call for the truth in reference to the Second Advent of our Lord, this Conference feel the importance of Missionary labor at home as well as abroad; therefore resolved, that we proceed to adopt measures for the establishment of an Advent Home Mission.

Bro. Hale, in behalf of the Committee to whom it was referred, presented the following report:—

The Committee to whom the resolution on the Advent Home Mission was referred, present the following Report:—That there is an increased call for labor in the Advent cause, all who are acquainted with its present condition know very well.—It comes from fields newly opened, and from those which have been more or less cultivated; from persons who are dissatisfied with what they hear where the truth on this great question is excluded or lightly esteemed; from the scattered believers who are called to stand almost alone in the midst of the darkness and opposition around them; and from those who for a time have been seduced from the truth, but having become weary of the fallacies which misled them, desire again the word of life.

That there are laborers enough to meet these calls is also very evident. These laborers are well known. They have been in the work for years; they have stood by the cause in all its trials; they love the truth as much as ever, and are as ready and able as ever (and indeed more able than ever) to defend it; but they have not the means to sustain themselves or families, and therefore are under the necessity of laboring daily with their hands to do this, and of course can do but little as public laborers in the vineyard of the Lord. The means to sustain these brethren, while they give themselves to the work, must therefore be brought forth and applied, or the work must remain unperformed, and the urgent and widely extended calls remain unanswered.

That the means are possessed to the extent of our necessities is generally admitted; and that the disposition exists to appropriate these means we have the fullest evidence. But the plan of operation is needed which must be such as to guard the cause against unsuitable men, and to inspire confidence in those who may be called to furnish the needed assistance.

In carrying the foregoing resolution into

effect, however, the committee would not have this conference lose sight of the fact, that the whole of the good work accomplished by the Advent body is the fruit of an Advent Mission. And as what is now proposed is not intended to supersede the plans now in operation for continuing their work; or to commission, authorize, or ordain men to go forth, but simply to open a channel for the conveyance of such means as may be furnished to assist those who are already ordained, and as we believe commissioned and authorized by the Great Head of the church; and who are not otherwise able to engage in the work to which they have been called, the committee therefore recommend to our brethren scattered abroad who have this world's goods to bestow, and who desire to assist in spreading the knowledge of the truth, our dearly beloved brethren A. Hale, of Boston, Henry Plummer, of Haverhill, O. R. Fassett, of Providence, G. Needham, of Albany, and I. E. Jones, of N. Y., as a medium through which to bestow their gifts; and that these brethren be, and that by the adoption of this report are, authorized and instructed to assist such worthy laborers as are already in the field, or may hereafter enter it, to preach the gospel of the kingdom at hand; and these brethren, by adoption of the same, are directed to report through the Advent papers the amount of monies received, and how appropriated.

A. HALE, GEO. NEEDHAM, H. PLUMMER, Committee.

On Friday morning, the following resolutions were passed:—

Believing that American slavery is an institution of wrong, and only wrong, in its principles and result,—that it is opposed to the law of God and every precept of the Gospel, we, therefore, pledge ourselves, that we will have no fellowship with a system, nor with its apologists or supporters, which gives one man a right to hold property in another, deprives his brother of his inalienable rights, places him on a level, as an article of trade, with the brutes that perish, and shuts him out, in a great degree, from all intellectual, moral, and religious culture. We further say, that we will bear decided and uncompromising testimony against this system of extreme wickedness.

We would also express our entire approval of the bold stand taken by our brethren, J. V. Himes and his associates, in the "Evangelical Alliance," on the subject of slavery.

After the above report was adopted, animated addresses were made by Bro. Himes, Marsh, Miller, and Turner, when the Conference adjourned.

Correspondence.

"Theophilus" on the Resurrection.

(Continued.)

Dear Bro. Himes:—In the preceding numbers, I have briefly, and somewhat indifferently, reviewed the positions of "Theophilus," and I confess my expectations are very far from being realized, both as to the strength of his arguments, and force of his reasoning.

When I first saw his articles, I thought there was more of plausibility in them, than I find on a more minute examination. The fourth and fifth, which are before me, are exceedingly deficient. For instance, the point to be considered in his fourth article is stated by him as follows: "The third great event, and last which I shall mention, that will take place at the 'second coming of Christ,' is, that the wicked will all be finally punished, and the righteous finally rewarded." He asserts that "this proposition follows of necessity almost from the two which have preceded it."

And yet he offers no argument or reason to prove it. It is, like many others, a naked, bold assertion, very much in need of proof.—Stripping this article of all such "confident reasoning," or assertions, which would seem to be the result of the operation of other than perceptive faculties, and we have the point resting mainly on the two following Scriptures:—

Matt. 16:27—"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." And, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Concerning the passage from Matthew, he says: "Now it must be denied that 'every man' means the whole human race, or that 'then' refers to the time of Christ's coming, in order to avoid this fact." And he prefixes the other with the simple remark, "Having proved that the judgment will sit at Christ's coming, this passage is in point."

This is the whole that I can find of argument, in establishing the important proposition he gave us.

The only question is, Do these passages prove his position? His whole dependence,

in the one in Matthew, must be on the meaning of the word "then;" but the word in the Greek is also rendered "afterwards," so that the passage might read, "afterwards he shall reward every man," &c. Now when a passage thus admits of different rendering, it cannot be conclusive on a point, unless there is something in the connection necessarily limiting its meaning. With regard to the other passage, it would depend on what it meant by "the day of judgment." But as "Theophilus" admits that this phrase does not mean a literal day of twenty-four hours, but a time of judgment; meaning, as he also admits, a time sufficient for all the scenes of the judgment to transpire, be it longer or shorter. I shall say no more on the point. His own admission shows that the text does not prove his position.

His fifth article is made up of three conclusions, which he draws from his former ones. They are, 1. That there cannot be two literal resurrections. 2. That the coming of Christ is the time for delivering up his kingdom, instead of the time of setting it up. 3. The millennium must be before Christ comes.

But as his former articles, from which he draws these conclusions, are not true, the conclusions fail, of course.

There are one or two general facts that ought to be noticed before leaving the subject.

1. The exceedingly superficial manner in which "Theophilus" must have examined the Scriptures he has advanced to prove his positions. Instance, the Scriptures quoted to prove that the wicked are raised and receive their reward in his fourth article. Another instance—the manner in which he relied on a passage quoted from 1 Tim. 4th, to prove that all would be judged immediately on Christ's making his appearance. Take notice, I do not say they will, or will not. That is not the point. But the manner in which the Scriptures are used to prove they will. The phrase is, "Who shall judge the quick and dead at his appearing and his kingdom." Now "Theophilus" is very positive the point is proved, because it says "at his appearing." But does it not equally prove that it was "at his kingdom?" And yet he takes the liberty to separate the appearing of Christ and his kingdom for many centuries. This is a matter he seems not to have noticed. Also, as we have before shown, the word rendered "at," has twenty-six different renderings and uses. Now, can it be the result of thorough investigation that will lead a man to change the nature, locality, character, and time, by several thousand years, of the "kingdom of God," or to change the time of the resurrection and final rewards of the millions of wicked souls that will finally be cast into the lake of fire and brimstone, by one of these renderings, when another can be adopted just as well? Is it, can it be the result of candid inquiry after truth? In either case, such men are not safe to follow. If "Theophilus" has readers equally superficial as himself, I have no doubt but such quotations, together with his confident assertions, will deceive many, and lead them to think, and perhaps to say, that he is correct. But they that will have knowledge must search for it. "Cease ye from man, whose breath is in his nostrils."

2. The facility with which our opponents find Scripture to sustain their positions, and the liberties they take with those same Scriptures when explaining other parts of their theories.

3. It may be regarded as an established fact, that the New York "Baptist Register," is basely a one-sided, sectarian paper. It is one-sided, because it publishes only one side of this great question. It is sectarian, because in its course it inquires, not what is truth, but what will best favor the party, or "denomination!" Would that this journal stood alone in its glory!

4. What a corrupt state of public mind it must be, that will be satisfied with and sustain such a course of writing and publishing in the correspondents and publishers of a professedly religious journal.

"O tempora! O mores!"

5. In closing my remarks on this subject, in my next article I propose to state some things with reference to the resurrection, the judgment, the kingdom, &c., which I hope may be useful to those who desire to know the truth, and to have the "truth make them free." And I would that all those who love the Lord might be reached—that they might be induced to leave all such preachers, and writers, and journals, and churches, that are thus uncandid and deceptive in their course, lest they should be ensnared and fall under the same perils. "From such turn away."

PHILO.

Jamestown, (N. Y.), May 3d, 1847.

LETTER FROM BRO. S. EVERETT.

Dear Bro. Himes:—Right glad should I be to be at the meetings in Boston this week. But I am detained at home. I pray that you may have a good meeting. I hope the brethren will come together in love. By how many and strong bonds are the saints united.—"For there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Here are seven unities to keep us in the bond of peace. Let us reflect for a moment on the one hope. It includes the personal, visible, advent of our King in his glory, and the glory of the Father, with all the holy angels. The resurrection of the saints in the image of their Savior; the momentary change of the living to join them in the air; the destruction of the wicked out of the earth; the saints' inheritance; the new heavens and the new earth; the New Jerusalem, the City of the living God; the vision of God and the Lamb; the sustenance of the saints; the hidden manna; the fruit of the tree of life; the new wine of the kingdom; the worship of saints and angels; the songs of the redeemed; in a word, "the restitution of all things spoken by the mouth of all the holy prophets since the world began." All this, and much more, is included in "the hope of eternal life." Ours is surely a "blessed hope." Brethren, lift up your heads. You have. Well, keep them up, for your redemption draweth nigh.

I sympathize with those who have been more positive in definite points of time than myself. For two or three years past, however, I have felt the impression of this motive,—the Lord is coming,—he may come to-day,—he must come soon. Let us hold fast till he comes;—let no man take our crown. If some fall away, God will raise up others to fill their place. Our position, though trying, is safe. We are watching, waiting, and expecting the Lord, and laboring to be ready, wholly sanctified unto his coming. This is the position which even the unbelieving world acknowledge we ought to be in.

I am exceedingly gratified to see in the "Herald" those two little great words, "come out." In my humble opinion, this is the Scriptural position. As to organization, let it be just as simple as the Bible.—Our creed, the Scriptures; our covenant, the love of God shed abroad in our hearts by the Holy Ghost; our name (such as God has given in his word), Church of Christ, Church of God, &c.; our day of worship, the resurrection day of our risen Lord, and every day holy; to be spent in serving God and doing good; our members, all who love the Lord and his appearing; our record, on high, in the Lamb's Book of Life; our officers, such as the Lord calls—pastors and teachers, evangelists and deacons, as occasion requires. But let us not add an item to the Lord's rules. His yoke is easy, and his burden is light. Let us take good heed lest we take a single mark of the beast, or worship his image, or the number of his name. We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

May the Lord bless you in Boston with much grace, mercy, and peace, and all the little churches of the saints scattered through the world. In the fullness of the times appointed of God, he will gather together in one the children of God now scattered abroad. Glory to God for the prospect of such a gathering. "Lord, remember me when thou comest in thy kingdom."

Allow me to say one thing more. I hope the brethren in the ministry will not flag. Blessed is that servant whom his Lord, when he cometh, shall find giving meat in due season. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and let him make Jerusalem a praise in the earth." Let us gird on the whole armor of God, brethren, and go forth in the name and strength of God once more till the Lord comes. And brethren who have this world's goods, give cheerfully and liberally to the Lord's servants, that the cause may prosper, and the work be done well. Let us all strive together for the faith of the gospel.

North Leverett (Mass.), May 23d, 1847.

LETTER FROM BRO. E. B. PINNEY.

Dear Bro. Himes:—Since you were here, our little church has continued steadfast in the faith, giving glory to God. United and happy, we endeavor to exercise ourselves in patience, while we wait for the Son of God to be revealed from heaven. We look with great confidence to the termination of all our trials and conflicts, joys and sorrows, hopes and fears, this present year, and shall feel much disappointed if we are not permitted to enter into the promised rest. But if the vision tarry, I trust we shall conclude with Paul, that, although it is far better to depart and be with Christ; nevertheless, to abide in the flesh is more needful, and we will, therefore, cheerfully suffer on, and toil and labor for souls, "if by any means we might attain unto the resurrection from among the dead." For we know if we suffer with Christ, we shall also reign with him in glory.

I have been pained to see the fault-finding,

flaw-picking spirit manifested by some of our brethren, a few months past, against yourself, Bro. Miller, and other pioneers in the cause of Christ. They seem to feel as did Korah and his associates, who gathered themselves against Moses and Aaron, and said, "Ye take too much upon you," &c. And I fear, from the spirit manifested by some of them, a similar fate awaits them, if they do not repent before Christ comes. There is, however, a consolation in the fact, that in consequence of former instability, the influence exerted by them has been quite limited. And some I have seen who were so ready to sit in judgment upon the "Herald," its conductors, and the pioneers in the cause, would do well to go to Jericho and wait for their beards to grow. For one, I can say I am pleased with the manner the "Herald" is conducted, in the main, and am satisfied that any crusade against it would receive the most decided disapprobation of all Adventists in this section. I do not look for perfection in our papers, or anything else this side of the kingdom; and therefore I feel willing to bear with my brethren in their (to me) supposed errors, in hope that they will exercise the same charity towards mine. And while the "Herald" advocates the speedy appearing of my Savior to judge the world, establish his kingdom, and to give the saints the promised inheritance, it shall receive my support.

I have just been reading the report of the New York Conference. I am pleased with its proceedings, and see nothing with which any one having the spirit of Christ need complain of.

My health has been improving for the last four or five weeks, so that now I am able to sit up most of the time, and ride out frequently. I trust I shall be able to travel soon for my health; if so, I think some of visiting, the Lord willing, the Eastern States, and travelling on the sea-coast. I am satisfied it would be beneficial to me. I hope ere long, if time continues, to be able to proclaim the glad tidings of the kingdom again. But I must close. Let us, dear brethren, be faithful. Yet a little while, and he that shall come will come, and will not tarry; and then, if found faithful, we shall receive a crown of glory.

Seneca Falls (N. Y.), May 25th, 1847.

LETTER FROM BRO. N. FIELD.

Dear Bro. Himes:—In my letter to you of the 19th ult., I stated that there were, in my opinion, nearly twenty papers in what is called the Reformation. This opinion, it seems, is incorrect. The number now being published is only about ten. Some time ago I saw a list of them in one of the Reformation periodicals, and I think the number was sixteen or seventeen. I supposed that there had been an increase; but from what Bro. Cridfield informed me, there has been a falling off. It is due to him, and some two other Reformation editors, to state, also, that their columns are not closed, as I supposed, against any of the questions mentioned in my letter to you. But, on the contrary, they are open to the discussion of the mortality of man, the state of the dead, and the final destiny of the wicked. Bro. Cridfield I knew to be a big-minded and liberal man, one who would think for himself, and act accordingly, regardless of the good or bad opinion of any man or party.—But I supposed, from prudential motives, he was unwilling to broach these subjects. As to the other papers he mentions, now discussing these questions, I was not aware of the fact. I am glad, however, to learn that they are doing so. I hope they will continue free to investigate every theological subject that may interest the human family.

I have said some hard things against the leaders of the Reformation, especially Mr. Campbell. There are among the churches, and even preachers, many honorable exceptions, which I should have made. But as for Mr. Campbell, and some of his devoted disciples, I cannot say that I have done them any injustice. I once had a high opinion of his honesty and liberality. I thought it impossible for him to knowingly and wantonly misrepresent a church, party, or individual; and if he chanced to do it ignorantly, I believed that no man would more cheerfully and promptly make the *amende honorable* than he. But time, circumstances, and events have convinced me that I was mistaken. If in the providence of God, and the course of future events, I should discover that I have done him, or the Reformation, as a body, any injustice, I shall certainly acknowledge it.

As ever, yours in the blessed hope,
Jeffersonville, May 24th, 1847.

BRO. HENRY LUNT, JR., writes from Newburyport (Mass.), May 22d, 1847:—

I feel much comfort and consolation in perusing the "Herald" from week to week, as it chronicles the fulfilling of God's prophetic word in these last times. I think I can truly say the same, as some have heretofore expressed, that next to God's blessed word, I regard the "Herald" as the most profitable, beneficial, and instructing of any reading I come in contact with; not that everything which is published therein is strictly in accordance with my view of truth, but that I hope there is a willingness to come at, and hold

fast, and walk according to truth, and to publish that which will benefit, encourage, and strengthen the saints, until our great Deliverer comes, to give the kingdom to those who love him.

I must say my faith is most strengthened in reading what is published of the things which are taking place all over the earth. My hope and expectation are much raised in view of God's promises, which are made to those who by patient continuance in well doing, seek for glory, honor, and immortality. Such shall have eternal life. We are trying to comfort, exhort, and encourage each other, and to hold up God's truth to those who are willing to hear; and evidence has been given us that our labors have not been in vain. Quite a number, who had been previously looking for the Lord, but had, in some measure, cast away their confidence, in consequence of trials, and being isolated, have, since the establishment of our meeting, been encouraged to come, and are now rejoicing in hope, patient in tribulation, and we hope, continuing instant in prayer. I hope you will go on in the strength of God, relying on his word, being guided thereby, until the Chief Shepherd shall appear, who will give to you, and to all who love his appearing, an unfading crown.

BRO. JOSEPH ADAMS writes from Shiremanstown (Pa.), May 24th, 1847:—

Dear Bro. Himes:—Though personally unacquainted with you, yet well acquainted with you by character. I heartily sympathize with you in your labors of love, and wish you God-speed in the advancement of the cause in which you are engaged, believing, with all my soul, that it is the true grace of God wherein you stand. The "Herald" is a welcome weekly visitor; the fountain that issues from it I believe is pure (as human perfection can make it), and tends to life. Let nothing divert you from your onward course. Oh! the hope, the glorious hope! it is worth a life of toil and labor to have it well grounded. Let those who have no greater work to do, dote about questions which gender strife; but those who know and love the truth, will find no time for such things. Never let opinions become test questions. We ought to be united in faith; but we ought to think and let think. I look at it thus: Faith is the production of evidence, and depends on the testimony others; hence the necessity of our examining the testimony we receive, whether it be correct. Knowledge depends on the evidence of our senses, and generally commences where faith ends; though faith is not a necessary pre-requisite to knowledge. Opinion is the result of our own reasoning; as for instance, a certain amount of probabilities present themselves to our minds, and by exercising our reasoning faculties, we come to this, that, or the other conclusion. Being dogmatical in opinions, will never fail to gender strife.

Extract of a letter dated Gilt (Mass.), May 20th, 1847:—

The path from earth to glory is indeed strait and narrow, but none too strait and narrow, for infinite wisdom marked it out. Prophets, apostles, martyrs, and Jesus himself, our great example, have trod the way before us. Then let us patiently pursue this narrow beaten path, for soon it will end in glorious day. We shall certainly realize our hopes, and get home, in just the right time. O, how sweet rest will be to the weary, way-worn pilgrim. Glory to God and the Lamb for ever, for what his sufferings and death have purchased for us. We are indebted to rich, free, unmerited grace for what we now are, and what we shall be, if we are so unexpectably happy as to inherit the new earth. A few more rising and setting suns, and we will, if faithful, be among that innumerable company which John saw, singing, "Worthy is the Lamb." When I reflect for a moment on the glory that is soon to be revealed, I should like to put off this mortal clothing, and be clothed upon with immortality—with my house which is from heaven. May the Lord give me, with all his saints, patience to do and suffer all his righteous will, that we may have right to the tree of life, and enter in through the gates into the city, to go no more out for ever.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, on the 14th inst., ANNETTA, daughter of Bro. JOHN and Sister ELIZA SADLER, aged seven years, seven months, and ten days. She was a sweet child, and was pre-disposed to good. A few evenings before she was taken sick, she was sitting with her hymn-book in her hand, when she said, "Mother, Jesus has sweet water to drink." "How do you know?" asked her mother. "I know he has," said she. A query arose in my mind, why it is that God takes away such pure innocents from the fond embraces of their parents. I thought, perhaps as the righteousness of saints is to be the adornment of the bride, God takes some away in spotless purity, others in middle life, and others in old age, that there may be a variety in the adornment of different shades. The funeral sermon was preached by the writer, from the words—"As in Adam all die, so in Christ shall all be made alive."

JOSEPH ADAMS.

Shiremanstown (Pa.), May 24th, 1847.

State of Religion.

The following is an extract from the Report of the state of Religion within the bounds of the Synod of Albany.

"Though we have not the pleasure of recording many revivals of religion within our bounds, yet we rejoice in being permitted to say,

"God on his thirsty Zion's hill,
Some mercy drops have thrown."

Conversions to a limited extent have been reported from most of our congregations. The number of communicants in one church has been doubled, while to another a large accession has been made. We praise God for these gracious manifestations of his love. But after all, the question should come home to every heart with a felt significance, "Why is there such a dearth all over Zion? Why are there so few conversions? Do we value as we should the glory of the King of Zion? Do we apprehend the worth of the soul? Do we mourn over the far reaching withholding of the Spirit of God?"

Sabbath breaking in some places within our bounds, more especially in our great thoroughfares, and profane swearing, are lamentably prevalent.

Universally a spirit of worldliness prevails within our bounds. The great inquiry is not, "Lord what wilt thou have me to do?" but, "What shall I eat; what shall I drink; and wherewithal shall I be clothed?" It has been remarked by some one, that dollars and cents have a precious value, when they can be employed in sending light to the benighted, and saving souls from death. But if we set our hearts upon them, because they will procure for us the means of personal gratification, they are a curse, rather than a blessing.

In conclusion, while we would confess our sins before God with deep humiliation, we cannot but entertain the hope of better days. May God return to us in the power of the blessed Spirit, refreshing all our hearts, visiting us as in past days, with numerous and powerful revivals of religion. To this end, let our united prayer go up unceasingly, "O Lord, revive thy work."

There appears to be a universal acknowledgment of the state of religion in the churches, coming up from all parts of the land. And the great question is, "Why is it?" This is a question which we think can easily be answered. We believe this state of things is in a great measure owing to the response with which the great body of the churches met the preaching of the speedy coming of Christ. We do not mean that it is because they did not receive the proclamation of the time of his coming; for time has shown our mistake in this. We mean that it is owing to their rejecting the manner and nearness of his coming. They have not manifested that pleasure, which one would have supposed every true Christian would have expressed, at the prospect of the near coming of the King of kings. They have not, as a general thing, manifested that willingness to hear on the subject, that was to be expected from those in near relationship to our Elder Brother. They have impugned the motives of those who have denied self, to preach the speedy coming of Christ. They have been too ready to believe false and malicious reports of them. And when the question of the near advent has been introduced into social meetings, there has too often been exhibited a dislike of the subject, an impatience to hear respecting it, and a contempt for those who have believed it. If the doctrine of the Second Advent is a truth, the manner of its refusal cannot but have offended the Majesty of heaven. If it is not true, the spirit which has manifested an unwillingness for the appearing of the Savior, cannot have been well pleasing in his sight. So manifest a withdrawing of the blessing of God on the churches, immediately after a general expression of aversion to the doctrine of a personal advent of the Savior, looks to us as evidence of a false relation to that of cause and effect. It may be only a sequence, but it looks like a consequence. We would recommend to all who desire a return of the blessed influences of the Holy Spirit on their hearts, to examine themselves in this respect. Let them enquire if they would be willing the Lord's will should be done respecting the ushering in of the new heavens and earth. If there should be manifested a general desire for the Lord to direct in this particular, we should expect to see fatness, where there is now nothing but leanness and barrenness.

A Discovery.—About two miles from this village, on land known as the "Kerr tract," there is an ancient mound, circular at the base—about 39 feet in diameter, rising oval to a point, which is surmounted by an oaken stump, probably originally two feet in diameter, which is almost totally decayed from age. A few days since, some boys dug into the mound, and nearly under the stump, at the depth of three feet, a skeleton was found, much decayed, but portions of it in a fair degree of preservation. Near the head were found two stone hatchets, an arrow head, a stone pipe, and far more singular—a lot of plates, apparently isinglass, which are covered with lines and hieroglyphics of different and beautiful colors. The colors and workmanship betoken a more advanced and entirely different state of the arts than has been heretofore discovered in the remains of Indian tribes. Some of the plates were destroyed, but there are fifteen preserved. They are circular, oval in shape, and about 7 inches by 10 in size. A pipe bowl, beautifully finished from stone, was also found. The bowl, which is nearly round, rises from a base, on the bottom of which are the figures "1461." Measures are taken, under the supervision of some of our intelligent citizens, farther to explore this singular mound. There is little doubt that these plates contain the history of some former race that has inhabited this country, and we shall wait farther discoveries with great curiosity.—*Lower Sandusky Democrat.*

Thrilling Incident.—At a Temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink; demonstrating it, quite to his own satisfaction, to be scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words.—"A young friend of mine," said he, "who had long been intemperate, was at length prevailed on, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful: till one evening, in a social party, glasses of wine were handed round. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid downward course, he died of *delirium tremens*—a raving madman!"

The old man paused for utterance; and was just able to add—"That young man was my only son; and the clergyman was the Reverend Doctor who has just addressed this assembly!"—*Banner of Temperance.*

Distress in Maryland.—The long drought, which was hardly interrupted by the rains of the week, has caused so great a scarcity of vegetables in the lower sections of the state, both on the Eastern and Western shore, that there are now many persons left without food to eat. An endorsement on the letter bag, from Mr. John Spalding, Postmaster at Pleasant Hill, Charles County, dated May 26, states that on that day six persons called on him, begging for meal, or corn, and that in the surrounding country many are begging from door to door, and that no corn is to be had at any price. We hear (says the Baltimore Patriot) that similar destitution prevails in other counties. Under these circumstances, it becomes the duty of our citizens to take immediate measures to afford relief, and we hope that those who from their business relations may be supposed to know more of the distress, and the means necessary to relieve it, will take the matter up at once.

THE WORLD.—According to the most accurate recent calculations, (says the Christian Journal,) the population of the earth is estimated at about one thousand millions of inhabitants.

Protestants	70,000,000
Roman Catholics	130,000,000
Greek Church	56,000,000
Armenians and others	8,000,000
Jews	6,000,000
Mohammedans	100,000,000
Pagans	630,000,000
Total	1,000,000,000

The "Journal" remarks: "It is now about forty years since the commencement of the modern missionary effort. There are among the heathen about 2,000 missionaries. In connection with these, are 7,000 or 8,000 native and other teachers, catechists, helpers and assistants, engaged in the offices of religious instruction.—There are about 200,000 converts in Christian communion, and about 250,000 children and adults belonging to the missionary schools. Some 300 or 400 churches, and 2000 or 4000 schools have been organized. The Bible is printed in most of the principal dialects of men."

DONATIONS.—The amount of donations and legacies received into the treasury of the Board, during the month of April, was \$16,354.78.

BUSINESS NOTES.

T. Capson, \$1.25—it will be sent.
E. R. Finney, J. Twining owes \$1.64.
T. Smith, \$1.—You may act your pleasure about returning the books, if you can do so free of expense.
Nath'l. Davis.—We have made inquiries, but have been unable to find the letter you sent directed to "the Herald Office." There are four Herald offices in Boston; but only one Advent Herald office.
B. Barlow, \$1.—We sent your bundle by express.
M. Crane.—We credited the money sent to E. B. Crane, put your name in his place, and commence your account at the present number.
E. S. Loomis, and others.—The appointment must stand as it is. We cannot now alter it.
J. Shipman.—We have sent you another dozen of Clarke's Charts, in three parcels—the price is 25 cts. each. We will send you some of Turner's Charts as soon as we get some on this paper, that can be sent by mail. We think it doubtful whether those sent will reach you, as it is doubtful whether lithographs will be admitted in the British mail.
D. S. Potter.—We sent in Bro. Barringer's bundle.

ENGLISH MISSION.

Received since our last—C. G. Willey. - - - 5 00

WEST INDIA MISSION.

Received since our last—A Friend. - - - 2 00
A. Wood. - - - 2 00
A Friend. - - - 3 00
E. C. Richardson. - - - 5 00
Draft from Bro. Mansfield. - - - 40 00
52 00

WESTERN MISSION.

W. Allen. - - - 1 00
A Friend. - - - 4 25
E. C. Richardson. - - - 5 00
10 25

APPOINTMENTS.

Bro. S. Fletcher may be expected to preach at Westminster, Mass., the second Sabbath in June.
Bro. N. Billings requests us to say, that he will be at Marlboro' the second Sunday in June.

Bro. I. Adrian desires us to recall his appointments at Portsmouth and Newburyport. The Lord willing, he will preach at Topham and Brunswick, Me., June 7th and 8th; at Litchfield and Richmond, 9th, 10th, and 11th; at Gardiner, 12th and 13th; at Worcester, Mass., 21st, at 8 p. m.; at Springfield, 22d, 8 p. m.; at Bristol, Vt., Sunday, the 27th.

If time continue, I will attend meetings at the following places:—At Guilford, Vt., June 18th, at 4 p. m., where Bro. H. Packer says; and at Northfield Farms the 9th, 2 p. m.; at Vernon, Vt., the 10th, 3 p. m.; at Gratton, Vt., 12th, 1 p. m., and at Springfield, 13th.

Bro. Himes will lecture in Low Hampton, N. Y., Sunday, June 13th. He will also attend the Champlain Camp-meeting, with Bro. Miller, (D. V.) June 15th.
The Lord willing, I will preach at Walpole, Mass., Tuesday evening, June 22d; at Wrentham, 23d; at Bristol, R. I., Lord's day, 27th; at Providence and North Scituate, July 3d, 4th, and 5th, and at Northboro', Mass., Lord's day, July 11th.

Bro. Wm. M. Ingham requests us to say, that he will attend meeting at Portsmouth, N. H., Lord's day, June 13th, and the Conference at Lincolnville, Me., June 15th.

Elder J. C. Bywater will attend a Conference with the brethren in Oran, in the town of Pompey, Onondaga, N. Y., on Friday, June 18th, and hold over the Sabbath. He will also preach in Auburn Monday evening, the 21st, Seneca Falls, 22d, Geneva, 23d, Victor, 24th, Leroy, 25th, and Attica, Sunday, 27th.

Bro. I. H. Shipman will preach at North Danville, Vt., June 27th.

The Lord willing, I will attend meetings at the following places:—At Whitingham, Vt., June 12th and 13th, and at Plattsburg, N. Y., 26th and 27th. I. R. GAYLES.

CONFERENCES.

A Conference will be held at Whitefield, N. H., commencing Friday, June 11, at 1 p. m., and continue over the Sabbath. Bro. S. Thurbut, B. Reynolds, and O. Davis will attend.

If the Lord will, Bro. Edwin Burnham will attend a Conference with the brethren in Cambridge, Vt., commencing June 11th, at 10 a. m., and hold over the Sabbath. We hope as many of our friends in this vicinity as can, will avail themselves of this means of grace.

If the Lord will, there will be an Advent Camp-meeting in the town of Champlain, N. Y., about a mile south of the steamboat landing, on the camp-ground occupied by the brethren in 1844 and '45, to commence on Tuesday, the 15th of June, and hold over the next Sunday. Brethren will be expected to bring their tents, as far as practicable. Carriages will be in readiness to carry those who come on the boats to and from the ground. We hope to see a general gathering of the faithful, and to witness the conversion of souls. Bro. Miller, Himes, and Gates are expected to attend.

Committee of Arrangements:—E. S. LOOMIS, A. LOOMIS, E. BARNES, J. PETTINGER, and C. O. TAYLOR.

The Lord willing, there will be an Advent Conference at the Free Meeting-house in Lincolnville Corner, Me., to commence on Friday, June 18th, at 10 a. m., and to continue over the Sabbath. Ministering and lay brethren are invited to attend. Brethren coming from the West in Thursday's boat will land at Camden, and will find conveyance to the Conference.

D. B. MANFIELD, W. COLEMAN, GEO. Z. MCKINNEY.

If God permit, a Conference will be held in Mount Holly, Vt., on the third Friday in June, commencing at 10 o'clock A. M., and continuing over the Sabbath.

EDWIN BURNHAM.

ELM-STREET COTTAGE SCHOOL. (New Bedford, Mass.) The summer term of twelve weeks will commence on Wednesday, June 5th.

Tuition, for the English language, branches, the Latin and French languages, - - - \$8 00

For special instruction, by an experienced and able teacher, in Painting, Drawing, or elegant and fashionable Needle-work, \$2 00 extra

Music on Piano, (24 lessons), - - - \$4 00

Board, in the family of the Principal, including washing, &c., per week, - - - \$2 00

An early application is desirable.

S. H. BROWN, Principal.

NOTICES.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill.
This is a work on an entirely new plan, with an Analytical arrangement, and Synthesical Key. Its design is to obviate the waste of time in searching obscure maps, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of its adaptation to the wants of schools, numerous testimonials have been received. We select only the following:

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says: "Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted." "I think the full value of the Geography will not be realized, until the accompanying use of the Outline Maps."

Price, 62 1/2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill.

These are a series of eight large Maps, corresponding with those in the "Analysis of Geography," which is to them a Key—for Schools, Academies, &c., by the Author of the "Analysis." Price, \$9 a set.

The superiority of these over other Outline Maps consists in their superior beauty, accuracy, cheapness, minuteness, and harmony of arrangement. A set of them will be an ornament to any school-room.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price \$7 1/2 cts. retail, 35 1/2 wholesale.

CHILDREN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime." Compiled by Thomas M. Preble. "The above pamphlet, which is what is title indicates, has been received, and is for sale at this office. Price 12 1/2 cts."

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price \$7 1/2 cts.

CLARK'S Gospel Chart.—Price \$7 1/2 cts.

ELECTRO-MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 45 1/2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 132 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday school is held in the same place each Lord's day afternoon.

"The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts."

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held in Cheever Hall, No. 91 Main-street.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Buffalo, N. Y.—J. J. Ford. Cincinnati, O.—John Kilbuck. Cleveland, O.—D. L. Robinson. Derby, Lanc. Vt.—Stephen Foster, Jr. Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. S. George. Low Hampton, N. Y.—A. Kimball. New Bedford, Mass.—Henry V. Davis. New York City.—Wm. Tracy, 21 Forsyth-street. Orange, N. J.—Thos. Smith. Philadelphia, Pa.—J. Litch, 45 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George B. Child. Rochester, N. Y.—J. Marsh. Salem Black (third street). Buffalo-street, opposite the Arcade. Teront, C. W.—(Duke) Campbell. Waterbury, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending June 8.

IF We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

J. A. Field, 278—\$1 50.—H. Conant, 313; J. Hamilton, 333—each 50 cts.—A. Winchester, v 13; L. Leavitt, v 14—each 50 cts.—S. Weeks, v 13; A. L. Nett, 345; A. A. Chamberlain, 339; Z. Boody, 312; P. Perry, 334; Elizabeth Orcutt, 310; M. H. Rick, 341; A. Conant, v 13; M. Tinsley, 339 (Yes); H. Harvey, 323; C. Beynon, v 13; J. Bauman, 336; S. Osgood, 301; C. Stone, 334; G. Priest, v 13; J. W. Chase, 345; N. Clark, 333; A. McDaniel, 330; J. W. Marden, 333; J. C. Cardon, 313; A. V. S. Clark, 345; C. Linfield, v 13; C. Edwards, 308—each \$1.—D. Robinson, v 13; J. J. Vance, v 13; M. D. Farnsworth, 267; J. Howe, v 12; W. Abbott, v 11; D. Crane, 165; M. B. Sherwin, 335; W. Abbott, v 11; D. Crane, 165; M. B. Sherwin, 335; J. Thorp, 317—each \$2.—C. Phipps, v 13; J. Fish, v 12; J. Hart, v 14—each \$2.—John M. Wilson, v 13—\$5.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 19.

BOSTON, SATURDAY, JUNE 12, 1847.

WHOLE No. 319.

THE ADVENT HERALD

IN PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON.

BY J. V. HIMES.

TERMS—\$1 per Volume of 26 Numbers. \$5 for Six copies. \$10 for Thirteen copies.

All communications, orders, or remittances, for this office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

(Original.)

The Saints' Victory.

Hark! the Archangel's trumpet is sounding,
Solemn tones break on the ear;
Louder now, its echoes bounding,
All the earth astonished hear:
Hallelujah! Hallelujah!
Now Emmanuel comes to reign!

See, the righteous dead are waking,
Coming forth from dust and sin;
Light resplendent o'er them breaking,
Jesus Christ appears to view!
Hallelujah! Hallelujah!
They arise, no more to die.

Now the living saints are number'd,
Chosen from among the throng
Who in Satan's coils have slumber'd,
While Time's waves have rolled along.
They are chosen—they are chosen,
To adorn Emmanuel's crown.

"In a moment"—while they're gazing,
Bodies glorified are given;
Hark! they shout that shout anew,
Which hath fashioned them for heaven.
Hallelujah! Hallelujah!
They're immortal and divine.

Now the happy throng in union
Rise to meet their coming King;
Joyfully they hold communion,
And their great deliverance sing.
Hallelujah! Hallelujah!
Ever with the Lord to reign.

Free from aught of pain or sorrow,
Every tear is wiped away;
No forebodings of a morrow,
Dark and fearful—All is day!
Day for ever, and for ever,
With the saints a blissful day.

A. C. J.

"Judah's Lion."

(Continued from our last.)

Alick had bid adieu to his old friends; but Josef Ben-Melchor, the bigoted Jew, took passage in the same vessel. A Christian lady, with a little son, were the other passengers, and occupied the cabin. As Alick was setting on deck the second morning, the cabin door opened, and a round face, adorned with short close auburn curls, and two very bright hazel eyes, peeped out upon him.

Alick was fond of children: he had a little brother at home, and with involuntary eagerness at the sight of such a pretty playmate he said, "Will you come on deck?"

The rosy face disappeared: he supposed it was from alarm at hearing a strange language: but before he could leave the spot, he was delighted by the sound of a lusty little voice shouting out, "Mamma, may I go on deck?"

"With whom, my love?" returned a very pleasing female voice.

"With me, ma'am," said Alick, putting his mouth close to the door; "an English-traveller: and I'll take good care of him."

On seeing Alick, she smiled, and remarked, "My little boy is very giddy:

will it not tax your kindness too far to take such care of him as he requires?"

"Oh, no, ma'am: I am quite a nurse-maid, I assure you, and celebrated for taking care of such people as my little friend there. I promise you to bring him back perfectly safe."

"The Lord permitting," added the lady, with a more serious look. "Well, Charley, since the young gentleman is so kind, you shall go: but be very heedful—don't leave him for a moment." She kissed the little fellow, ejaculating, "God preserve my dear boy!" and then holding out her hand to Alick, thanked him, and closed the door.

His prize was soon carried on deck: and Alick began, "So Charley, you're an Englishman, after all."

"No, I ain't: I'm an Irishman."

"Oh, it's the same thing: where do you come from?"

"Out of Ireland, and Malta, and Alexandria, and London, and all sorts of places. Papa is out there, where

"The Cedars wave on Lebanon,
But Judah's stately maids are gone."

He sang, or rather chanted the two lines, and Alick felt such a rush of emotion through his frame as he could not account for. He pressed the child to his side, and asked, "What is papa doing?"

"He is looking after the Jews—do you love the Jews?"

"Yes."

"I'm glad of that. Do you know any Jews?"

"Oh, lots and lots."

"Do you ever tell them about the Messiah, the Lord Jesus Christ?"

Alick was silent: and the little boy seizing him by the button on each side his jacket, pulled him to and fro, saying, "Do you? Do you? And if you don't, why don't you?"

Alick was really confused: but at last said, "I am a Jew myself, and I have nothing to do with Jesus Christ."

The boy loosed his hold, stepped back a pace, and with a look full of sorrow and rebuke said, "Then you will never go to heaven."

A movement of the vessel made him stagger, and Alick catching him, set him on his knee, and half provoked, said, "How do you know that? what business have you to shut me out of heaven?"

"I can't, for I haven't got the key; but Jesus Christ has: and it is he that will let you in, or shut you out."

"That is not true, Charley: God has the key."

"I know it: and Jesus is God."

The young Jew shuddered as he looked at the little blasphemer, as he considered him: but Charley's arm was round his neck, and his bright face turned to him with so much love, that he could not help stroking it as he said, "My little lad, you are too young to meddle with these things yet."

"Am I too young to die, Mr. Jew?"

"Why, no."

"And if I die, mustn't I wish to go to

heaven? and how can I get in without knowing who keeps the key, that I may ask him to open the door?"

"Well, I don't believe that he of whom you talk is in heaven at all."

"Don't you, don't you? Oh dear! I wish I had my Testament here: I'd soon show you."

"Can you read?"

"Read? why I'm near six: I could read at four."

"Well, Charley, I'll try you. Here's a Bible," cautiously drawing it forth from his breast-pocket, "and now read me something to prove that Jesus Christ is in heaven."

Charley tumbled the leaves over in great haste, and came to the book of Revelations, when he read the sublime words in the first chapter—"And he laid his right hand on me, saying, Fear not, I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of death and of hell. Amen." Then turning to the fifth chapter, he went on,—"and look here, Mr. Jew, what a beautiful thing is here: 'And I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne,'"

"At this moment Alick, who with breathless eagerness was listening to words so unexpectedly startling to him, caught a glimpse of Ben-Melchor, and shutting the book, thrust it into his bosom again, saying, "Hush, hush, dear Charley, for the present. We will read all the rest by and by: say nothing more now." He carried Charley back to his mother, and promised to call for him again in the afternoon.

Nothing had ever before so touched him as this little child's conversation.—The youth of his teacher threw him completely off his guard: and he longed to read the Bible with him: to see that little, dimpled finger pointing along the lines as he read, and resting under words that most forcibly conveyed his meaning; to hear the lisping tongue confessing and glorifying Him who had been referred to by the Gunner, and now seemed clearly set forth as the Lion of the tribe of Judah. Alick's heart was deeply engaged in the work: and without being aware of it himself, he was following on to know the Lord.

Soon after this, Alick found his way into the cabin, with little Charley and Charley's mother, Mrs. Ryan. He had caught a glimpse of a little unsold doll in the Captain's cabin, with a lamp burning before it, and wished to know its meaning. Mrs. Ryan, with painful feelings, informed him it was an image of the Virgin Mary. Here was a new stumbling-block in the way of Alick, and he was

again perplexed about a Christianity which permitted such things. Said he:—

"I was knocked down in Malta the other day for not taking off my hat to a bit of biscuit; and if they require me to show any respect to the doll, I am in a fair way of being knocked overboard; for do it I won't."

He departed on deck with little Charley, in deep thought. "This idol-worship among Christians was a continual check on his warm feelings. He hated it with a Jewish hatred, grounded on his apprehension of the divine Being, as set forth in the writings of Moses; and he could not believe that two parties, professing the same faith, really differed so irreconcilably on the most vital point as he found the Romanists and Protestants seemed to do." Thinking to get some information from Charley, he said to him, "Do tell me again those two lines—about the cedars waving on Lebanon."

The right chord was touched; Charley sprang on his knee, threw his arm, as before, round his neck, and shaking his head from side to side, as he sorrowfully looked in his friend's face, slowly chanted

"The Cedars wave on Lebanon,
But Judah's stately maids are gone."

"Where did you learn that, Charley?"

"I'll tell you. There was a meeting for the Jews, you know, in Cork, and so we went to it. Papa was making a speech, and he said those lines, and some more to them; and some ladies cried; and I thought them so pretty, and I asked papa to teach them to me. I was but a little thing then," added Charley, with an important look, "and didn't know much: so papa talked a deal to me about the Jews; and ever since I have been studying, that I might be a missionary to the poor dear Jews."

"And how long ago was that, Mr. Missionary?"

"A great long time—almost a year. Papa and mamma were abroad before that; and now they are abroad again, and I too."

"Is your papa a clergyman?"

"Oh, no; he is a half-pay officer."

"How odd!" thought Alick. "Here's an officer going to look out after us, and a six-year-old, by way of a missionary, to preach to us. Well, Charley, can you repeat any more lines?"

"Not all. Mamma says a bad man wrote them, and she would rather I learned a hymn: but I'll tell you the last verse—it is so sad, and so pretty!" And then with a wild sort of pathos he recited it:—

"But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be
Our own must never lie;
Our temple hath not left a stone;
And mockery stands on Salem's throne."

"Pho! pho!" said Alick, hastily turning his head away, as if to deny to him-

self that the tear which was ready to start, could have been called up by a few lines of poetry repeated by a child.

"Why then, Mr. Alick, it's a shame of you to say pho! pho! and you a Jew. Ah! but it's all truth, for the Lord Jesus said they would not leave one stone upon another in the temple that shouldn't be thrown down; and down they all came; and Jerusalem,—and—oh, the wicked, cruel Turks do mock the poor Jews, when they go on a Friday to sit and weep under a broken bit of the old wall: so that's mockery on Salem's throne, isn't it?"

"What fairy tale have you been reading?"

"I never read fairy tales: the poor Papists at home believe in fairies; but I know better."

"Perhaps the Captain's doll is a fairy, Charles?"

"No—it's the Virgin Mary: they call her the mother of God."

"They lie!" exclaimed Alick, vehemently.

"So they do: she wasn't the mother of God,—how could she be?—she was the mother of Jesus."

"Yet you said in the morning that Jesus was God."

"He is God, and he is man," said Charles, firmly: and Mary was his mother when he was made man; but us God, he could not have a mother."

The appearance of Alick's father produced a pause in the conversation.

When night had closed, and Alick was alone, on his temporary couch, looking up to the cloudless sky with its myriad lamps, he recalled the events of the day, and regretted the unsatisfactory close of his conversations with little Charley. He thought again and again of the sealed book, that none could open but the Lion of the tribe of Judah; and heartily did he wish for the lamp that was so idly flaming before the Captain's idol. Suddenly, he recollected that the strict rules of a man-of-war did not apply to such vessels as the one he was in; and going to the helmsman, he inquired in Italian if he might have the use of a light? He was directed where to find a lantern, and securing it to the ship's side against which he lay, he opened at the book of Revelation, and read the first five chapters; than which the whole Bible does not contain a more awakening, encouraging, instructive portion. Its unmeasured sublimity enraptured him: he did not, he would not admit it as of divine authority; and had the book been his own, he would gladly have it torn from between the covers that enclosed the writings of Moses and the Prophets; but though the word, not being mixed with faith, did not then profit him savingly, it impressed him more than anything he had ever before read. He was much struck by the expression, "He that is holy, he that is true; he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth." It was evident to Alick that this passage fully sanctioned little Charley's doctrine of the key of heaven, even more than the text the child had referred to in the first chapter. The very wrong translation into "beasts," in the fourth chapter, of what should be rendered "living creatures," perplexed him; but the fifth almost conquered his unbelief, so strongly did he feel impelled to join in the ascription of praise to "the Lion of the tribe of Judah," the "Lamb as it had been slain." Again and again he read that chapter; then, pressing the closed book to his forehead as he laid himself down, he mentally said, "If I could fancy, like Gordon, that all these things are true, and that they concerned me, how little should I care which way the world went with me! If, like Charley, I was sure that I had a friend in him who keeps the key to all these glo-

rious sights and sounds, it would be a small matter by what sort of a road I was proceeding towards such a home. Well; every part of this book that I have read, lulls me like soft music; and I'll read it oftener, particularly at night."

The next day Mrs. Ryan, Charley, and Alick met on deck. From Mrs. Ryan Alick gained much information of the places he expected to visit. When Jerusalem was named, Mrs. Ryan said she had never visited it, but that her husband had, she hoped, in the spirit of his blessed Master, "beheld the city, and wept over it." Jerusalem is indeed (said she) a desolation, and Zion trodden under foot.

"Pardon me," said Alick, "but may I ask to whom you alluded as being Captain Ryan's master?"

The lady and her child both answered in the same breath, "Jesus Christ."

"Did he weep over Jerusalem? Why? Surely it was not desolate in his time."

Here was a leading question from a Jew! Mrs. Ryan closed her eyes, and her lip moved in secret prayer; but before she could speak, Charley thrust his hand into the little pocket of his stuff frock-coat, and with great bustle drew out a small Testament, saying, "I'll show you why he wept, and what he said."

"What is that little book?"

"The New Testament: it's the same you have got in your Bible."

"They ought never to be separate," observed Mrs. Ryan; while Alick, in his heart, thought they should never have been joined together.

Charley soon found the words his mother had referred to: "And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Alick had spontaneously taken the little fellow on his knee, as soon as he opened the book; and while Charley read aloud, and pointed, as usual, along the lines, he closely marked every letter of every word. Mrs. Ryan gazed on them, as well she might; for it was a lovely spectacle. The child's soft, rosy cheek almost rested on the dark clear olive of his companion's: the golden locks shone as they mingled with Alick's raven clusters; and at the close of the passage, Charley raised his eyes, of the mildest hazel, yet remarkably bold and strong in their expression, and met the keen, eagle-gaze of the young Jew, whose jet black eyes sparkled with eagerness to gather all the information his little teacher could impart.

"You see, Mr. Alick," said Charley, "what the Lord said: and that was ever so many years before the wicked Romans destroyed Jerusalem; and every word came true."

"It certainly did," answered Alick: "and if really spoken before the event, it was a remarkable prophecy. But now, Charley, I'll puzzle you. You told me this Jesus was God: if so, he had power to prevent the ruin of our city; and if he had the will to prevent it, why did he not? and if he did not choose to hinder its destruction, why did he weep about it?"

Charley looked sadly at a loss: and Alick smiled at his supposed easy victory. Stroking the child's face, he was going to say something playful, but Charley hastily said, "No, no, don't laugh. I know that it is all true; but

ask mamma, and she will tell you how it is all true."

Alick looked at Mrs. Ryan, who remarked, "I will refer Mr. Cohen to the Prophets for a solution of the difficulty, if he has his Bible here;" and he produced it immediately. She showed him first Ezek. 33: 10, 11—"Therefore, O thou Son of man, speak unto the house of Israel, thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Then turning to Luke 13: 34, she made him read,—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate: and verily I say unto you, you shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." When he concluded, she asked, "Do you not perceive an agreement between the various passages we have looked at?"

"Why, yes, I do. Here is a declaration that God is unwilling the house of Israel should die; and to prevent it, he bids them turn from their evil ways—I suppose because justice required their punishment if they did not. Then, in the other place, we find one, who, according to you, is God, lamenting that they had finally refused to obey his call. So the punishment, I suppose, was inevitable."

"And would not he, who had implored them to turn that they might live, be grieved that they had, by refusing to the last, compelled him to smite them?"

Alick was silent. Pride, equally with unbelief, was striving against the humbling truth; but Mrs. Ryan saw him slyly turning down the edges of the leaves at the different passages, and rejoiced to think he would study them when alone. At last he spoke:—"Pray don't think me rude, or ungrateful, for your kind wish to teach me: but I cannot see these things as you do, and I won't be a hypocrite."

"You must pray," said Charley, "and say as king David did, 'Open thou mine eyes, that I may behold wondrous things out of thy law.'"

"How do you know that king David said so?"

"Here it is—Psalm 119: 18;" and Alick marked that also.

Here the attention of the little company was arrested by the chanting of the Litany of Loretto, by the sailors, at the setting of the sun. Alick was shocked as his ear drank in the sounds of base, degrading, idolatrous worship, ascribing to a creature, to a woman, the attributes of Deity itself. The prefatory anthem was sung:—"We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever-glorious and blessed Virgin!" &c. &c.

Then followed some supplicatory sentences, run over with incredible volubility, and next the famous string of blasphemous titles, chanted forth by the captain, each being answered by the "Ora pro Nobis" of the rest. Alick heard them all as follows:—

"Holy Mary—Holy Mother of God—Holy Virgin of virgins—Mother of Christ—Mother of divine grace—Mother most pure—Mother most chaste—Mother undefiled—Mother inviolate—Mother most amiable—Mother most adorable—MOTHER

OF OUR CREATOR—Mother of our Redeemer—Virgin most prudent—Virgin most venerable—Virgin most renowned—Virgin most powerful—Virgin most merciful—Virgin most faithful—Mirror of justice—Seat of wisdom—Cause of our joy—Spiritual vessel—Vessel of honor—Vessel of singular devotion—Mystical rose—Tower of David—Tower of Ivory—House of gold—ARK OF THE COVENANT—Gate of heaven—MORNING STAR—Health of the weak—REFUGE OF SINNERS—Comfort of the afflicted—Help of Christians—Queen of angels—Queen of patriarchs—Queen of prophets—Queen of apostles—Queen of martyrs—Queen of confessors—Queen of virgins—Queen of all saints," and between each still came the melodious chorus, "Ora pro Nobis!"

"Christianity!" thought Alick, "what kind of heathenism can be more degrading than this? A Christian I never will be, so to dishonor and blaspheme Him whose hand spread out all this watery expanse around me, and stretched yonder blue arch over me, and is now guiding that bright orb to enlighten another hemisphere, and then to revisit us again. God of my father! keep me from such a sin!" He raised his eyes, and met those of Josef, who was evidently watching him; and who, turning a look of supreme contempt on the group, with a special glance at Mrs. Ryan, muttered in a whisper, "Such are they all! Not content with worshipping the crucified, they give divine glory to the woman his mother, the fishermen his followers, and to every knave who has helped to spread the lie among them." He then walked away; but his remark had affected Alick differently from what he intended. Conscience told him that Mrs. Ryan certainly dissented, as cordially as he did, from these idolatries, and that they ought not to be charged upon her individually. He rather inclined to think that there was a small body whose natural sense enabled them to throw off the grosser parts of the general system, which, from the countenance given to it in Malta, he concluded to be that of acknowledged Christianity. He came to the resolution of fairly and unreservedly talking the matter over with Mrs. Ryan; and as they expected to be yet five days at sea, he hoped for sufficient time to do it.—(To be continued.)

Babylon's Boasted Safety.

Rev. 18: 7—"She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Dear Bro. Himes:—The foregoing text describes the fancied security of Mystic Babylon, just preceding her overthrow. The following letter, which I cut from the Philadelphia "Daily Chronicle" of May 7th, will give the reader a most interesting view of the present state of both the Eastern and Western Empires of Rome,—Rome and Constantinople,—the Sultan and the Pope. It appears to me so interesting—as one of the signs of these times—that I bespeak for it a place in the "Advent Herald." It is the state of things in the long-anticipated, eventful year 1847.

Yours in hope, J. LITCH.
THE NEW POPE—PROGRESS OF LIBERTY AND CHRISTIANITY.

The able European correspondent of the Washington "Union," writing from Frankfort-on-the-Maine, under date of March 30, says, one of the greatest statesmen of the age is undoubtedly the present Pope. With an unerring aim, he has broken down the limits of a narrow etiquette, which rendered his predecessors mere idols of worship by a superstitious multitude. He is a Prince and a Priest—a Prince in the highest sense of the word, in the German sense—"FIRST"—meaning the first man on the Papal throne, ruling the conscience of one hundred and fifty millions of the Caucasian race! To

this tremendous power, he unites the temporal government of a State, which, although dormant for centuries, is, under his auspices, awakening to life, and exciting a proud spirit of nationality. Rome, happily for the world, is no longer beheld in that humiliating position—

"In solemn silence a majestic band,
Herbes, and Gods, and Roman consuls stand,"

but impelled onward by the genius of public energy which characterizes the period in which we live, under the guidance of a generous sovereign, aided by the press which he has made free, the immortal city is rapidly becoming the capital of all Italy. She is the centre from which railroads and telegraphs are to diverge in every direction. It is like a tale of Romance to hear of the free publication of fifty-nine journals of Rome, prohibited in Naples and Austria; to see the swamps of the *Champagne di Rome* converted into rich fields; and the forum in succession to the Senate, and the priests becoming an exchange for the purchase and sale of stocks, founded upon the progress and resources of State. A moneyed power has been developed, through the houses of Torconia, Colonna, and others, scarcely less potent than that of the Rothschilds, who also have their representatives there to watch the funds market. In short, Rome is rapidly returning to what Rome was, but upon the modern and more durable basis of improvement in religion, morals, and politics.

It will be remembered, that the first act of Pius IX. was the liberation of all prisoners of State and captives arrested and confined on account of their politics and opinions. The second, an address to the Cardinals and congregational authorities, proposing a new system of improvement. This met with so little favor at the moment, that the virtuous Pope, upon withdrawing from the assembly, turning to his only friend, his faithful Secretary of State—the Cardinal Suizi—and remarked, "WE STAND ALONE," and such was the fact. It was found imperiously necessary, for the triumph of the reformation intended, to remove all the incumbents of high places, regardless of the threatened use of the assassin's dagger, worn for him. Since that moment, the eminent civilian has undergone the greatest imaginable privation—tasting no food but of the simplest kind, in order to avoid being poisoned. He has powerful enemies to face and to vanquish, in not only the conservative priests and nobles, personally interested in the perpetuity of the former corrupt government, but he is also between two powers—Austria and Naples—which look with horror upon the union of Italy, and use all the means at their disposal to suppress the sentiment of nationality which is constantly manifesting itself. Enlightened humanity trembles under the many besetting frightful difficulties and dangers which surround him, for the safety of Pius IX.; but the people, who adore him, swear, that if he falls by any foul means, they will immolate his enemies upon his tomb.

The cause of Italian nationality has been espoused by Carlo Alberto, king of Sardinia, who participates in the generous views of the Pope; and at the loss of the good will of Austria, he has hermetically sealed the frontier of Lombardy against the infection of that spirit which would reduce his crown to a mere covering of the head, as in by-gone times.—None of the monarchs of Europe derive greater advantage from the existing state of things than the master-minded, ever-vigilant King of the French. His minister at the Court of Rome is considered not only one of the most talented personages, but the most consummate diplomat in Christendom, (Count Rozzi,) who, from the force of intellect, has made his way to his present position, from a point of

exceeding obscurity. He is the nearest counsellor to the great progressist, having access to him on all occasions, and thus hitches the ascendant French car to the Roman locomotive of reform, which is traversing Italy—the interest of each equally, and, doubtlessly, honestly promoted by his influence.

Another new ally to the statesman Pope has appeared in a quarter where it was least expected—in the Grand Turk!—the hereditary enemy of Christianity! Truly may it be said, that wonders will never cease, when we are informed that Shedib Effendi, Turkish Ambassador, obtained an audience of Pius, and retired from it with his breast decorated with the images of Christ's representative. Upon perusing such an annunciation, the bewildered reader cannot avoid exclaiming and inquiring, "What does this mean?" His astonishment will be increased when he learns that it is reported a nuncio is to proceed to Constantinople to reside! Is the sign of the Cross of Cavalry to appear over Stamboul, as it did 1500 years ago, when Constantine erected the earliest throne of Christianity? And is the "I. H. S." (*in hoc signo vinces*) to be the device emblazoned in bold relief upon the standard of a splendid new Oriental empire?

Such an event is not so far from being attainable as would seem at a first blush of the subject. The measure has repeatedly been entertained, but it never was placed on so secure a basis as at present, when the effects produced by magnetic telegraphs, and railroads, and steam-power, are penetrating and astonishing the most benighted regions of the earth. I saw it beautifully stated in an English paper, at the Casino, yesterday, that Franklin drew the lightning down from the clouds, and that Morse gave it voice, and bade it go forth and speak to every nation, kindred, and tongue! It is this voice, under the superintendence of Him who never acts but in wisdom, which is to enter the darkest recesses of the heathen heart, and learn it how degradingly it contrasts with the genius which gave it utterance. The Sultan, it is well understood, favors, and, indeed, cherishes the tenets of Christianity, on account of the principles inculcated in his earlier years by his mother, Valide, a French lady, who still exercises much influence over him.

An ancient prophecy fixes the termination of the Ottoman empire at four hundred years from the conquest of Constantinople, which occurred in 1453; and under the moral influences which are now prevailing—nowhere to a greater extent than in our own heaven-favored country—to redeem our race, and elevate it to the highest destiny to be reached, we may be the delighted witnesses of its verification. Scientific discoveries, and salutary political and other changes and reformations, succeed one another with so much rapidity, that persons of the most contracted sentiments are unwilling to hazard opinions relative to their stopping-places. The end, from all the signs of the times, has not yet commenced. Onward! is the watchword of the age, in religion, morals, politics, and science. Let it be the pleasure of America to contribute as much as possible to the keeping of the ball in motion.

The New Pope.

Fanny Kemble Butler has in press a new work, treating of a sojourn in Italy. The following extracts concerning the habits and manners of the new Pope will be interesting:—

Monsignor — says, the enthusiasm of the people for their new sovereign is not to be described. Immediately after the amnesty, the men who had recovered

their liberty flocked to the churches and received the sacrament, without exception, with extreme devotion. Moreover, he added that Heaven had certainly appointed this man to the exigency of the times, for that the whole Papal Government was tottering to its foundations. If anything can save it, as a Government, I suppose this may; but it is far more likely to prove the preparatory process for an entire change; and in this respect most fitly may the present Pope be considered God's messenger, and the appointed instrument of the appointed time.

Monsignor — told us several admirable anecdotes of his benevolence and activity. The day of the procession of St. John's Lateran, a poor old beggar woman, stretched by the way side, called out to Christ's successor upon earth for help: "Santo Padre, ajutatemi che sto qui povera vecchia abbandonata sopra la paglia e muojo di fame." The Pope sent her immediately a gold piece, and passed on in the procession. At night, in the dress of an Abbate, having perfectly remembered the house indicated to him as that where the woman lived, he went to seek her, and found her absolutely lying upon straw, and in a state of miserable destitution. He immediately proceeded to the house of the curate of the parish; the latter, called up not without considerable demur and difficulty from his comfortable bed, (not knowing from whom the summons came), was lost in amazement and dismay at the sight of the Pope, who, reprimanding him severely for his neglect of the poor under his charge, bade him send immediately money, food, bed, and bedding, to the poor old beggar, whom he had just visited.

His Holiness, it seems, has a box at the Post-office, of which he himself keeps the key; and whereas, no letter whatever was ever allowed to reach the late Gregory XVI., it is an understood thing that this box, with everything put into it, is delivered immediately into the Pope's hands. A certain sum of money having been charitably appropriated, I do not now precisely remember by whom, in dower-money, for a certain number of poor young Roman girls in one of the parishes in Rome, one among the number, a poor, deformed girl, was defrauded by the priest in whose hands the money was lodged, and who retained hers. The girl ventured herself to address a letter to the Pope, stating how her portion had been withheld from her. Without loss of time, the defaulter was summoned, and condemned by the Pope to pay the poor crippled girl fifty souidi out of his own pocket, besides the twenty-five which were the portion due to her.

Some evenings after this, in his usual incognito dress of an Abbate, he knocked at the door of an asylum for poor children, the management of which was not supposed to be altogether conscientiously conducted. The porter refused to open the door, alleging that the children were at supper, and just going to bed, and that nobody could be let in. At last, the magical "*Aprite che sono il Papa*" threw the door wide, and the porter, in an ecstasy of fright, was running to rouse the whole establishment with the news, — which, however, his Holiness forbade; and merely desiring the dismayed Superior to conduct him to the children's eating room, he proceeded to taste the bread and wine set before them for their supper. He then turned to the Superior, and said, "To-morrow, sir, let the bread and wine put before these poor children be such as it ought to be, and remember that I have my eye upon you;" with which salutary warning he departed.

There is something rather Haroun Al-rachid in these nocturnal expeditions of his Holiness. On fixed days in the week, for a certain number of hours, he receives

indiscriminately all persons who wish to see and speak with him. They are admitted without distinction, one by one, according to their number; and the Pope, permitting them to seat themselves, hears their grievances, receives their petitions, and warning them that any attempt to impose upon him, or in any way alter the truth, will be detected and punished, takes their names and address, and has their business inquired into and put to rights. As for the women, said Monsignor, they perfectly adore him, for nothing can exceed his graciousness and kindness to them: "e davvero," added he, with Christian humanity, "*bisogna pensarlo che sono poverette anche let creature di Dio!*" for which allowance we heretical females were duly grateful.

Among many others, — told us two beautiful anecdotes of his humanity and wisdom. When he was Arch-bishop of Spoleto, a list of persons suspected of political liberalism was brought to him, and he was earnestly recommended to forward it to Rome, as an exhibition of zeal that would be highly serviceable to himself; he said he would take care of it, and immediately tore it up, and threw it into the fire. Since the proclamation of his act of amnesty, a subscription was set on foot in Rome to raise money for the poor men whose long detention in the papal prisons had, of course, not sent them back into the world with very full pockets. A list of the subscribers' names was brought to the Pope by a Governor of Rome, Marini, who suggested that it would be very desirable to keep it, as a future means of ascertaining who were tainted with sympathy for liberal opinions. The Pope said he thought it was highly desirable to make that use of it, immediately wrote down his own name, with a donation of a hundred scudi, and engaged Monsignor Marini to follow his example, and record himself as a friend of those who had suffered for liberal opinions. There is a touch of humor about this anecdote that makes it perfectly enchanting.

While Arch-bishop of Imola, he was already known to have exhibited his sympathy for those suffering in the cause of political reform, by furnishing many of the exiled patriots with money. A beautiful anecdote is related of his merciful and humane disposition while he was in this situation. Among the other duties of the Arch-bishop is that of a periodical survey of the prisons, in the course of which visits of greater or less length may be paid by him to the cells of each or any of the criminals. An unfortunate woman, whose husband had been confined for upwards of a year, and who had in vain solicited permission to see him, at length, in despair, applied to the Arch-bishop, whose office, however, gave him no power of furnishing her with the required permission. Much moved, however, by the poor creature's misery, the humane man remembered her petition, and on the occasion of his next official visit to the prison, sent to her to join the train which usually attended his progress on these occasions. Arrived at the cell where her husband was incarcerated, he bade the woman enter it, and sat himself at the dungeon door for an hour, during which space of time the unfortunate people enjoyed once more the blessing of being reunited.

BE CONTENT WITH LITTLE.

I once knew a man who had thousands and thousands, but the desire to get more hindered him from enjoying what he had; he was discontented and wretched, and every day he put up a prayer to God, if equal that his riches might increase. "of God, I knew a poor woman also," said he. "This, but half a dollar a week in condition of all world to live upon, and yet full and happy. She had."

money by her to assist those in distress, and instead of praying that God would add to her store, she was even praising him for what he had so graciously bestowed. She had many trials, but she rejoiced through them all, for

"True piety is cheerful as the day;
Will weep indeed, and heave a pining groan
For other's woes, but smiles upon her own."

so that you see, my boys and girls, a little with God's blessing, is better than a good deal without it. Think of this again, and make up your minds to be contented with little.—*Old Humphrey.*

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JUNE 12, 1847.

Letter from Rev. Chas. Beecher.

Mr. Editor—Dear Sir:—Having read your paper for some time past, I have judged you to be sincerely desirous to promote truth. Hence, I believe that you will rejoice to see pointed out, and to retract any error into which you may have inadvertently fallen. In your paper of May 1st, the following passage occurs:—

"The great difficulty in the principles of interpretation on the part of those who contend for the Jews' return is—1st. They do not admit the full force of the New Testament expositions of the Old Testament Scriptures. 2d. They do not carefully distinguish between the conditional and unconditional promises. 3d. They limit the promises of the eternal state, to a limited and probationary state. And 4th. They do not carefully distinguish between the prophecies which refer to the Second Advent, and those that had respect to the First Advent."

1. The "great difficulty" relates to "PRINCIPLES OF INTERPRETATION" on our part. These principles you proceed to specify. Let us look at them. I think a moment's reflection will satisfy you that you are in error. (a.) "They do not admit the full force of the New Testament expositions of the Old Testament Scriptures." The truth is, we differ in opinion as to what that full force is. But do you really believe, that it is a PRINCIPLE of ours, not to ADMIT the "full force," as we understand it? If so, you think very incorrectly. If not, what has the "great difficulty" to do with "principles of interpretation?" [Note 1.] (b.) "They do not carefully distinguish," &c. We differ from you, it is true, as to what is conditional; but that this is a false "principle of interpretation" of ours, is not true. We "distinguish" as carefully as you do. (c.) "They limit," &c. We may differ from you, perhaps, as to what promises do relate to the eternal state. But that we limit any such, on "principle," to a probationary state, is not true. (d.) "They do not carefully," &c. On the contrary, there is no principle of interpretation on which we more strenuously insist. It is true, we may differ from you as to which prophecies do relate to the first advent; but this is not a difficulty of "principle." Hence, unless you are prepared to show, that a diversity of opinion as to the particular application of principle, is equivalent to a denial of the principles themselves, you will confess, I trust, that the statement quoted above is, so far, entirely erroneous. [Note 2.]

I will suppose, however, that you merely meant to say, that, entertaining the same "principles" with you, we do not correctly apply them in the specified particulars. I will offer one or two brief specimens, to show that we do.

I admit as strongly as you, that all are not Israel, that are of Israel. That only the spiritual Israel, or "Abraham's seed" by faith, are "joint heirs with Christ." And that as to membership in the "body of Christ"—in the "bride, the Lamb's wife," there is no difference between Jew and Gentile. So far as this is concerned, I apprehend, Romans, Galatians, and Hebrews, are fully as forcible to me as to you. [Note 3.]

We differ as to New Testament expositions of Old Testament prophecies, touching the "remnant of men," after this "Abraham's seed by faith" shall have been taken out. After that "people to his name" is gathered out, election finished, the "pleroma" of the Gentiles come in, the Son of God manifested. You think that remnant will be burnt up, without exception. We think that, though there will be great destruction of life, there will be "those that escape of them," and that they will be sent to nations that have not heard God's fame, nor seen his glory. (Isa. 66:19-21.) And we think that that "remnant of men" will "seek after the Lord." Such is the New Testament exposition (Acts 15:14-17) of Amos 9:9—viz:—

"(a.) When God builds again the tabernacle of flesh, there must be a 'residue' of men and of these" to seek unto it.

That residue implies a previous election to way the "taken out from among the Gentiles." Charley, I think, out, the apostle James shows him who kept a true idea of the present dis-

(d.) But, when that election is thus taken out, at the end of the present dispensation, the "building again the tabernacle of David" can mean nothing more nor less than the restoration of the Jewish "RESIDUE." It remains to be ascertained, then, who it is that does not admit the full force of New Testament exposition of Old Testament prophecies.

2. As to conditional and unconditional promises. There is a conditional promise recorded in Deut. 30:1-9, worthy of attentive consideration. In the 28th chapter, Moses had given that fearful outline of Jewish history, which comes down past the destruction of their city by Titus, and fearfully exhibits their history since, and their present condition. In this chapter, he makes a condition and a promise, viz., *repentance and obedience* (vs. 1, 2); and the promise, restoration. As to this repentance, Paul expressly informs us, that it shall happen after the "pleroma" of the Gentiles (or the election) is come in. (Rom. 11:25.) Now mark the promise:—"And the Lord thy God will make thee plentiful in every work of thy hand, IN THE FRUIT OF THY BODY, and in the FRUIT OF THY CATTLE, and in the FRUIT OF THY LAND, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers."

Now, either there shall be marrying and given in marriage in the resurrection, or else the "residue," after the election is taken out, must return to Palestine. [Note 4.]

Of unconditional promises, I will give you Ezek. 44:9—"Thus saith the Lord God, No stranger, uncircumcised in heart, NOR UNCIRCUMCISED IN FLESH, shall enter into my sanctuary, of any stranger that is among the children of Israel." Now, either (a.) This whole description has been fulfilled, or, (b.) There shall be a "residue" of Jews in the flesh, after the coming of the "glory of the Lord;" or, (c.) There will be "flesh and blood" among the resurrection saints. [Note 5.]

3. As to limitation of the prophecies of an eternal state, I will give but one specimen. In the reign of the last prince of DAVID'S LINE, the Holy Ghost said:—"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it. . . . until he come whose right it is; and I will give it him." (Ezek. 21:25-27.) [Note 6.] Compare Isa. 9:7—"Of the INCREASE of his government and peace, there shall be NO END, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." [Note 7.] Also Isa. 65:21—"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them." . . . They shall not labor in vain, nor bring forth for trouble." Or, as it may be rendered, "nor generate a short-lived race." [Note 8.]

Now, these prophecies, I contend, indicate a temporary condition, viz., a condition of flesh and blood, on the part of a portion of the earth's inhabitants. Do I therefore limit them from an eternal state? No. For under the eternal state, there will be temporary organizations. Else, how can there be INCREASE with NO END? [Note 9.] The truth is, you cannot harmonize "ALL that the prophets have spoken," without admitting the co-existence on earth of two orders (absurd though you have pronounced it): the one—the "order of Melchisedec"—typified by the white-robed Aaronic family of priests; the other, the Jewish residue of flesh and blood, typified by the Levites, who were given to the priests for ministers. Thus, in the Levitical institution, you have a symbolic microcosm:—

LEVITICAL.	MELCHISEDEEC.
Aaron. High Priest.	CHRIST.
Aaron's family. Priesthood.	They that are Christ's.
Rest of Levites. Ministers.	Jewish People.
Twelve Tribes. Congregation	Gentile Residue.

[Note 10.]

4. Finally, as to distinguishing carefully between prophecies of the first and second advents. I will give you Zechariah 14: That the 4th v. sufficiently identifies this with the second advent. I presume you will not wish to deny.—"And his feet shall stand upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof towards the east and towards the west." &c. Certainly nothing like this occurred at the first advent. So v. 5—"The Lord my God shall come, and ALL THE SAINTS WITH THEE." So, also, vs. 6 and 7 can refer only to Christ's final coming. Return, then, to vs. 1 and 2. (a.) What city is this? Here "all nations" are gathered to battle against "Jerusalem." (b.) The city is taken, houses rifled, and women ravished. (c.) Half the population carried captive. (d.) The residue, left in the city. Now, then, either (a.) This was fulfilled under Titus, which will be hard to show; or, (b.) It must be fulfilled spiritually; and if so, so may this, and any other promise of the coming of the Lord; or, (c.) There must be a "residue" of the Jews, and a Jerusalem, in existence after "ALL THE SAINTS" have been "caught up to meet the Lord in the air,"

and accompany his descent on Olives' top. [Note 11.]

Thus it is a question to be settled, whether it is you, or "those who contend for the Jews' return," who are in error in the four points specified, in the application of principles equally cherished by both.

Affectionately yours, in the patient waiting for Christ,
CHARLES BEECHER.
Fort Wayne, May, 1847.

Note 1.—We do not doubt that those who believe in the national restoration of the Jews, admit what they conceive to be the full force of the New Testament expositions of the Old. Nor do we suppose that they have any desire to fall short of appreciating the full force of any truth, or that they would fail to act in accordance with it when appreciated. All men must know that the truth, and the truth alone, can benefit. All error must produce in its advocates serious loss. While those who build with hay, wood, and stubble, on the foundation of Christ Jesus, may be saved, though as by fire, the hay, wood, and stubble, with which they have builded, must be burned.—No believer in the rewards and punishments of the Bible, can wish to be in error. Yet, we believe, that those Christians who look for the national restoration of the Jews, are so far, in error. We would not intimate that it is a principle on their part not to admit the point referred to—if they see it. Our idea is, that their application of the expositions of the New Testament do not develop their full force.

Note 2.—Mr. Beecher gives an application to our language, which we did not design. As he applies it, our language would be neither courteous nor correct. The words "principles of," in the extract Mr. Beecher has given from the "Herald," had better been omitted. Without those, it would express what we intended to express by it, and what we believe is the cause of the difference of views on that question,—not a willing difference, but one arising from honest conviction.

Note 3.—This being so, we are at a loss to understand how a distinction in the restoration, can still be made between the Jews and the Gentile nations. If there is any specific covenant with the Jews, it must be embraced in that with Abraham, 400 years before the giving of the law, or in that made with Moses on the mount Sinai.

That the Jews, as such, have no special claim to any promise given under the covenant of Sinai, we believe, because, we understand that covenant was given as a school master to the Jews, till Christ should come, or to bring them to Christ, i. e., to bring them down through time to Christ's first advent. But Christ having come, they are no longer under the school-master of the law. That, we understand, was designedly imperfect, was given for a limited time, and, having accomplished its designed end, has been nailed to the cross, and has vanished away. If so, we can arrive at no other conclusion, than that which recognizes in the unfulfilled promises to Israel, in the Old Testament, an application to all who are included in the Israel of the New Testament.

That the Jews can have no national claim under the Abrahamic covenant, we believe, because the apostle affirms that the promises to the seed of Abraham were to Christ, and through him, to all who possess Abraham's faith, who are heirs of the world. Notwithstanding this, if there are any unfulfilled predictions which were made of the Jews as a nation, they will be fulfilled to them as a nation. We find none such.

Note 4.—We are unable to see this in the light Mr. Beecher does. We understand that when the pleroma, or fullness of the Gentiles, be come in, that not another Gentile can be added. The word *pleroma* is used thirteen times in the New Testament; and, from its *usus loquendi*, we understand it signifies the completeness, perfection, or full number of that to which it is applied. When the ple-

roma, or full number, of the Gentiles have come in, there can be no more Gentiles to come in. If Gentiles come in after the full number of them have been gathered, then fullness is no more fullness. If their fullness denotes their completeness, it will follow, that none will be sent to the unconverted Gentiles after this fullness is taken out; for none others can come in, without taking from the fullness of those which had previously come in.

We admit that there is an obscurity in the 66th chapter of Isaiah; but we cannot reconcile Mr. Beecher's construction of it with the teachings of the New Testament. The New Testament teaches that, at Christ's coming, the righteous dead will be raised, and the righteous living changed. There can then be none of the righteous who do not at that time put on immortality. There will then be no righteous mortals to visit the wicked nations. The New Testament teaches that those who are blessed and holy will have part in the first resurrection: and that the rest of the dead, those on whom the second death will have no power, will not live for a 1000 years. Those, then, who do not have part in the first resurrection, will be unable to gain admittance among the saints. The New Testament teaches that Christ, at his coming, will take vengeance on all them that know not God, and obey not the gospel. When vengeance has been taken on all such, there can be no remnant of the wicked to be afterwards converted.

We think, from these, and many things in the New Testament, that no residue of men can turn to the Lord after his second coming.

It is true, that James testifies, in Acts 15:14-17, that the Tabernacle of David was to be built, that the residue of men might turn unto the Lord, as Amos prophesied. We admit that James' exposition of Amos must decide the meaning of that prophet. Does Mr. Beecher, or ourselves, admit the full force of James' exposition? This is the question for decision.

We enquire, then, what is the Tabernacle of David which had fallen down, and which was to be re-built? It could not be the Temple, for that was not in existence in David's day. It could not be the Tabernacle in the wilderness: for that ceased to exist before his day. Amos testifies, that the Tabernacle is to be raised up "in that day when Israel shall be sifted among all the nations." If Israel is the Jew, it must then be built at, or before the destruction of Jerusalem, when they were scattered among all nations. If the Israel to be scattered, are those of the faith of Abraham, it must have been re-built about the time of Christ's resurrection; for that opened the door for the dispersion over all the world of those of that faith. Amos also testifies, that when Israel are gathered again, they are to be planted upon their own land, that they shall no more be pulled up out of their land. They will then be restored to a state which shall be eternal, and which must, consequently, be subsequent to the resurrection and conflagration. But Amos does not say that this restoration of Israel is to be at the time of the setting up again of the Tabernacle of David. After that has been set up, the days come, &c. James, in his exposition, opposes none of these conclusions. We will turn again to his testimony.

James began his argument with the declaration, that "Simeon [i. e. Simeon Peter, or Simon Peter, who had just spoken.—See MacKnight on 2 Pet. 1:1] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." What was the taking out that Peter referred to? It was the fact that the Holy Spirit was bestowed on the Gentiles who believed, as well as on the Jews, and also that there was then no difference between the two. The declaration which Simeon had made was this:—

Acts 15: 7-11—"And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.—And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they."

Now James declares, that to this declaration of Peter, "agree the words of the prophets, as it is written, After this I will return, and will build again the Tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The commentary of James then, settles the point, that Amos predicted there should transpire, just what Peter declared, had transpired.

We will then enquire, how had the Tabernacle of David, which had fallen down, been raised up? It could only be by the resurrection of the body of Jesus from the tomb, David's greater Son, who is the King of Israel, and is to reign on the throne of David for ever and ever. Christ being raised from the dead, for our justification, it opened the way for the residue of men to turn to God, as they have been turning ever since that event, and for his name, to be great among the Gentiles, as well as among the Jews. And when the residue of men have embraced the gospel, and the full number of the Gentiles have come in, then we understand that God is ready to make his final gathering of his Israel, and place them in the land from which they shall be no more plucked up. As the building of the Tabernacle of David, is to give an opportunity for the residue of men to seek the Lord,—as James testifies, that the words of the prophets respecting the seeking of the Lord by this residue, agrees with Peter's declaration, that a people were to be taken from the Gentiles, and as Mr. Beecher admits that this taking from the Gentiles is "the Old Testament idea of the present dispensation,"—we think it is ascertained who gives the full force of this exposition.

Note 5.—It is true that there is a promise in Deut. 30, of a restoration to the Jews, after their dispersion by Titus, on their compliance with the following condition:—

Deut. 30: 10—"If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul."

Now the promise there given being a conditional promise, it follows that IF the above condition be complied with, it will be fulfilled; and if it be not complied with, it will not be fulfilled. If it be complied with nationally, it will be nationally fulfilled; if it be not complied with nationally, but if individuals comply with it, are they to be debarred from individually participating in the promised blessing, because the nation refuse to comply? We think not. But will the nation comply with this condition? In the 28th chapter of Deut. we find the positive declaration that, when they should so have sinned as to call for their dispersion by the Romans, that plagues and sickness should cleave to them "until thou be destroyed," that "thou canst not be healed," that "no man shall save thee," that "thou shalt be oppressed and crushed always," that the curses inflicted on them "shall be upon thee for a sign, and for a wonder, and upon thy seed for ever." This shows that, notwithstanding, if they should turn unto the Lord,

they would be saved, yet the Lord foresaw that after these things they would not comply with the condition, and would perish in their enemy's land. But, says Mr. Beecher, "Paul informs us that they will repent." We find no such information in the writings of Paul. The passage referred to as proof, is Rom. 11: 25-27. Says Paul:—

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

In the above text, Paul affirms no repentance of the Jews. If blindness is happened to them till the fulness of the Gentiles be come in, i. e., till every Gentile has come in, who is to come in, it is to us conclusive evidence that there is to be no cessation to their blindness; for when the fulness of the Gentiles have come in, and Christ comes, those who do not then obey the gospel, are to be destroyed.

But does not Paul say, "And so all Israel shall be saved?" He does: but who are the "all Israel," who are to be saved? and how are they to be saved?

Paul must be allowed to explain his own words. He had already affirmed, (Rom. 9:6) that "They are not all Israel, which are of Israel." It follows, then, that the "all Israel" are not limited to those who are "of Israel." Paul also had affirmed, (Rom. 4: 13, 16) that "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith . . . that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." In the 11th chapter, he had also shown that Israel was a "good olive-tree," that believing Gentiles were grafted in with them, and became members of the same olive-tree, while the Jews who did not believe, were branches broken off—to be grafted in again, if they continued not in unbelief: but not otherwise.

Now with these positive declarations of Paul—repeated over and over again, defining the house of Israel, he giving no intimation, in any of his writings, that the Jews, as Jews, were heirs to any promises, but, in every place, putting unbelieving Jews on a level with unbelieving Gentiles, and believing Gentiles on a level with believing Jews, both being alike, partakers of the root and fatness of the good olive-tree,—when he affirms, that "all Israel shall be saved," we cannot understand that any Israel is referred to, other than the one that shall include all who are embraced in his definition of Israel: any other Israel, cannot be "all Israel;" for "all Israel, are not of Israel." The "all Israel," then, who are to be saved, must include all the righteous of the Jewish nation, who died in faith not having received the promise, with all the branches from the wild olive-tree, and the branches broken from the good olive-tree, that have been re-grafted in.

We now inquire, How will "all Israel" be saved? Paul declares, that they shall be saved "as it is written." How is it written? Paul renders it, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this covenant written? In Isa. 59: 20, 21—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth

of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

According to Isaiah, the all Israel who are to be saved, includes only those Jews "that turn from transgression in Jacob." But says one, How can the Deliverer turn away ungodliness from those who, at his coming, have already turned from transgression? Peter (Acts 3: 19) said to the Jews—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." From this we learn, that the promise of the sins of any (and he preached to Jews) being blotted out at Christ's coming, is given only on the condition, that they repent and be converted before that time. From them alone will ungodliness be turned away. The promise written by Isaiah also shows, that when the Redeemer comes, they are to enter on an immortal state: it must, therefore, follow, and not precede, the conflagration.

"And so all Israel shall be saved." There are ten Greek words which, in the New Testament, are translated by the word *so*, which is used in the sense of thus, therefore, according to, &c. &c. Much light may be thrown on this point by considering the sense of the word *so* in this connection. If it denotes therefore, Mr. Beecher has some grounds for his conclusions. If it means thus, we cannot see that he has any. The word rendered *so* in this text, is from the Greek word *houto*, which occurs in the New Testament two hundred and seven times, and is not, in a single instance, translated by the word therefore. It is rendered:—on this wise, thus, after this manner, likewise, even so, on this fashion, in like manner, and so. It must therefore denote that all Israel are to be saved in the very manner that Paul had previously described. Consequently, we can only understand that the Israel to be saved is the "Good Olive Tree," which is composed of natural branches, branches grafted into it from the wild olive tree, and the branches which, having been broken off because of unbelief, yet continuing not therein, had been grafted in again. The Olive Tree thus constituted—the coming in of the full number, or complement, of the Gentiles, and the continuance of the blindness of a portion of the Jews, because of unbelief, till that event—is the manner in which the apostle declares all Israel are to be saved.

How Mr. Beecher connects this with Deut. 30th, we do not see; therefore, finding no connection between the text he has quoted and this salvation of Israel, we find no evidence of "marrying and giving in marriage," in that state.

Note 5.—What has Ezek. 44: 9 to do with the future restoration of the Jews? Our views of this portion of Ezekiel's prophecy will be found in our review of Prof. Bush's "Anastasis." (See "Shield," p. 430.) We believe that we have there given the true meaning of this portion of Scripture. We have not room to go into this question here; but refer Mr. Beecher (to whom we have mailed a copy of that work), and all interested, to the article in the "Shield."

If Mr. Beecher is correct, there will be sacrifices, typical of Christ's first advent, and the observance of the law, which ceased at the crucifixion, observed in the future restoration of Israel! This cannot be; for as they are scattered because of unbelief, they can never be gathered while they continue in unbelief. Otherwise, they would be rewarded for their infidelity. To re-establish the ceremonies typical of the first advent, would be to reject Christ as the Savior.

We contend that this portion of Ezekiel's prophecy is conditional. For proof, see chap. 43: 9-11. If the phrase, "uncircumcised in flesh," must necessarily have reference to a

state where "flesh and blood" inhabit, it would follow, that when Job refers to the time in which he shall see God in his flesh, that he will be raised with flesh and blood. As the latter does not follow, the former need not.

Note 6.—Our views on this point will be found at large in Hawley's "Tabernacle Sermon," which we have mailed to Mr. Beecher.

Note 7.—The word *increase* in this text does not necessarily imply a progression. There are several Hebrew words rendered *increase*. *Tar-beeth* is used to denote increase in the sense of usury, or unjust gain. (See Lev. 25:36; Prov. 28: 8; Ezek. 18: 8, 13, 17; and 22:12.) In Num. 32:14, "an increase of sinful men," it is *tar-booth*. Increase, in the sense of the fruits of the field, is *t'noo-vah*, which occurs only five times in the Old Testament. The word *t'noo-ah* occurs forty-two times, and is the principal word, which denotes gain, or enlargement. *Sheh-ger* occurs five times, as follows:—Deut. 7:13, and 28:4, 18, 51—"the increase of thy kine;" and in Ex. 13: 12—"every firstling that cometh of a beast."

The above are some of the examples; but the word rendered *increase* in Isa. 9:7 is *mar-bek*, and in no place denotes the enlarging or progression of anything. It refers to what has already been enlarged. In this form, it occurs only in one other place, where it is rendered "great"—Isa. 33: 23, "the prey of a great spoil divided." In Ezek. 23:22, it is *mir-bah*, and rendered "much"—"it containeth much." Another variation of the word *mar-beeth* is found only in the following texts, viz:—

Lev. 25:37—"Nor lend him thy victuals for increase."

1 Sam. 2: 3—"All the increase of thy house shall die."

1 Chron. 12:29—"The greatest part of them kept their word."

2 Chron. 7:30—"The greatness of thy wisdom," and 30: 18—"A multitude of the people."

It will be seen that Isa. 9:7, instead of teaching the farther enlargement of the kingdom, must denote the greatness of that which has been already enlarged to perfection. So it would read, "Of the greatness of his government there shall be no end." It must therefore denote the resurrection kingdom; for no other kingdom can have no end.

Note 8.—Our views respecting this text will be found in the "Shield," p. 423, and onwards, to which we refer Mr. Beecher. We have there given our reasons for believing that the new earth of Isaiah is the new earth for which Peter looked after the conflagration, according to the promise,—Isa. 65th being the only promise of it,—and that this is the new earth that John saw in vision. The only thing Mr. Beecher has advanced which would militate against that view, is the "bringing forth for trouble." But that even does not militate against it; for the declaration that "they shall not labor in vain, nor bring forth for trouble," is no evidence that they will bring forth for trouble, or that they will bring forth at all.—We regard it as a declaration that they will not.

Note 9.—Does Mr. Beecher wish to be understood that in the eternal state there will be an increase of the race? We cannot believe that such is his meaning; yet we know not what other understanding to place on his words. The question here asked, how there can be increase, we have already answered, by showing that there will then be no increasing. The Savior has settled this question in Luke 20:35, 36, when he says, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: for they are equal unto the angels; and are the children of God, being the children of the resurrection." This, be it remembered, is to be the condition of all who have part in the kingdom.

Note 10.—We know of no Scriptures which cannot be harmonized with this view.

It is more easy to draw comparisons, and refer to one class of objects as types of another class, than it is to point to the Scriptures which establish such relation.

Note 10.—That the greater part of the 14th of Zechariah has respect to the second Advent, we fully believe. We except the first few verses. We, however, find nothing in this chapter that conflicts with our view.—Zech. 12th and 13th are portions of Scripture applied by the millennialists to the second Advent, respecting which we think "they do not carefully distinguish."

This Scripture is often quoted as applicable to the second Advent. We have, however, the positive testimony of an inspired expositor of the New Testament, that a portion of it, at least, was fulfilled at the first Advent, as the following parallelisms will show.

PREDICTION.	FULFILLMENT.
Zech. 12:10-14, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."	John 19:36, 37, "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced." Luke 23:27, 28, 48—"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. . . . And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things."
Zech. 13:1—"In that day [in the day when they shall look on Christ pierced, and the great mourning shall be] there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."	Note.—With such a public manifestation of grief, what must have been the secret mourning apart, when all that company, every family apart, and their wives apart, were pouring out the agony of their soul's deepest sorrow, in the solitude of their own chambers.
Zech. 13:6—"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends."	The fountain opened can only refer to the vicarious atonement of Christ—the Lamb slain from the foundation of the world, which opened a fountain of living waters, wherein all may be washed with "the washing of regeneration." That this was opened to the inhabitants of Jerusalem, is evident from the fact, that three thousand of them were shortly after converted, and five thousand soon afterwards.
13:6—"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends."	John 20:27—"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."
13:7—"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."	John 1:11—"He came unto his own, and his own received him not."
13:8—"And it shall	Mat. 26:3—"Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

come to pass, that in all the land, saith the Lord, two parts therein [i. e., of the little ones who were to be scattered] shall be cut off and die; but the third [of the little ones] shall be left therein."

From the above fulfillments it will be seen, that the prophecy of Zechariah is a discursive prophecy. The New Testament does not give the minute fulfilment of all contained in those chapters; but it shows that a part has been fulfilled, and there is no evidence that the remainder has not. We have seen enough fulfilled to induce the belief that the remainder may have been. At any rate, there is so much fulfilled, that we have no warrant for taking those passages of which we have no positive evidence of fulfilment, to base on them a system of interpretation which is expressly contradictory of the passages which are fulfilled.

Of the 14th chapter, we have published an exposition, a copy of which we have forwarded to Mr. Beecher.

This chapter teaches that when "the Lord my God shall come," that "all the saints" shall come with him. v. 5. It must, then, be their final gathering. At this coming "the Lord shall be King over all the earth." v. 9. His kingdom, then, cannot be confined to the Jews. After this there is to be "no more utter destruction." v. 11. It will be, then, after the wicked have been destroyed from off the earth. All the people that have fought against Jerusalem are then to be burned. v. 12. There can be, then, no remnant left to be converted. And every one that is left of all the nations, which came against Jerusalem, will worship the Lord yearly at Jerusalem. v. 16. It can be, then, only the nation of the redeemed, who bring their glory into the New Jerusalem.—Those families who will not go up, are to be burned with the plague. vs. 18 and 19. They will, then, be burned in the conflagration.

If we know our own hearts, we have a sincere desire to know the truth respecting this, and all other Scriptural questions. While we find some Scriptures that we cannot now harmonize with our views, yet we know of none which directly conflict with them. But scores of passages directly conflict, in our minds, with a national restoration to the Jews. May we all desire a correct understanding of God's word, and be led into all truth.

Correspondence.

Letter from Bro. L. D. Mansfield.

My Dear Bro. Himes:—Although I wrote a long letter for the "Herald" only a very short time since, yet you will be glad to hear from the Mission as often as practicable, as will many others also. There are the most manifest tokens of God's blessing upon our efforts here; and not simply in bringing men to admit theoretically that our views of truth are correct, but in the genuine consecration of all to the service of God. Notwithstanding some of our brethren of the various sects here are saying that we "only frighten the people, without leading them to break off from their sins from the heart," yet I never saw persons who appeared more deeply penitent for sin, and more determined to break off from it in every form, than I have observed among the professed converts at our meetings. I speak this to the glory of God, and to the honor of his truth. I have the most implicit confidence in God, and am persuaded that he will continue to honor his own truth, rather than the "fables" with which the people are surfeited in this island, in reference to the millennial reign of Christ. The meeting last night was one of deep interest; indeed, I think we have not had a more profitable one since we have been in the island. It was devoted to the expression of Christian feeling and experience—and some of the most interesting statements were made, showing both by manner and matter, that God's Holy Spirit had been working mightily upon their hearts. To see among the converted those who were a little while

since in the practice of open and shameful sins, and now hear them bear testimony to the great change which they felt had been wrought in them, leading them to forsake and abhor their sins, and giving them great peace with God, and an assurance of preparation to meet Christ, was indeed comforting to my heart.—God be praised for what has been done. The careless have been awakened, convicted, and converted, and some of them very unlikely cases. But Christ declared that even "publicans and harlots should go into the kingdom before the Pharisees and scribes;" and some here, who have been wretched sinners, will, I think, be saved before many who make great professions of piety. But that I may be more clearly understood, I would say, that several youths of dissolute habits,—addicted to intemperance or being in fornication,—have, among others, been numbered among the trophies of grace, and now praise God who has plucked them as brands from the burning. There are also among the converts to Christ those who have moved in better society as to morality, but loved the follies and pleasures of this world, and they now give evidence of having forsaken all to follow Christ, and can exclaim, in the language of a most beautiful hymn,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And mourning weep o'er all my pride.

"Were the whole realm of nature mine,
That were an offering far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

Many persons, also, who had been professors of religion, but were cold and backslidden in heart, now feel the joys of God's salvation restored to them, and have, like Lydia of old, had their hearts opened to receive the words spoken in the name of the Lord. And yet there are others who were convinced of the truth, who have shrunk from the reproach which an avowal of it would entail upon them, and have, as it seems to me, evinced their love for the praise of men to be more than their love for God's approval. This is painful to my heart, because I really fear that they have denied Christ in denying his truth, and that consequently they will themselves be "denied before the Father and the holy angels." But as our Lord said while on earth, "How can ye believe who receive honor one of another?"

I am shocked at the want of moral courage which some have exhibited! But I praise the Lord for the firmness and decision of others, who are resolved to hold on to the truth at all hazards, and consider that should they be ashamed of the truth, it would be equivalent to being ashamed of Christ himself. Last Sabbath I baptized five brethren, and expect to baptize more soon, as also several sisters in Christ. A good conscience is better than exemption from reproach. O! "let us go forth to him without the camp bearing his reproach," and "count it greater riches than the treasures of Egypt."

I thank you, dear brother, for your timely supply of books. They will essentially aid the mission, as they are mostly sold already, and are being read with an earnest desire to know the truth. I hope our brethren in America will not suffer you to feel any inconvenience in raising means for the English mission, and in sustaining the "Herald." I regretted to see that some had not been as punctual in remitting their subscriptions as they should be. I doubt not upon being reminded of their remissness, they will be ready to do their duty. I have succeeded in introducing 20 regular copies of the "Herald," besides some copies of the "Voice of Truth," both of which papers I highly prize, and regard them as valuable auxiliaries in our missionary efforts. May the Lord prosper you in all your labors of love. The donations of several brethren and sisters to this mission have been received, and I hereby acknowledge Bro. Ide's receipts to Feb. 22d, as in his letter to the "Voice of Truth" of Feb. 24th, and also from Bro. I. D. Johnson, Bro. Twining, and Sister Hill, of Williamsburgh, which Bro. Ide received after the date of his letter. From my acquaintance with the brethren, I am encouraged to hope that they will not suffer this mission to be embarrassed for want of funds, nor indeed the English mission. As Bro. Marsh very truly remarked, "There are means enough to sustain the cause at home and abroad."—With what foreign aid we may receive in missionary fields, I may add, for I believe all who are benefited by and love the truth, will be disposed to do something towards sustaining it; for those who have the Spirit of Christ will not be willing that others should supply them with spiritual food at their own expense, while they can assist in the work. The Lord give

us all "a single eye, and our whole body will then be full of light."

With much affection for you, and all the brethren in America, I remain, yours in hope of the speedy coming of Christ.

L. DELOS MANSFIELD.
St. Johns (Antigua), April 13th, 1847.

LETTER FROM BRO. L. ARMSTRONG.

Dear Bro. Himes:—The brethren in this city are still holding on to this precious truth and hope relative to the speedy coming of the Just One, and by the grace of God assisting us, we design to have our lamps trimmed and burning when the Bridegroom shall appear, that we may be permitted to enter into the marriage supper of the Lamb. There appear to be but few in this rising city of the West who are living out the heavenly principles of the gospel; and although the subject of the coming of Christ at the door has been here proclaimed, yet few, if any, are giving proper heed to its warning. Ministers and people alike seem to be slumbering on, apparently unconscious and unmindful of the fact, that the parting clouds will soon reveal the coming Jesus, with all his holy angels.

Since Bro. Chandler left us, we have been favored from time to time with the labors of Bro. Hitchcox, whose labors in this vicinity have been blessed. One young man, who had become very sceptical with reference to the truth of the Bible, after hearing Bro. Hitchcox, was induced seriously to examine the subject, and the result was, that he repented of his sins, and embraced the gospel, and is now associated with Bro. Hitchcox in proclaiming it.

There is a wide field in Wisconsin, and many open doors and willing hearts to receive the truth in the love of it. Sister Parks has travelled and labored constantly since she came to the West; the result of which will not be known until the judgment shall reveal it. She assured us that many heard the word with gladness, and searched the Scriptures to see if these things were so, and the result to such persons was, as it almost invariably has been to them who searched for truth, that they embraced the glad tidings of the kingdom, and are now looking for that same blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ. The harvest in this section is great, but the laborers are few. Sister Parks is at present laid aside from labor by sickness; her lungs appear to be severely affected, and it is somewhat doubtful whether she will be able to enter the field again.

The brethren in the West are anxious to have some one, two, or three able and efficient brethren from the East visit this section, and lay the subject before this people in its true light; by doing so, we are persuaded much good might result from it. Will not Bro. Pearson, or Robinson, Hale, Jones, Brown, or perhaps yourself, feel disposed to pay this Western country a visit? I simply mention these brethren, not because I think them any better, or more worthy of confidence than many others, but because their names are known, and many might be induced to come and hear, where, if the lecturer was unknown by name, or reputation, as connected with the Advent movement, few would feel disposed to come and hear. The brethren might pass through Wisconsin by way of Milwaukee, and return through Illinois, Iowa, and Michigan, and hold a sort of Conference at Milwaukee, and other prominent points, as might be thought proper. A large number of books and pamphlets might be disposed of, as there is in the country a great inquiry for reading on the subject. The brethren would not find us able to do much towards aiding them here, but we will do what we can to help them along on their journey. We trust we feel that what little we have is the Lord's, and that we are his stewards. We hope, therefore, to use our Lord's money in such a way, that when he comes, we may be enabled to render unto him his own with usury.

May the Lord continue to keep his people in the faith and hope of the gospel, and suffer us not to turn aside to vain janglings and bitter controversies; not that we should be afraid or refuse to examine any truth or doctrine which may be presented by a brother, but that we give each truth or doctrine its proper bearing and place, and that in discussing any truth or error which may come up, endeavor to preserve the spirit of Christ, and avoid avoid all harsh and censorious language towards each other, and judging each other, because, perchance, on some points we may not be alike. And finally, may the Lord keep us all in the patient waiting for Christ, that when he shall appear, we may appear with him in glory.

Milwaukee, May 10th, 1847.

LETTER FROM BRO. JOHN M. WILSON.

Dear Bro. Himes:—I have watched your course amidst the torrent of abuse which has poured upon you for years past, and am satisfied you have labored with singleness of heart in what you believed to be the cause of truth. And so long as you are the advocate of unpopular truth, I shall feel it a privilege to contribute from time to time towards sustaining you. I am, so far as I can learn, the only subscriber to your paper in this city of 15,000 inhabitants, and the only one,

so far as I know, who is known as an Adventist, as the word is now understood. There are, however, some who are not unwilling to examine the subject, and who at least fear that the Adventists have the Scriptural view, both as to manner and time. With the coldness and indifference of the churches, the popularity-seeking spirit of priest and people, there is, indeed, little or no hope of rousing the people to examine the subject of the Advent, unless some one should present it who is able to give it a full and able discussion. When this is done, it must be in the face of opposition from the clergy of all denominations. And of course it will be difficult to reach the professors of religion, though many feel that their so-called shepherds are feeding them upon husks—the prodigal's food. It is doubtless the most unpopular subject that can be presented to the churches at this time. They are aying in their hearts, "Where is the promise of his coming?" and feel that they are rich and increased in goods, and have need of nothing. They have failed to realize the remainder of the text. It is true, many are mourning, in their earthly way, over the desolations of Zion, as they call it; that is, the arts of proselyting to their particular denominations, are not so successful as formerly. How much mourning, after a godly sort, there is in the churches, can be proximately ascertained from the fact, that almost all can sympathize with the abominations of slavery, and rejoice at and glory in the butchery of their fellow men. To be a warrior and a patriot is, in their estimation, more worthy of praise than to follow peace with all men, and cherish love for a world of sinners.

No effort, comparatively, has been made in this region in relation to the doctrine of the Advent. Is it not the duty of some one to proclaim again the message, "The hour of his judgment is come," in this region? Might not some of the brethren East do more good here in this comparatively uncultivated field, than by remaining where they are? No one ought to come who is not willing to be smitten by his fellow servants, and to suffer hardships. I think good could be accomplished here, if some one would make the effort. I can promise such an one a home during his stay here. What is duty? is a question each must decide for himself. That you, and all who are looking for the closing scenes of this age, may be kept in this hour of severe trial, is the prayer of your brother.

Chicago, May 26th, 1847.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Charlestown, June 1st, MARY C., wife of SPENCER RUSSELL, aged 23 years, full in the faith of receiving her crown.

Newspaper Postage.

Important Violations of the Law by the Postmaster General.—Being sure that the Postmaster General was violating the Post Office Law in the instructions he had given to his subordinates, we have awaited with some anxiety the official publication of the Laws of the United States. The pamphlet came to hand yesterday: and we take this, the first opportunity, therefore, to show what the law is in the matter of newspaper postage, and to advise the public no longer to submit to an imposition. That part of the new Post Office Law which relates to newspapers is officially published, as follows, *punctualim et literatim*:

Section 13. And be it further enacted, that it shall not be lawful to deposit in any post office, to be conveyed in the mail, two or more letters directed to different persons enclosed in the same envelope or packet; and every person so offending shall forfeit the sum of ten dollars, to be recovered by action *qui tam*, one half for the use of the informer, and the other half for the use of the Post Office Department: *Provided*, that this prohibition shall not apply to any letter or packet directed to any foreign country; and all newspapers conveyed in the mail shall be subject to postage, except those sent by the way of exchange between the publishers of newspapers, and except those franked by persons enjoying the franking privilege, and newspapers not sent from the office of publication; and all handbills or circulars printed or lithographed, not exceeding one sheet, shall be subject to three cents postage, each, except those franked by persons enjoying the franking privilege, and newspapers not sent from the office of publication; and all handbills or circulars printed or lithographed, not exceeding one sheet, shall be subject to three cents postage, each, to be paid when deposited in any post office to be conveyed in the mail.

This is the official law, published by authority, with the punctuation preserved in every respect. It will be seen, it enacts that all newspapers are free except those sent from the office of publication; that in no case can pre-payment be demanded except for circulars and handbills as are composed of one sheet each.

This law, as we have mentioned, has just been published. To show to what extent the Postmaster General has carried his outrageous violations of this law, before its publication, we copy the following from his circular of instructions issued on the 13th of March, four days after the

adjournment of Congress. It will be recollected that he had the law before him officially at that time:—

"8. *Transient newspapers* (he says), or those not sent from the office of publication to subscribers, handbills or circular letters, printed or lithographed, not exceeding one sheet in size, will pay 3 cents upon delivery at the office, and before they are put in the mails, and all such will be charged by deputy postmasters as pre-paid matter in the way bills, and upon their accounts of mails sent, and stamped or marked 'paid,' with the name of the office from which sent."

The Postmaster General here directs the following gross violations:—

1st. That transient newspapers, or those not sent from the office of publication to subscribers, shall be subject to three cents postage. The law says, that newspapers not sent from the office of publication are excepted from payment of postage; and in no case demands pre-payment of postage upon them, whether sent by publishers or others.

2d. The Postmaster General directs the postmaster to demand postage on all papers not sent to subscribers from the office of publication. This is another usurpation. The law does not require, as will be seen above, that newspapers shall be sent to subscribers. Neither the word nor the substance of the law authorizes any such exaction. It is a gratuitous usurpation, then. Let the reader compare the law and the instructions, and he will justify our conclusions.

And now the public will ask for a remedy; and if they will act, they will have it speedily. Let every postmaster who withholds a paper not sent from the office of publication, be required to deliver the paper free; and in case of refusal, let him be prosecuted before a Justice of the Peace for the paper. Whenever a paper is sent from the office of publication, and more than the old rates are demanded, let the postmaster be prosecuted in the same manner.

Let every postmaster who refuses to receive a newspaper be also prosecuted before a Justice of the Peace, and we shall soon see whether Mr. Cave Johnson is to make laws, or whether they are to be passed by Congress.

The newspapers of the interior, by circulating this article extensively, will soon put a stop to the general system of imposition upon the newspaper press.—*N. Y. Express*.

An Old Poem.

The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of Goethe, Dr. Johnston, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnson always wept in reading the 10th stanza. The Earl of Roscommon expired with the 17th verse upon his lips.—The original was written by a monk of the 13th century. We find the translation in the Newark Daily Advertiser.—*Albany Eve. Journal*.

I.
Day of wrath, that day of burning
All shall melt, to ashes turning,
All foretold by Seers discerning.

II.
Oh! what fear it shall engender
When the Judge shall come in splendor,
Strict to mark and just to render.

III.
Trumpet scattered sound of wonder,
Rending sepulchres asunder,
Shall resistless summon thunder.

IV.
All aghast then Death shall shiver,
And great nature's frame shall quiver
When the graves their dead deliver.

V.
Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

VI.
When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

VII.
What shall I say that time pending?
Ask what Advocate's befriending,
When the just man needs defending?

VIII.
King Almighty and all knowing,
Grace to sinners freely showing,
Save me, Fount of good o'erflowing.

IX.
Think, O Jesus, for what reason
Thou endur'st earth's spite and treason,
Nor me lose in that dread season.

X.
Seeking me Thy worn feet hastened
On the cross, Thy soul death tasted,
Let such labor not be wasted.

XI.
Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

XII.
Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

XIII.
Thou who Mary gav'st remission,
Heard'st at the dying Thief's petition,
Cheer with hope my lost condition.

XIV.
Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

XV.
Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

XVI.
When th' accursed away are driven,
To eternal burnings given,
Call me with the bless'd to Heav'n.

XVII.
I beseech Thee prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

XVIII.
On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before Thee,
Spare the Culprit, God of glory. A. G.

Foreign News.

Many manufactories in Catalonia have been closed, and great numbers of workmen are consequently deprived of employment.

The Duke of Argyll proposes to ship above 1000 persons from his estates in the Highlands to Canada.

The Earl of Elgin is to have the green riband vacant by the death of the Duke of Argyll.

A great assemblage of German singers is about to be held at Bremen, which is to be attended by nine hundred vocalists.

The ice has begun to break up in the Neva at its junction with the Ladoga lake; and parts of the river are already quite cleared.

In order to diminish the consumption of bread, the Saxon government has forbidden new bread to be sold.

Father Matthew is likely to be appointed Roman Catholic Bishop of Cork.

The Government of Bohemia has decided that the Jesuits shall not be allowed to reside at Prague.

The British Government have taken steps to send out Sir J. Richardson with his overland expedition to the North Pole.

Several plantations of coffee have been established in the Sandwich Islands, and the quality of the produce is said to be good.

Sir Charles Napier, it seems, has been suddenly ordered to hoist his flag at Portsmouth, and proceed to take the command of the Lisbon fleet.

The Government have resolved to reinstate Lord Dundonald in the Order of the Bath, which he so gallantly won, and of which he was so unjustly deprived.

The market town of Great Szalonta, in the district of Bihar, caught fire on the 17th of April, and one-fifth of it was laid in ashes.

American flour is getting largely into consumption in Lincoln, and it is said to be infinitely better than the home manufactured.

The Free Trade Association of Belgium has called a meeting of the economists of all the world, at a general congress to be held at Brussels on the 16th of September next.

The King of Denmark has granted a sum of £15,000 for the purpose of furnishing bread to the poor at a price below the market rate.

It is reported that the Prussian and Austrian Governments intend to increase the duty on beetroot sugar, with the view of inducing landowners to grow grain instead of beetroot.

It has been proposed to import mandioc, or cassava flour, from Brazil, with the view of using it as a substitute for wheaten or other meal.

Several German engineers have arrived in Egypt, in order to make the necessary surveys for cutting a ship canal through the Isthmus of Suez. A meeting was held in Glasgow on the 7th inst., of distillers, brewers, paper-makers, and others affected by excise restrictions, when they formed themselves into "The National Association for the Reform of Excise Abuses."

On Wednesday, the London bakers again raised the price of the 4lb. loaf 1-2d., so that the best bread is now sold at 3d. a pound, while bread of

an inferior quality is sold at the rate of 10 1-2d. the 4lb. loaf.

A mine of rock salt which has just been discovered in the environs of Lombeg, in Austrian Galicia, is said to be richer than that of Wieliczka, in the same province, hitherto considered the richest in Europe.

The quantities of wheat exported from the United Kingdom to foreign countries in the month of April amounted to 134,000 quarters; and the quantity simultaneously imported to 222,182 quarters.

At the end of April, the lakes and rivers near Stockholm, together with the port and roadstead, to the distance of four leagues, were so solidly frozen, that parts heavily laden could pass over.

A Paris paper says that a rumour prevails that Mehemet Ali, in imitation of the Emperor of Russia, has offered to exchange two millions sterling worth of corn against French Treasury Bonds.

Some very successful experiments have been made in various parts of England and Wales, testing the comparative advantages of gun-powder and gun-cotton. The advocates for the latter are increasing daily.

The principal object of Dr. Alden's mission to America is to effect an amicable adjustment of certain ecclesiastical differences which have, for the last seven years, existed between the British and the Canadian Wesleyan Societies.

A bell weighing 4 tons 13 cwt. 2 qrs., being twice the size of the famous "Tom of Lincoln," has just been completed at the foundry of Messrs. Mears, Whitechapel, London, for the Roman Catholic Cathedral, Montreal.

Several corporals and privates of the Guards have deserted, and proceeded to Mexico, where some of them have obtained commissions. It is said that Mexican agents are busily employed in seducing the men to desert.

The Hamburg and Rotterdam steamers have brought over to Hull during the last few weeks, on the average, from 2,000 to 3,000 firkins of prime kiel butter. The Emerald Isle, on the 3rd instant, landed 900 firkins, and the Queen of Scotland, on the following day, 500.

There has been some very severe weather in the Highlands. Yesterday week the hills were thickly coated with snow. Vegetation is at least three weeks more backward than usual. Many of the potato fields, abandoned in despair when the stems blackened and died, have, on being turned up, yielded a considerable supply of sound potatoes.

The Swatara—A Series of Misfortunes.—Some time ago the ship Swatara, was driven on to the coast of the Isle of Man in a gale, and to save the ship the masts were cut away. Having refitted, she sailed for the United States. In a few days, off the south of Ireland, she again lost one of her masts, and, with several of the emigrants on board dead, put into an Irish port. Having again refitted, she recently sailed a second time for her destination. Intelligence has been received that the unfortunate ship has put into Derry having lost her masts a third time, and with more of the passengers dead.

Ireland.—The accounts from Ireland are very awful. A Dublin correspondent of the Morning Chronicle, says, "There have been further tumultuary proceedings and processions of the peasantry in various parts of the country, and the military and police have been in general requisition to keep the spirit of insubordination in check. The reports of the progress of pestilence are quite disheartening, and, notwithstanding all the imports of food, and the immense extent of relief in food and money, great destitution still prevails, and the markets are advancing. All accounts concur in showing that the mortality is still very considerable. According to some calculations, the population has already been diminished to the extent of nearly one million, from death and emigration! But I should suppose that this estimate, for which there can be nothing like certain or accurate data, is greatly exaggerated." The Kerry Examiner says, "The Catholic clergy of this county have been obliged to suspend their usual monthly conferences in consequence of their inability to attend, owing to the heavy duties that devolve on them in their respective parishes in these times of famine and death." The pestilence is nearly as destructive in some parts of Ulster, as in any of the southern or western districts. In the northern county of Fermanagh, the mortality is frightful. The Cork Examiner contains details of the ravages of pestilence in various parts of that extensive county. In the famed district of Schull the extensive relief afforded has caused some alleviation, and the mortality is decreasing. In the Cork workhouses the deaths, last week, were 95,—an increase of 12 over the preceding week.

The governor of New Brunswick has appointed the 16th inst. a day of fasting and humiliation on account of the grievous scarcity and dearth of divers articles, or sustenance with which God has visited the iniquities of the British nation.

To the "Adventists" in Great Britain.

(From the "European Advent Herald.")

Beloved Brethren.—As I expect soon to leave this country it may not be deemed improper for me to address a few words specially to you, as I feel a deep interest in your spiritual welfare.

I need not enter into any labored exposition of our "precious faith," for this has been fully brought before you; and I trust you have treasured it up in your minds and hearts. But "suffer the word of exhortation."

Let me say, then, next to your faith in the blood of Christ for present salvation, keep your eye fixed on his glorious coming and kingdom. This is the hope of the Church—the chief source of her comfort, and the grand motive to Christian action.

And this long-looked for, and long desired event must, in the nature of the case, be nigh at hand, even at the door. Yes, the fulfilment of the prophecies, the termination of the prophetic periods about now, and the signs of the times, which thicken around us, all admonish us that the end of all things is indeed at hand. The safe position, as I have often said, seems to be—the event may come to-day—it will come soon. However, we are warranted in looking with peculiar interest for the realization of our hopes about this time. You are familiar with the argument on which the warrant is based.

Above all, I would say, live in a state of complete and habitual readiness for a participation in the glory so soon to be revealed. Carry out the holy principles of the gospel in your entire deportment. Be unlike this world, be like the world which is to come; for, be it observed, the kingdom of God's dear Son is not merely presented in the Scriptures as an object of future hope, but also as a model for present imitation.

Dear Brethren, love one another with a pure heart fervently. Hold the unity of the spirit in the bond of peace. Consider one "another," to provoke [induce] unto love and good works; not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching."

Let me also exhort you to cherish fraternal feelings towards those Christians who may not see with you on all points. Let your motto be, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Likewise, cultivate a love of pity and compassion toward those who are in darkness and sin. While God is long suffering, we must, in this respect, be followers, or imitators, of Him, as dear children, and walk in love, as Christ also loved us, and gave himself for us.

Encourage those ministering brethren who are of good report, and who come among you with enlightened and affectionate presentations of divine truth. Such only will be of any real service to the cause of Christ, which ought to be dearest to our hearts.

Allow me, moreover, to urge the injunction of the apostle, "Prove all things; hold fast that which is good." Spurious sentiment is to the moral man what spurious medicine is to the physical man. And those especially who have been just enlightened on the coming of the Lord, are apt to regard every new idea which may float along as an additional development of truth. With fidelity and affection I say to such, "Little children, let no man deceive you." Be cautious, lest you embrace or promulgate error. Time is too short to speculate in theories, or to trifle with the consciences of men.

I would say to you all, be instant in prayer to God, that his blessing may attend the efforts which are being made to spread the great truths of the Bible concerning Christ, and the speedy coming of his kingdom; and that his servants may be led to the adoption of such plans of usefulness as shall result in the promotion of his glory, and the salvation of souls.

In conclusion I may say, that I look with some degree of satisfaction on my labors among you. While I am very sensible of short-comings, yet I have endeavored to discharge my duty. My visit to this country has been one of toil, and care, and privation.

Thank you for your many acts of kindness: for, though I have not been enriched, yet I have had food and raiment, and therewith I endeavor to be content.

Though I may never see you again in the flesh, yet you will ever live in my warmest affections and deepest solicitudes. And soon will the faithful of every clime be gathered unto the promised rest, where they will no more take the parting hand, and where all tears, the signs of sorrow, shall be wiped away.

Live till the Lord in glory come,
And wait his heaven to share;
He now is fitting up your home,
Go on! we'll meet you there.

By the grace of God we will. And such a glorious meeting will amply repay us for all we do or suffer in the cause of our Master.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Yours, in the most enduring bonds,

R. HUTCHINSON.

London, April 27th, 1847.

To the Point.

At the meeting of the Education Society in Boston

Rev. WALTER CLARKE, of Hartford, Ct., remarked that new times are coming over the world, and times which will not endure three kinds of ministers which are now somewhat in vogue, namely, drones, dandies, and everlasting candidates. The thunder of these railway cars, the lightning speed with which intelligence is now communicated from point to point the most distant, have waked up the world, and must wake up also all the drones in the pulpit. The hard work which must be done to convert this simple and stubborn world to Jesus Christ is utterly inconsistent with the display of a fine muslin handkerchief in the pulpit, or frequent ablutions from the cologne bottle. Cromwell had his Ironsides, and Napoleon his National Guard, all composed of the hardest, bravest veterans. The church needs them too, men who can sleep soundly on the soft side of a marble slab, and live on the leavings of poverty, if need be, for the sake of preaching Christ and Him crucified to the perishing.

If the world is not converted till it is done by such men, it will be a long time to that event.

THE RESURRECTION.—Dr. Clarke, in closing his critical notes on the 15th chapter of the first epistle to the Corinthians, says:—"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The Apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it! And their successors in the present day seldom mention it! So Apostles preached, and so primitive Christians believed; so we preach and our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"—*European Advent Herald.*

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JUNE 12, 1847.

Mr. ISAAC HANDY, of New Bedford, generally known as "Father Handy," died suddenly on the 5th inst., aged 72 years.

Bro. H. had been a consistent and faithful disciple of Christ for thirty years. He was an honored and beloved member of the Christian church in that town. Though reserved and unassuming in his whole deportment, his virtues elevated him in the estimation of all who knew him.

He was a kind father, as all his children and children-in-law (of whom we are one) have the pleasure to bear witness. We weep the loss of a tender and beloved parent, who has left us a worthy example to imitate; as well as the blessed assurance, that he has departed to be with Christ, which is far better than to be in this state of trial and suffering. We have the blessed hope, that our aged and afflicted mother, with the beloved and bereaved family, may soon meet an affectionate husband and parent in the kingdom of God. May our gracious Redeemer hasten the day of deliverance.

REQUEST.—Will persons who send us occasional newspapers, have the goodness to mark the portions to which they would call our attention? We receive so many papers, that we never think of reading only those portions which strike us as particularly interesting. We receive many occasional papers, in which we fail of finding anything indicative of the cause of their being sent. If friends would mark what they wish to call our attention to, it would save us much time, and would enable us to see the object of the papers being sent.

Our attention has been called to a scurrilous article in the New York "Sun," in reference to some remarks we made in the recent Anti-Slavery Convention in this city. We thought to notice it; but on reflection, we concluded to let it pass. Those who are acquainted with us, well know that we love and

maintain the order of God's house, as well as all good government, supported by the word and authority of God.

We had a very interesting meeting in Pittsfield last week. Our brethren there have put up a convenient house of worship, and their prospects for union and successful effort in the cause of God are encouraging. The cause is rising in that vicinity.

Bro. Himes left town on Thursday, to attend the Camp-meeting at Champlain, N. Y., which commences on Tuesday, the 15th.

BUSINESS NOTES.

S. Learned, \$4.—We have sent you what you ordered except the 200 Stories. That cannot be sent by mail, and you gave us no intimation how you could get it.—What we have sent comes to 50 cts. We have put the balance to your credit on the paper till we hear from you. If you wish for the pamphlets, you will see by the "Herald" of May 22d.

L. Armstrong.—The "Advent Library" is \$5, and the back numbers of the "Herald and Watch" \$1 stitched, and \$1.25 bound. We can supply about half of the back numbers.

W. F. Kent, \$1.—We send the Chart—balance pays to \$1.35. Have not seen the sermon you refer to.

R. A. Hyde.—The money was received, and paid to the end of this volume. We will comply with your wish.

M. Peck.—The paper has been sent, but was stopped by the Post-master, because the Post-office address was wrong. We cannot now make it out from your letter. If you will give us the name of the Post-office, then the name of the town, and then the name of the county, and State, with a comma between each, we shall be able to send it as you wish.

H. N. Drake.—The Bible for Sister Johnson is marked, and you can have it at any time.

Barth Hall.—The Post-master of Baltimore has returned your paper twice, as not taken out. If you will go and converse with him, you will learn why you do not receive the paper. We will still send them.

L. Oiler.—Please attend to the foregoing.

I. R. Ashly.—You owe for vols. 12 and 13.

WEST INDIA MISSION.

B. Locke, 2 00

A Friend, 5 00

ENGLISH MISSION.

Received since our last.—T. C. Barker, 5 00

DELINQUENTS CREDITED.—By cash of E. Lee, 3 32

APPOINTMENTS.

The Lord permitting, Bro. I. Adrian will preach at Worcester, Mass., June 21st, at 8 p. m.; at Springfield, 22d, 8 p. m.; and at Bristol, Vt., Sunday, the 27th.

If time continue, I will attend meetings at the following places:—At Guilford, Vt., June 18th, at 4 p. m.; where Bro. H. Packer may appoint; at Northfield Farms the 5th, 2 p. m.; at Vernon, Vt., the 10th, 3 p. m.; at Gratton, Vt., 12th, 1 p. m.; at Springfield, 13th; at the Axe Factory in Ashford, 20th, and at Enfield, 27th.

The Lord willing, I will preach at Wakelee, Mass., Tuesday evening, June 22d; at Wrentham, 23d; at Bristol, R. I., Lord's day, 27th; at Providence, 29th; at North Scituate, July 3d, 4th, and 5th, and at Westboro', Mass., Lord's day, July 11th.

Bro. Wm. M. Ingham requests us to say, that he will attend the Conference at Lincolnville, Me., June 15th.

Elder J. C. Bywater will attend a Conference with the brethren in Oran, in the town of Pompey, Onondaga, N. Y., on Friday, June 15th, and hold over the Sabbath. He will also preach in Auburn Monday evening, the 12th; in Seneca Falls, 22d; Geneva, 23d; Victor, 24th; Leroy, 25th, and Attica, Sunday, 27th.

Bro. I. H. Shipman will preach at North Danville, Vt., June 27th.

The Lord willing, I will attend meetings at Plattsburg, N. Y., June 26th and 27th. I. R. GATES.

It may be expected that Bro. Hale will preach at East Bradford, Mass., on Sunday, June 21st, D. V.

CONFERENCES.

The Lord willing, there will be an Advent Conference at the Free Meeting-house in Lincolnville Corner, Me., to commence on Friday, June 18th, at 10 a. m., and to continue over the Sabbath. Ministering and lay brethren are invited to attend. Brethren coming from the West in Thursday's boat will land at Camden, and will find conveyance to the Conference.

D. R. MANSFIELD, W. COUSINS, GEO. Z. McKINNEY.

If God permit, a Conference will be held in Mount Holly, Vt., on the third Friday in June, commencing at 10 o'clock a. m., and continuing over the Sabbath.

EDWIN BURNHAM.

If the Lord permit, there will be a conference in North Scituate, R. I., on July 3d, 4th, and 5th. We continue it over Monday, because of the celebration of Independence on that day. Bro. White and Weston are expected to attend, and others of our ministering brethren are invited. We earnestly request our brethren in the adjoining towns to come to this feast of tabernacles.

E. BELLINGS.

The Lord willing, a grave meeting will be held in Macomb, Macomb county, Mich., in Bro. Taylor's grove, Crawford settlement, to commence July 1st, and to continue over the Sabbath. Ministering brethren in the vicinity are invited, though not professed Adventists.—Some from across the lake are particularly invited.

Bro. Taylor, P. M. Vienna, Mich., and please write me, (S. Taylor, P. M. Vienna, Mich.), and they will be at the Temperance House in Detroit, or at Bro. Osborn's, the baker, on the 30th day of June.

STEWART TAYLOR.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manesca's French Course" at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 a. m. and 4 and 5 p. m.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

NOTICES.

"ANALYSIS OF GEOGRAPHY: for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill."

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill.

From the "New England Weekly Review," (Hartford, Ct.):—

BLISS'S GEOGRAPHY.—Mr. Bliss was formerly a successful teacher in our city, and has brought his experience to bear on his invention of a new system of learning geography. The mode adopted in the work is analytical, designed to teach every separate topic of geographical knowledge by itself. The pupil is required at one time to become acquainted with Descriptive Geography and its various subdivisions into land and water; at another time Political Geography, and so on. To-day he learns the names and position of all the rivers in the world, to-morrow of all the cities. Two maps, one physical and the other political, are given of each grand division of the earth's surface. Every object on the map is numbered, and the corresponding number as a table gives the name of the object. This was time. The outline-maps accompanying the work, for the use of schools, are magnificent. We hope that this new and philosophic method of teaching Geography may prove successful in practice.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1815. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARKE'S Gospel Chart.—Price 37 1-2 cts.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also sold by Bro. Little, at 46 1-2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

BOARD.—A very central and pleasant location at No. 5 Pitt-street. Gentlemen coming to the city would do well to call.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Heister-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts.

The Advent congregation in Baltimore held their meetings three times every Lord's day, in the Franklin Saloon, on North-street; third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Buffalo, N. Y.—J. J. Potter. Cincinnati, O.—John Kiloh. Cleveland, O.—D. L. Robinson. Derby, Vt.—Stephen Foster, Jr.

Hartford, Conn.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. New Bedford, Mass.—Henry V. Davis. New York City.—Thos. Wm. Tracy, 71 Forsyth-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1-2 Walnut-st., opposite the Exchange. Portland, Me.—P. G. Johnson, 25 India-street. Providence, R. I.—George H. Child, 25 India-street. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Watertown, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending June 10.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W. Ogden, 37 1-2 cts.—C. Chase, 32; C. Oakbrook, 13; each 50 cts.—L. P. Hays, 33;—75 cts.—A. Garland, 14;—25 cts.—M. Skewans, 32;—\$1 50.—E. Lee, 32;—\$3 32.—B. Simms, 32;—N. Jones, 14;—I. Wallace, 32;—G. F. Gimes, 32;—J. Dams, 14;—E. Wallace, 32;—L. Hubbard, 14;—J. Miller, 32;—Smith, on account; J. E. Edgerly, 14;—A. Crockett, 14;—J. Litch, 46 1-2 Walnut-st., opposite the Exchange. Portland, Me.—P. G. Johnson, 25 India-street. Providence, R. I.—George H. Child, 25 India-street. Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Watertown, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 20.

BOSTON, SATURDAY, JUNE 19, 1847.

WHOLE No. 320.

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money is forwarded.

The End of Time.

The dark shades of midnight now hang round the sky,
The dim sparks of nature all sicken and die,
Lo! proclaims an angel, "Old time is no more,"
While far goes the echo, from shore unto shore.

The world all convulsed rolls its wild waves around;
Seas created with fury, unshackled, rebound;
Dash their billows afar, pass their barriers and founts,
In awful confusion, o'er nature's wide scene.

From the deep caves of earth; from the bright vaults
of heaven,
Lightnings glare, thunders peal, when the fiat is given,
To burn up the world, with flames from on high;
Melt the elements down, boil the mad ocean dry.

The trumpet is sounding with notes loud and shrill,
Through the concave below, from mountain to hill;
The lowlands of death teem with spirits of men;
All nations assemble to hear their last doom.

In the high arch of heaven, clad with shining attire,
The Judge now comes forth, while the flashes of fire
Blaze all round his throne, so brilliant, so bright,
That clouds flee away, with the black hues of night.

The seals all unloosed, the books are unfurled,
The horror of demons, in the gaze of the world;
To the right saints divide, and there take their stand,
While the wicked in anguish, flee on the left hand.

What wailings of sorrow! what cries of despair!
Doleful accents of woe now pierce through the air,
The sinner's condemned, hurled down from the skies,
His hope set in darkness, will never arise.

In vain to the rocks would he flee from the storm,
That beats on his soul, all wrecked and forlorn;
The blood spots of sin have polluted his heart,
He hears his last sentence: "For ever depart."

The saints on the basis of God's faithful word,
Lay strong their foundations of hope and reward,
Robed in garments unsold, being washed in the fount,
That flowed from the Savior on Calvary's mount.

With visions upturned to the bright throne above,
Round the summit of which play the broad beams of
love;
Their hearts all united, their voices they raise,
And join in one chorus of unceasing praise.

The anthem now swells 'mid the songs of the blessed:
Floods of joy, waves of pleasure, roll over each breast;
The angels unite, with notes soft and clear,
While God's praised brow dismisses all fear.

O, ye fair ones in heaven! ye ransomed from sin;
How happy! how blissful, is the world you are in!
Gathered, and clustered, in an unbroken band,
Sing sweet psalms of glory to "God and the Lamb."
T. F. ALEXANDER.

"Judah's Lion."

(Continued from our last.)

The next day Alick said to Mrs. Ryan,
"Yesterday I marked down several of the
passages that you directed me to when we
were talking; indeed, all of them: and
I have been reading them over, with a
great deal besides. I got little sleep last
night, what with poring over, and ponder-
ing on the Bible. I cannot turn over
two leaves without meeting with the words
Israel, Zion, and so forth. I have heard
it whispered to my father," he added,
smiling, "that reading the Bible would
make me a Christian: it is more likely
to make me doubly a Jew. Now tell me
Mrs. Ryan," said Alick earnestly, "how
comes it that while you evidently look
upon us as a people specially blessed,
once the chief of the nations, though now
so fallen and obscured—while you hold
our book of the law, prize it, and frame

your religion on it, you should still de-
sire us to forsake that religion? You,
as Gentiles, cannot become Jews; why
do you wish to make the Jew a Gentile?
—for, put it how you will, Christianity
is a Gentile religion, and therefore we
cannot adopt it without forfeiting our
privileges as Jews. Now, pardon me if
what I say offends you.—I read this book
at the persuasion of Gentiles, or at least
by their example and through their means:
I read passages of your own pointing
out; and because I felt deeply, ay, per-
sonally interested in them, I read many
a page besides. Hours and hours I read;
and when I show you *what* I read, you
cannot blame me for wondering how you,
who know the book so well, should ex-
pect me, after studying it even for a few
hours, to descend—that is, I mean—to re-
move from my place, as a descendant of
Abraham—an Israelite."

He spoke the last word emphatically,
and proceeded to turn over the leaves of
his Bible: his hand trembled, and the
flashing of his eyes was singularly bright.
Mrs. Ryan spoke not a word, but gazed
on him with delighted interest, pressing
little Charley closer to her bosom, who,
seated on her lap, had become drowsy, till
the altered tone of Alick's voice roused
him, and he too looked and listened.—
The passage was found, Alick smiled tri-
umphantly, lifted the book, threw back
his head, and with a highly poetic effect
read aloud these words, "Arise! shine!
for thy light is come; and the glory of
the Lord is risen upon thee. For behold,
the darkness shall cover the earth, and
gross darkness the people: but the Lord
shall arise upon thee, and his glory shall
be seen upon thee. And the Gentiles
shall come to thy light, and kings to the
brightness of thy rising." It proceeds in
the same strain; thus, "And the sons of
strangers shall build up thy walls, and
their kings shall minister unto thee: for
in my wrath I smote thee, but in my fa-
vor have I had mercy on thee. There-
fore thy gates shall be open continu-
ally; they shall not be shut day nor
night; that men may bring unto thee the
forces of the Gentiles; and that their
kings may be brought. For the nation
and kingdom that will not serve thee
shall perish; yea, those nations shall be
utterly wasted." Again: "The sons al-
so of them that afflicted thee shall come
bending unto thee; and they that des-
pised thee shall bow themselves down at
the soles of thy feet; and they shall call
thee the city of the Lord; the Zion of the
Holy One of Israel. Whereas thou hast
been forsaken and hated, so that no man
went through thee, I will make thee an
eternal excellency, the joy of many gen-
erations. Thou shalt also suck the milk
of the Gentiles; and shalt suck the breast
of kings: and thou shalt know that I am
thy Savior, and thy Redeemer, the Mighty
One of Jacob." Has this ever been ful-
filled, Mrs. Ryan?

"Never," was a blunt and
"Will it be?"

"As surely as yonder sun shall rise
upon us to-morrow, it will be fulfilled,
to Israel."

He looked steadily at her, and she met
his proud gaze with one of affection and
humility: then after a moment's silence
said, "Will you listen patiently to me for
a few minutes, while I strive to explain
our seeming inconsistencies? I bless
God, even the God of Abraham, that he
puts it in your heart to value these pre-
cious words. You are aware that Abra-
ham was called out of his own country
and blessed, and had two special prom-
ises made to him. One was, that his
children should possess the whole land of
Canaan, and inherit it for ever; the other,
that in his seed should all the families of
the earth be blessed. These promises
were confirmed to Isaac, then to Jacob;
with the further intimation that, of his
twelve sons, Judah was one of whose
lineage the promised seed, the Messiah,
the Deliverer and King of the whole
earth, should come. After a long while,
Canaan was conquered, and divided
among the twelve tribes, and they, in pro-
cess of time became two kingdoms, known
as the kingdoms of Judah and Israel."

"Pardon me for interrupting you; but
in what historical work can I find all
these particulars?"

"In the book you hold in your hand:
I will show you everything distinctly set
forth. Judah and Benjamin united,
formed the kingdom of Judah; the other
ten, who had first revolted, soon fell into
idolatry, and after much sinful rebellion
against the Lord, they were given into
the hand of the Assyrian, carried away
captive, and so scattered among the na-
tions; that scarcely a vestige visibly re-
mains of them at this day. Judah, not-
withstanding this fearful example, con-
tinued to sin in like manner, and was
given up to the Babylonians, who de-
stroyed the Temple of Solomon, broke
down the walls of Jerusalem, and carried
Judah away captive into Babylon, where
they remained seventy years. They
were then restored; that is to say, Judah,
with a few individuals from among
Ephraim, as the ten tribes are called;
the Temple re-built, and for five hundred
years the Jews re-possessed their land,
never again relapsing into idolatry, which
had caused their chastisement. At length
the most dreadful calamities overtook
them; and after a long period of op-
pression under the Roman yoke, they
were slaughtered, or carried away cap-
tive; the city razed, the land laid waste,
and for nearly eighteen hundred years
has Judah been an outcast. Now we ar-
rive at another branch of the subject: the
promise that in Abraham's seed, in the
progeny of Isaac, Jacob, Judah, should
all the families of the earth be blessed.

"The great object for which your na-
tion was so set apart, was, that they
might be the depositories of God's Word,
treasuring up his prophecies, that in their
fulfilment he might be openly glorified.
Laws were given, and rites were appoint-

ed, every one of which was calculated in
a lively manner to keep the attention of
the people fixed on the one great object,
the promised seed, the Messiah, whose
office it was to make atonement to God
for the sins of men, offering a sacrifice
that would be a sufficient substitute for
the guilty sinners whose misdeeds had
forfeited their souls, and who stood ex-
posed to the just wrath of God. In this
sense he was to be a deliverer, a blessing
to all the families of the earth; and win-
ning back the world from Satan, he would
be acknowledged as universal king—in
an especial manner King of the Jews, of
whom, after the flesh, he should come:
the promised seed of Abraham, as to im-
mediate Hebrew descent; and also the
promised seed of the woman—Eve—the
mother of all flesh. God having set apart
the children of Israel, and mightily de-
livered them out of bondage, and made
them an independent nation, miraculously
inspired their leader, Moses, to write
down the marvellous history of the crea-
tion, of man's sin, of the promised seed
who should bruise the serpent's head, and
of all his marvellous dealings from the
beginning of the world to that time; with
a distinct prophecy of one who was to
come, a prophet like unto Moses, to whom
they were to give heed at the peril of
their souls. Thenceforth the voice of
prophecy ceased not through many ages,
always testifying of him who was to come;
and showing plainly that his work was
the redemption of man by the sacrifice of
himself; after which he should again
come, no longer a sorrowful victim, but a
majestic, rejoicing conqueror, to destroy
his stubborn foes, and to reign gloriously
for ever. Satan, the great enemy of God
and man, knowing how intimately all
these things were interwoven with the
destiny of Israel in particular, never
ceased to tempt them to every kind of
provocation against the Lord, hoping
thereby to frustrate his gracious purposes.
Knowing idolatry to be of all things the
most abominably and outrageously in-
sulting to the Most High God, he espe-
cially tempted Israel to that crime: and
when, after the return from Babylon, he
found them proof against it, he chose an-
other snare—he led them so to add to the
oracles of God, which they dared not al-
ter, that by the traditions, the interpola-
tions, the vain superstitious ordinances of
man, they made it vain; the pure tenor
of prophecy was no longer understood;
and when their Messiah,—him to whom
gave all the prophets witness,—came ex-
actly at the appointed time, and exactly
in the appointed way, as foreshown by
Isaiah, David, and other prophets, they
knew him not—they rejected, they cruci-
fied him. For this deadly sin they were
driven forth from their goodly heritage,
scattered among all nations, and exposed
to the wrath of God, until they shall turn
to him who smites them, and casting from
them the vain traditions of men, believe
the word of God, as declared by their
own inspired prophets, and acknowledge

the Savior who once suffered for them—their own Messiah, their King, their God!”

Alick listened with a depth of earnest attention impossible to describe. For some time he kept his eyes steadily fixed on the speaker; but as she proceeded they sunk to the book which he held still open; and unconsciously he took in the purport of a verse on which they fell, just preceding what he had read,—“And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him.” Alick shut the book, and continued gazing on the cover, till Mrs. Ryan concluded.

“The things you have said to me, Ma’am,” said Alick, “are really quite overpowering to the mind. So many matters, new and strange, and important, are contained in your statement, that I really don’t know what to say or think. I only wish I was half as wise as this little oracle,” clasping Charley to him, with a look so full of affection, that Mrs. Ryan thought she never saw a more fascinating countenance. “Look, my dear young friend,” she suddenly said, in a low voice, “yonder is one of your nation, a rigid Talmudist, who holds those blinding additions and commandments of men, to the exclusion of the light that would shine upon him from this glorious word. He is now, no doubt, engaged in some work of supposed merit; and while scorning the idolatry of the poor Romanists whom you heard last evening at their degrading creature-worship, he is wrapped in the same net that entangles them—obedience to man, rather than to God.”

“Does Ben-Melchor admit the divine authority of this book, Ma’am?”

“Of the Old Testament fully. Do you understand Hebrew?”

“Yes: I learnt it very young. I can read and speak it.”

Mrs. Ryan took a basket, and unlocking it, produced a beautifully printed copy of the Bible in Hebrew; which Alick rather seized than took, exclaiming, “What a splendid type!” and eagerly commenced reading the first verse, with a fluency of pronunciation that delighted Mrs. Ryan; while Charley cried out with much glee, “That’s the language they spoke in Eden.”

“Accept that book, Mr. Cohen,” said his friend; “and trust me, Ben-Melchor will not call a word of it in question. Do study it, and with prayer.”

“Dear Madam! how shall I thank you for such a gift!”

“How shall I thank you, Mr. Cohen, for that precious book? To your nation were committed the oracles of God; and but for their fidelity to the sacred trust, we Gentiles must have perished. They lost all things, but they kept this; they have guarded it through the brightest day of prosperity, and the darkest night of adversity. When Popery would gladly have annihilated such a living witness against her abominable perversions, she could not, for the Jew preserved it: when she would have mutilated and made it speak the language of her own falsehood, she could not, for the Jew protected it. Trust me, Mr. Cohen, when a Gentile hands to a Jew that holy and blessed volume, he does but an act of such imperative duty, that the wilful omission would be recorded against his soul. We thank you for the Bible—with our inmost hearts we thank you for the Bible!”

Mrs. Ryan and Charley now left the deck, and Alick, pocketing both his treasures, walked straight up to Ben-Melchor, who had been standing as usual, with his eyes fixed on the water, muttering rapidly some unintelligible words. “Do I interrupt you?” asked the youth.

“No: my hours of study are over till the sun has set.”

Alick drew forth his Hebrew Bible, and found the first Psalm, from which he read

the two first verses. Ben-Melchor looked at him in astonishment, then silently took the book, and examined it with great care: he then closed it, laid it reverently to his lips, pressed it to his bosom, and said in a solemn tone, “It is a prohibited book.”

Alick thought the words and actions of his countryman strangely at variance: however, he only asked, “By whom is it prohibited?”

“By the Rabbins.”

“I have the greatest respect for the Rabbins, but they shall not hinder me from reading this.”

“Youth is presumptuous,” remarked the Jew. “What authority hast thou for disobeying the Rabbins?”

“I have God’s authority, ay, and his command, to study this book.”

“Boy! the Holy One (blessed be he) speaks not to the unlearned. When heardest thou his voice?”

“I have it here,” said Alick, turning over with strange delight the leaves of his new Bible. “Our great prophet, Moses, delivered to us the command;”—and he read the passage from Deuteronomy.

“The memory of Moses is blessed,” said the Jew. “But see, the sun is setting, and I must to my cabin. Peace be with thee! but read not that prohibited book.”

“Indeed I will,” thought Alick, as he courteously returned the parting salutation, and then, pacing the deck, devoured the word of life in a language of which he seemed never before to have felt the beauty or the power.

On being alone, Alick perused several passages with much interest. The next morning found him with Charley busily talking in one corner of the deck.

“Have you been reading?” asked the child, eagerly.

“Plenty, Charles: and well I may, for the whole book is about us, the people of God, and nothing else.”

“We are the people of God too, Mr. Alick.”

“Then why is there nothing about you in the Bible?”

“There is plenty about us in the New Testament. We are the children of Abraham by faith, as you are by birth.”

“But Abraham’s faith was quite different from yours.”

“No, it was the same. You know, the Lord Jesus says to the unbelieving Jews, ‘Your father Abraham rejoiced to see my day; and he saw it, and was glad.’”

“That proves nothing, said Alick, fretfully.”

“Do you think Abel went to heaven, Mr. Alick?”

“What! the son of Eve whom his brother slew? yes, I have no sort of doubt as to that poor fellow.”

“And Enoch did, we are sure; and Noah, and all that loved God before Abraham’s time; but none of them were Jews, for Abraham was the first.”

Alick felt ashamed to be so easily corrected by a mere infant: Charley continued: “If good people were saved before there were any Jews in the world, why not now, Mr. Alick?”

Alick looked steadfastly in the smiling face of the child, and after a moment’s pause, warmly said, “You talk of persuading the Jews to become Christians; if ever that be done, it will be by such people as you and your dear mother, with hearts full of love, and lips full of kindness to the Jews:—to ‘Zion whom no man seeketh after,’” he added in a lower tone, and turning in the direction of the city he was beginning so deeply to yearn over.

Charley laughed with pleasure: “How nice it is to hear you talk like the Bible, Mr. Alick; you did not talk like the Bible when I saw you at first.”

“Because I did not think like the Bible, Charley. Oh, how I wish you could talk to me in Hebrew!”

“Sure, ain’t I learning it as fast as I can? Mamma gives me a lesson every day.”

He ran for his Hebrew Grammar, and while showing Alick the progress he had made in that language, Mr. Cohen and Ben-Melchor approached. Mr. Cohen commended the child’s progress but thought French would be a more useful study.—“God did not write the Bible in French,” exclaimed Charley; “He wrote it in Hebrew.” Ben-Melchor’s countenance exhibited strong emotion, when he burst out in fierce invective against the Infidel Gentiles, who, he said, were using the holy language as a snare to destroy the souls of Israel; and on whom he invoked all the curses of the law, with such loudness of voice and extravagance of gesture, that Charley clung to his friend in terror, hiding his face in the vest of Alick, who trembled as much, though from a different cause. Mr. Cohen strove to slip in a few qualifying words, but to no purpose. Hebrew, Arabic, Italian, were all put in requisition by the enraged Jew; and at last he had recourse to English, in which he was obliged to speak slower, while uttering fearful blasphemies against the Name at which every knee shall bow. On hearing this, the little Christian boy lifted up his head, and, still keeping fast hold of Alick, looked around, exclaiming in a shrill cry, “You are a wicked man to speak against the Lord Jesus!”

The Jew redoubled his invectives, and Charley, with all the fire of his race fully kindled, fixed a stern look in the distorted countenance of the blasphemer, saying, “He is your King for all that, and he will judge you.”

“Little serpent!” said the Jew, in a suppressed tone, more frightful than his former vociferations, “I could toss thee upon the wave, and send thee to Gehenna, ere thou doest more mischief!”

“Do!” said Charles, jumping off Alick’s knee, “Do if you like! Little Cyril was no bigger than me when he was a martyr for the name of the dear Lord Jesus Christ: and if you kill me, I’ll only go the sooner to him. He is your Messiah!” For a moment he kept his eye on the face of the threatener; but it was too much for his infant strength: he threw himself again into Alick’s arms, and sobbed and cried most piteously.—(To be continued.)

our views, that we can feel any confidence in their accuracy. We have published a large edition of Beecher’s sermons in pamphlet form, and are circulating them as widely as practicable.

My Dear Brother:—I remarked, at the close of my last communication that I fully sympathize with you in your desire to make the Bible the sufficient and only rule of faith and practice; and yet that you seem to me to have said some things not adapted to secure this end, and which imply imperfection in the Bible. I refer to what you say of the impossibility of producing unity of opinion, even by the Bible, to such a degree as to be a basis of church organization. On this ground, you severely condemn the practice of testing church fellowship by opinion. The ground of the impossibility of such unity of opinion, you regard as lying in the original differences in the structure of minds. Indeed, in one passage you seem to carry this so far, that your language might be used by one who denied the real existence of an external system of truth. I refer to the following passage: “That Word is able to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come; *views which, though they may differ from mine, are true; and differ from mine, only because his mind differs from mine.*” Now, in view of the context, I suppose you here refer to circumstantial, and not fundamental, differences; and that you do not mean that the Bible cannot give real truth, which shall be certain in itself, and be the same to all. If you did not mean this, if you meant that there is a system of certain truth revealed in the Bible, which may in all fundamental points be seen alike; and that still, owing to mental peculiarities, all will not conceive of it exactly alike, *in all of its colorings and details*, I should agree with you. But if you mean that the Bible cannot produce fundamental unity of opinion, as it regards the great outlines of the system, to such an extent as to lay a foundation for unity of action, *in unity of opinion*, then I should not agree with you, and should deem such a view inconsistent with the perfection of the Bible. For all intelligent, harmonious, organic action must be based on coincidence of opinion; and if the Bible is not adapted to produce such coincidence of opinion as is necessary for organic action, it is imperfect, and not able thoroughly to furnish the man of God unto every good work.

I am struck with the fact, that, in accounting for the differences of opinion, as it regards the truths of the Bible, you in this place refer to no cause except the original difference of mental structure, and the impossibility that minds so unlike in structure should agree in opinion. Two other causes, of which the Bible mainly speaks, you omit. I mean the depravity of the human heart, and Satanic influence. I shall soon speak more at large of the Scriptural view on these points; and will only say, in passing, that they have much to do with the necessity of creeds.

Still further, though you profess to regard as apostasy only the requiring of every candidate for licensure, or ordination, to accept some book of doctrine besides the Bible, as a test of his qualifications; yet you in fact go farther than this, and deny the right to use opinion of the meaning even of the Bible, as the basis of church organization. You say: “Of all usurpations of the divine prerogative which have desolated the church, that of testing church fellowship by opinion, instead of by experience and practice, is the most ruinous.”

But do not you test church fellowship

Creeds.

Believing that we can gain nothing by withholding the arguments which are advanced by those who do not agree with us in support of their opinions, and that we have nothing to lose, in that the cause of truth can lose nothing by a full presentation of both sides, we are willing to give the Creed-makers a fair hearing, and therefore present the

SECOND LETTER TO REV. CHAS. BEECHER.

We wish our readers would read again the sermons of Charles Beecher, to which this is a reply, and which we published in the Herald a few weeks since. It is only by seeing all that can be said against

by opinion? If a man denies the inspiration of both Old Testament and New, and denies even the historical truths of the gospels, and is a mere deist, and yet calls himself a Christian, and behaves well, and declares that he has an eminent religious experience, will you receive him into church fellowship? Yet is it not a matter of opinion that the Bible is inspired, and that it is the sufficient and only creed? And if you may make one opinion a test of church fellowship, why not another?

In the principle, then, that opinion is not to be made a test of church fellowship, I cannot agree with you; and, as I do not wish to enter into controversy, but only to compare views, I will state the necessity and utility of creeds, as they appear to me; and I will endeavor to show the true place and influence of those causes of diversity of opinion, which you have omitted.

Admitting, then, that no book of doctrine ought to take the place of the Bible, as a test and a standard of appeal, yet I maintain, that, in order to intelligent and harmonious church action, there must be agreement in opinion as to what the Bible teaches, at least in fundamentals. That is, there must be, in reality, a common belief, or a creed.

Again; the making, the printing and the studying of creeds, is of great importance, to enable the people of God not only to resist the constant efforts of the human heart and of Satan, to adulterate, neutralize and destroy the truth; but also to hold up that truth in vivid and definite forms before the mind and conscience of the community.

Let us, then, first look at creeds as the necessary basis of intelligent organic church action.

It lies in the very nature of the mind, that, in order to act together, men must agree, as it regards the ends at which they aim, and as it regards the means of gaining those ends. In the common concerns of life, no man thinks of denying this principle.

If in an empire an army were to be organized, to subdue a revolted province, could those who denied that there was any revolt act in one and the same army with those who firmly believed that the whole province was in a state of rebellion? Could they aim at a common end, or use common means to gain it? Would it not be a mere mockery of common sense to call those bigoted or illiberal, who believed in the revolt, because they excluded from their companies all who denied it? And yet this would be organizing an army on a creed. And, indeed, on what other basis can any intelligent organization, to gain any important end, be formed? Is not opinion, of necessity, the basis of all intelligent action? And if it is, how can those act together who do not so far think together as to be able to aim at a common end, by common means? Look, now, at the application of these principles to the case in question.

It is either true, or it is not true, that this whole world is a revolted province of the kingdom of God.

It is either true, or it is not true, that all men are depraved. It is either true, or it is not true, that they need regeneration and pardon. It is either true, or it is not true, that God has provided a system of means, to gain these ends. And if he has provided a system of means, it may be known what they are.

Now, a man may take which of these alternatives he pleases; but one thing is plain,—those who take opposite sides cannot, as intelligent men, act together. They cannot aim at common ends. They cannot use common means to gain those ends. And it is a violation of the laws of common sense for such to pretend to act together.

They who believe in the entireness of human depravity, the necessity of regeneration and atonement, the incarnation of the Word who was God, the death of Christ to make atonement, and the agency of the Holy Spirit in regenerating the soul, can act together; for they can aim at common ends, and use common means to gain these ends. And, with equal clearness, those who deny these doctrines cannot act with them. Therefore, for either side to exclude the other from a church is not bigotry, but simply a natural exercise of sound common sense. And thus we arrive not only at the right, but also at the necessity, of organizing a church on a creed. To do otherwise is impossible, and to attempt to do it is absurd.

It was once the fashion among the Unitarians of this region to inveigh, in the most unmeasured terms, against creeds. They said: What are opinions! Christianity is not a system of dogmas; it is a spirit. It refuses to be shut up in the limits of human creeds; it is as expansive as the universe. Dr. Channing told us: "Christianity is freer, more illimitable, than the light or the wind. It is a spirit, rather than a rigid doctrine,—the spirit of boundless love. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt, rather than described." Mr. Sparks informed us: "It is a bold and unjustifiable assumption of authority in any one, to decide on the faith of another, or to declare whether this other believes enough to be called a Christian. It is a case which is exclusively concerned with the conscience and conviction of the individual." That is, whoever pleases to call himself a Christian, has a right to the name.

But at last Theodore Parker arose, calling himself a Christian in the highest and most absolute sense; and yet denying miracles, and prophecy, and the historical verity of the gospels, and the inspiration of all parts of the Bible, and reducing all things to naked and blank deism.

Here, then, was a decisive test of the truth of all that had been said about making opinions, and not spirit, a test of fellowship. And now, do the main body of Unitarian ministers in this city exchange pulpits with Mr. Parker? No. Do they exclude him on the ground of his spirit? It is not pretended. On what ground, then? Certainly on no other ground than that of opinion, or creed. For this I do not reproach them. I am glad to see them return from the regions of sickly sentimental declaration to the domains of reason and common sense. Dr. Frothingham has published four discourses under the significant title, DEISM OR CHRISTIANITY. Of these, the second is entitled CREEDS. Hear how he discourses on this theme: "Let us have a belief, therefore. How can we otherwise have any portion in the believers' rest or hope? Let us have a creed, also. For how else can we tell or know what we believe?" "A creed! It has been unreasonable. It has been despotic. It has canonized errors. It has prolonged abuses. Who doubts this? And certainly the fact is repeated often enough to bring it within every one's knowledge. But we are not so often reminded, that it is not necessarily connected either with a superstition or a tyranny; that it has its foundation in the human mind, and not in arbitrary impositions." Dr. Dewey, also, in his address before the Berry Street Ministerial Conference, advocates the same doctrine. He seems to be aware that it is not in exact harmony with primitive Unitarian doctrine, and says: "It is said that we are acting in total inconsistency with our former professions; and I suppose that doctrines of this discourse will

be accused of the same thing. I am not particularly anxious to deny this charge. All progress is likely to be made at some expense of consistency. I am much more concerned to be right to-day, than to show that I was right last year, or ten years ago. Very likely there are some things in our writings, as a denomination, which are not entirely reconcilable with our present position." This is manly. Would that, on the same principles, he would fully return to the faith of his fathers! Dr. Gannett, also, has of late spoken on this subject in an altered strain. "Every denomination, so far as its members act together for religious purposes, must have a larger or a narrower creed; and there is no objection to this. On the contrary, it is a necessary fact. The objection grows out of the abuse of the necessity."

Of course, therefore, to form an intelligent church organization, it is not enough merely to profess to take the Bible as a creed. It is necessary so to understand it, as to render it possible to act together. It follows, that those who compose a church have a right to inquire how those who wish to join them understand the Bible; and those who license or ordain ministers have a right to inquire how they understand the Bible, and whether they so understand it that they can act together. And, in doing this, it is not necessary to pledge them to any book besides the Bible. They can simply, as we do, take the Bible as the ultimate standard of appeal, and examine them by their own views of it. If they differ, either party may convince the other, if it can be done; if not, they must be content to act apart. If you say, that thus the student must study under the influence of the known opinions of the great Christian denominations, knowing that they will not license him if he does not agree, at least in fundamentals, with them; I admit it. If you say this involves an appeal to the baser passions of his nature, fear of want and desire of support; I reply, that if, by communion with God, he is guided contrary to all these bodies, then God will sustain him; for, to the holy soul, he is more than the universe beside. But if communion with God leads him to see himself depraved, polluted, ruined, lost, in need of regeneration and atonement, then, in fundamentals, he can agree with any evangelical denomination; and he will enter that one whose organization and discipline suit him best.—(To be continued.)

The Pulpit Cyclopædia.

The Pulpit Cyclopædia, and Christian Minister's Companion; containing three hundred and six Skeletons and Sketches of Sermons, and Eighty-two Essays on Biblical Learning, Theological Studies, and the Composition and Delivery of Sermons. By the author of "Sketches and Skeletons of Sermons," "Christian's Daily Portion," and "Sermons for Family Reading."

The above is an octavo work of 611 pages, which we have received from the publishers.

This work contains numerous essays on various subjects, which are collected from various authors for the purpose of assisting the Christian preacher in his preparation for the public exercises of the ministry. It contains many fine things. The following is one of the essays it contains.

ELIJAH'S SINFUL FLIGHT.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die." &c.—1 Kings 19:4.

Nothing is calculated to edify us more than an acquaintance with the experience of saints who have gone before, and who, having borne the burden and heat of the day, have entered into rest. We are exhorted "to be followers," &c., but how can it be, unless we are intimate with their history, and study their character? Elijah was a very illustrious servant of God. His life is full of the marvel-

lous, and we wonder how persons, who have received a religious education, can prefer the reading of works of mere fiction to the astonishing facts recorded in the prophet's life. Our subject, however, presents him to our notice under unfavorable circumstances. His sun at this time, if not eclipsed, is overcast with dark and intercepting clouds. To profit by the theme the text supplies, let us inquire.

I. WHAT WAS THE STATE OF MIND HE DISPLAYED. We perceive a display,

1. *Of great fear.* The preceding chapter relates his signal triumph on mount Carmel. It details the extraordinary success of prayer—the prayer of Elijah. The heavens, which had been as brass, had sent down refreshing rain on the previous dry and parched earth; but now he is unnerved, his courage fails, his heart sinks, his spirit drops. At what? At the oath of the impious Jezebel. Read from the first verse to the text—he who stood before four hundred and fifty idolatrous priests, and had commanded them to be slain, as you will see in the fortieth verse of the previous chapter, now begins to fear, and manifests the utmost dread.

2. *We observe manifest impatience.* He is evidently fretting himself. His spirit is ruffled—the equilibrium is lost—the nicely poised balance of feeling is deranged, and his whole demeanor indicates haste, restlessness, and rashness. Doubtless he was weary and exhausted by his journey, but to give himself up to haste, was decidedly wrong. How necessary is self-government and self-possession! How delightful in patience to possess our souls—to be passive in the hands of Deity! Elijah had previously displayed amazing perseverance, but faith and patience seem now both to fall.

3. *He presented an unhallowed prayer to Deity.* Many have supposed that he had intimations of his translation, but being now out of humor with his condition, says, "I forego the superior transit, let me die," &c. We do not say that this desire is always unhallowed. Paul said "he had rather depart," &c. The mariner may wish for the haven, the prisoner for liberty, the traveller for his home; but it is not right to desire, except in deference to God's will; rather with Job, say piously even in great suffering, "I will wait," &c., than seek it by prayers not authorized. We have no such directions. No promise to such a prayer. Elijah had much to experience, much to teach, and much to do, before his labors could terminate. Let us, then,

II. ENDEAVOR TO ACCOUNT FOR IT. We do this on the ground of human infirmity, infirmities which attach to the good, and the holy, and eminently pious. Elijah was a moral sun, and yet there are spots upon the sun. We have no spottless examples but one, who, though he was made sin for us, yet knew no sin. It is amazing, too, that the failings of pious men have ever been in those points of character for which they were most eminent. Look at Abraham, ingenuous, implicitly trusting in God, and yet concealing the truth respecting Sarah to Pharaoh, and who fell into the same sin precisely with Abimelech afterwards. Look at Lot, whose righteous soul was vexed, &c.; and yet in solitude became the victim of sin, and that sin incest. Look at Moses, the meekest man; see his condemnation of the evil spirit of his countrymen, and yet the sin that excluded him from the land of promise, was rashness and impetuosity. Look at David, the man of inward purity,—after God's own heart, and yet he falls into the polluted snare of sensuality. Look at Peter, the heroic disciple who avows his resolution to live and die with Christ, yet first follows afar off, and then denies, &c.

Look at John, the loving disciple, yet he was one who prayed that fire from heaven might consume the Samaritans, because they received them not. Now these were not mere accidents, but a continuous series of proofs that good men may not only fail, but fail in the very things for which they are pre-eminent. This may arise,

(1.) From too much self-confidence. We fear this or that sin, but feel assured that we shall not fall into others. And this,

(2.) Causes unwatchfulness. Our excellencies and virtues require watching. We are vulnerable all over. No part can be left unguarded with safety. Let us consider,

III. HOW WE MAY IMPROVE BY IT.

1. *It should lead us to diligent self-examination and circumspection.* Prove ourselves, &c. Try to ascertain our real state. Be faithful, &c. Be jealous, &c. Take heed to our spirit and temper, &c. Oh, yes! on the temporary defection of Elijah, it is written, "Let him that thinketh he standeth, take heed lest he fall."

2. *It shows the importance of continually depending on the grace of God.* His grace is sufficient. Not our knowledge, or talents, or graces, or experience, &c. He is to us God all-sufficient, &c.

3. *It prints out the value of Christian magnanimity.* "Add to your faith, virtue, or courage." "The fear of man bringeth a snare." How necessary are holy resolutions! "Be strong, quit yourselves like men." "Be strong in the Lord," &c. How happy when, like Joshua and Caleb, we can be vigorous and hopeful; or, like the three Hebrew worthies, and Daniel, firm and invincible; or, like those described by the apostle, who accepted not deliverance, that they might obtain a better resurrection.

4. *It may console Christians when bowed down by a sense of their infirmities.* Our adversary suits his wiles to our circumstances and feelings. When confident, he would incite us to presumption—when depressed, he would sink us to despondency. Let feeble saints remember Elijah, and not be swallowed up with sorrow, and especially Elijah's God, who is as pitiful as ever, who knows our infirmities, and remembers that we are but dust.

Finally, *Our subject shows us the worth and propriety of that prayer,* "Hold thou me up, and I shall be safe."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JUNE 19, 1847.

Correction.

Report on the "Advent Home Mission."—By some unaccountable inattention, a scandalous and ludicrous blunder was made in the above named report of our late Conference, as it stands in the "Herald" of the 5th inst.: The Committee are made to recommend themselves as "dearly beloved brethren," to "brethren scattered abroad, who have this world's goods," "as a medium through which to bestow their gifts;" whereas the report, as it was presented to the Conference by the Committee, recommended nobody.—A blank was left after the first "brethren," which blank was followed by words, in brackets, to this effect: That the blank was to be filled "by the action of the Conference, on nomination by the chairman." And this was accordingly done; though neither the report nor the records show it. But instead of this, the report contains the names of "brethren" nominated by the chair, and chosen by the Conference, as if they had recommended themselves in the report, and were chosen by its adoption. It should also be stated, for no record of it has been published, that Bro. J. Litch, he being chairman, was added to those nominated, by a vote of the Conference, as the missionary agent

for Philadelphia, and vicinity. The brethren appointed to act as agents of the "Advent Home Mission," are as follows:—

A. HALE, Boston,
H. PLUMMER, Haverhill,
O. R. FASSETT, Providence,
G. NEEDHAM, Albany,
I. E. JONES, New York,
J. LITCH, Philadelphia.

The Harvests of Prophecy.

THEIR SIGNS AND TRIALS.

Eighteen hundred and seventeen years ago the present season, when Jesus was about thirty years of age, if the popular date of his birth be correct, as he and his few disciples were journeying from Judea to the wilds of Galilee, he spoke to them these words: John 4:35—"Say not ye, There are yet four months, and then cometh harvest! behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

He had been baptized, and his Messiahship publicly avouched by a miraculous manifestation of the Father. John the Baptist had also accomplished the grand purpose of his mission by testifying to the Messiahship of Jesus. The annual gathering of the nation at the Passover had taken place. And such a Passover had never before been celebrated by the people of God. The voice of John, the greatest of all prophets, had been heard; and the report of his character and preaching had reached the ears of the most distant Jew that held intercourse with the Holy City: "the people were in expectation, and all men mused in their hearts of John whether he were the Christ or not." The multitudes who had been attracted or impelled to that Passover, by the absorbing enthusiasm which these reports and musings kindled, had witnessed the convincing miracles the Savior himself had wrought, and heard the equally convincing words he had spoken. Even one of the rulers was constrained to confess to him, what all must have felt, "We know that thou art a teacher come from God; for no man can do these miracles that thou dost, except God be with him."

The Passover, with its sublime religious mysteries, providential and patriotic memorials—made a thousand fold more impressive by the exciting events of the age—had ended; and while vast multitudes with elated hearts departed to their distant homes, others remained while Jesus tarried in Judea, to give, while there was time, a verification of the words of John, "He must increase, but I must decrease," by baptizing more disciples than John. But the blessings and guilt of the nation were about to reach their climax. Licitious vanity had more charms for those in power, among the people of God, than these most wonderful messengers of God himself. Alas, for us, that the loveliest gifts of heaven should so often be employed with success by our common adversary to seduce us into the most insulting rebellion against the Giver!—An unscrupulous wanton, instigated by the master of the class to which she belonged, seized the opportunity and struck at the noblest victim which the malice of hell could reach: John was cast into prison, and beheaded for the witness of Jesus.

Such atrocities in the heart of the nation, either as an indication of the treatment he might expect, or that his labors could not there be successful, caused the Savior to leave Judea. If Jerusalem will not receive her Lord, Samaria will. If the rulers of Judea are too much occupied with their harlots to listen to the calls of heaven, the harlots of Samaria will hear, and if need be become the heralds of the Messiah. If the professional theory-makers and tradition-worshippers, who have become distinguished only by their connection with the corrupting revenues of the temple, by creating and defending the errors of its wor-

ship, and by sharing in its false honors,—if these, who are so skillful in making the word of God of no effect, cannot understand the day of their visitation—the fishermen and the farmers of Galilee can: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

The circumstances of the journey to Galilee, although it was the providential pathway to success, involved the disciples in the most discouraging trial. The short period of their public history was already marked by an unexpected change in their prospects, viewing them as a Jew of that day must have done.—They had obeyed their call promptly. They had entered upon the work assigned them boldly. They had witnessed the demonstrations of their Master's Messiahship with rapture and astonishment. With the people he had become popular, and the disciples had shared in the honor shown to him. What could hinder such a personage from choosing his own road for a triumphal march to the throne of the nation, and to the conquest of all other nations—thus fulfilling the popular Messianic anticipations? But now John has been slain; Jesus, their Master, has withdrawn from the public eye; the multitudes have gone to their homes; and they themselves are leaving the metropolis of the kingdom, the joy of the whole earth, behind them. They have not realized what they anticipated. All their hopes appear to be falling to the ground. In their lonely pilgrimage, about the sixth hour of the day, they become hungry and thirsty. They have nothing to eat or to drink, although they are near to Jacob's well, for it is deep, and they have nothing to draw with. "Jesus, therefore, being wearied with his journey, sat thus on the well." He remains there while the disciples go into the city to buy meat. What a condition is this for the Messiah and his followers to be in!—The King of the world without a home, and destitute of its most ordinary enjoyments!

Their separation from the Savior makes the condition of the disciples still more trying.—Painful thoughts evidently press upon them during this short and sad journey to Sychar. They are surrounded with scenes of the most inspiring interest; but the times and events they recall only fill them with doubt and discouragement. "There are the mountains of Gilead, and Samaria, and Ephraim; the plains of Jezreel and Sharon; the valleys of the Jordan and the Kishon, which supplied, in the days of Solomon, our balm, and honey, and milk, and wine, and oil, and wheat, and oxen, and lambs in abundance, for the millions of our prosperous nation, with the thousands of her honored allies. And was not the Son of David, our Messiah, to be greater than Solomon? There are the plains, and hill-sides, and mountain passes, where Joshua and David put to flight the armies of the aliens. And what was Joshua, who gave us a country, or David, who gave us a commonwealth, but living types of him who is to restore again the kingdom to Israel? Here are the quiet shades where Abraham obtained promises; where Isaac meditated, and Jacob sought repose with his children and his cattle. And what was the crowning glory of Abraham's promises, but our Messiah—his seed in whom all nations were to be blessed? What could fill the mind of Isaac but the lessons of his own mysterious history, as the child of promise—a pledge and an illustration of all that God had spoken to Abraham? What are we to learn from Jacob's life of toil, and trial, and oppression, and power with God, but that Jacob's God is to show, by the Messiah, his love to Jacob—to Israel? Are the visions which have so long entranced our prophets, and kings, and faithful martyrs, not yet to be realized? Is our blood still to be poured out

by our enemies and oppressors, like that of Saul and Jonathan here upon Mount Gilboa? We trusted that Jesus of Nazareth was indeed our Messiah; and that he was about to redeem Israel. If it be so, why is it thus with us?—What does it mean? Where are we?"

They return unmanned. All the great things they have seen and heard are forgotten; and their faith has forsaken them. But midnight to them is morning to the Savior and his cause. The words he has spoken have taken effect. The work is going on. But the disciples have taken no part in it, and it differs so much from their plans they cannot understand it. The worst of it all is, to them, Israelites indeed, that the cause of God, and their cause, should be identified with such a dubious agency: "they marvelled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?" *Have we not made a mistake?* they are ready to ask, in their hour of trial and weakness.

Yes. There is a mistake. But it is not in supposing Jesus to be the Messiah. It is not in viewing the miracles of his birth and baptism as of God. Nor in believing the mission of John to be from heaven. The mistake is not in believing that the Messiah is to sit on the throne of his father David, and reign over the house of Jacob for ever; nor that he is to be the conqueror of the nations, and to be king over all the earth. Jesus of Nazareth is the true Messiah; and all that is written of him is to be fulfilled in the history of this same Jesus. But they have made a mistake. The popular interpretation of the prophecies has misled them. They do not understand the chronological order of events; or, rather, they have put the last first, and the first they have forgotten.—They are so dazzled with the predictions of his glory, that they cannot think of his humiliation, and as he takes that path they are disappointed. The error that followed them till after the crucifixion afflicts them now:—and it left the Savior with but one human heart to sympathize with him, even among his disciples, as the hour of agony and death came upon him.—It was the woman who anointed him with the precious ointment "against his burial." She only could understand what was to fill the cup his Father had given him.

This is he! But before he can fulfil the prophecies on which your eyes are fixed, he must suffer many things, and be rejected of this generation. Before the day of vengeance, there must be an accepted time and a day of salvation.—He must preach the acceptable year of the Lord. Before the cleansing of the sanctuary, and the deliverance of the down-trodden host, at the consummation, Messiah must be cut off, and make reconciliation for the sins of the people. Fainting disciples, there is the mistake which has caused, and given power to your disappointment! See how they are bewildered, where all is clear and promising, in the only sense it could be in that age, to him!

Hunger suggests the only words their sense of propriety allows them to speak: "Master, eat!" His reply only increases their perplexity: "hath any man brought him ought to eat?" They cannot see what he sees. They cannot understand what he says. They cannot sympathize with him in his work, or in his hopes. They do not understand the era in which they are living, or the tragedy in which they are acting so conspicuous a part.

The great trial of the age has begun. The prophecies which have marked the time for the public manifestation, ministry, and death of Messiah, are about to be verified. He has entered upon the work assigned him; and before his eyes the harvest of the age is waving in promise: "My meat is to do the will of him that sent me, and to finish his work. Say

not yet. There are yet four months, and then cometh harvest! behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

But there is another harvest, which, like that, is the subject of prophecy; to which that harvest looked, and of which it was the pledge; and to which the people of God sustain a similar relation.—*This harvest is the end of the world.* The Lord Jesus himself superintended the first harvest, in its commencement; and it has been going on till the work has now become like the gleaning before the harvest is done—one of the most decisive tokens that the final harvest is at hand. That also he himself is to superintend:

Rev. 14: 14-16—"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown; and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

Matt. 13: 36-43—"His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the devil; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

By his Spirit in the prophets, Christ foretold the time and the signs of the first harvest; in the same manner, and by his own lips, he has foretold the time and signs of the second: Mark 13: 21-23—"And then, if any man shall say to you, Lo, here is Christ; or lo, he is there; believe him not. For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things."

When we look back to the beginning of the gospel harvest, we are filled with astonishment at the self-confident blindness, the stupid carelessness, with which all that the prophets had spoken, and all that Providence was developing, to enable the people of God to discern the signs of the times, and to know the things which belonged to their peace. We wonder how it was, that all this could be hid from their eyes. But the blindness of the people of God in our day is a hundred-fold greater, and more inexcusable, in as much as the fulfilments of prophecy in the past all come forward to aid us in understanding the unfulfilled prophecies; in as much as the forms of evidence are more varied and numerous and must fall, some of them, under the observation of all men. And yet how many sincere hearts are misled by the current errors of our times: errors which, like those current in the days of the Savior's ministry, make the word of God of no effect! How many who once associated in confidence and sympathy with the believers in the hope of the promise made of God unto the fathers—a hope yet future—have turned away, like the followers of the false Christ's of old, deluded with attempts to make out a popular (i. e. a "spiritual") fulfilment of this hope! How many, too, who are still endeavoring to hold on to the true hope, on account of their disappointments as to the time—disappointments which have grown out of the chronological errors of learned men, or the fancy that these errors were endorsed by God himself—are saying, There are yet four months to harvest—it cannot come yet. How strangely are we affected by unexpected trials! How suddenly does our wisdom leave us, and our strength fail, when we forget to look to the word of God, and to trust in him to keep us in the path it marks out! What cause is there, now, for doubt or discouragement, when, instead of looking at the unpopularity of our hope, or at our trials and disappointments, we lift up our eyes and look

on the fields! When we look at what God has spoken instead of what is popular; at what the great mass of the world were to be, instead of what they ought to be; at our disappointments as fulfilments of prophecy, and not causes of discouragement; at what God is doing in the whole field around us, as illustrations of what he has spoken, and not to our isolated trials, and bad feelings,—when we thus lift up our eyes, and look on the fields: the only view we can take to see things in their true light, who does not see that they are white already to harvest!

The modern history of the world, in its most prominent divisions, declares it. Like a link in a chain, it connects the present with the past, and demonstrates the application and fulfilment of prophecy. And every historian that puts his pen to paper, in speaking of the fragments of Rome, the fourth and last great worldly empire of prophecy, of the Papacy, or of the Ottoman Empire, assures us that their end is near. The preaching of the Gospel to the nations, in this generation, speaks to us on the authority of the Lord himself, of the coming "end." The religious state of the professed church of Christ—turning away from truth for fables, its want of faith, its love waxed cold, its zeal for powerless forms of godliness—tells us we are in the last days. The unheard-of enlargement of worldly plans in social and political affairs, in the extension of trade and travel, in mechanical discoveries and operations; the abounding of iniquity, in breaking down the old barriers against wrong and outrage, in rending asunder, and trampling under foot the wise, and righteous, and wholesome restraints upon the passions; and all this in spite of the unparalleled amount of light and labor which have been brought to bear upon the world in our day, make it as certain, that the appointed day of retribution is at hand, as that the God who has spoken to us in the Bible, means what he says; or that he who formed the world of old is still jealous of his claims upon men. And the trials of those who are endeavoring to hold forth the faithful word, from the vast multitude, who, while they profess to be Christians, treat the most awful words of Christ with contempt and scoffing; from those who once rejoiced in the truth, but have turned away from it to the world, or to some current error; and, above all, from those who have assumed the holiest professions to practise the more successfully the greatest abominations,—the trials of this small class, corresponding so exactly with what was to befall them that should endure to the end and be saved, viewed in connection with the other facts that fill up the field on which we should look, ought to inspire every sincere and trembling heart with an assurance of a speedy harvest.

That the circumstances of our times should afflict and discourage us, was to be expected. We must be something more than men—godly men even—not to be thus affected by them.—But let us not faint under the trial.—There is a right and wrong view that may be taken.—To see things in their true light, keep in mind the true prophetic picture of the final harvest signs, and then "lift up your eyes, and look on the fields."

But another consideration, of no small importance, is urged: "Your calculations of the time have all failed, and there can be no propriety in expecting the end, the harvest, at present!" Let us look at this item in the prophetic field a moment. If all our calculations of the prophetic times had failed, it would still be true, that "at the time appointed the end shall be," whether we could ascertain its true date or not. But is this the case? have these calculations all failed? It is proved, and therefore believed, and no man has been able to disprove it, or show anything more worthy of faith, that the 2300 days of Dan. 8: extend to the consummation, the harvest, the end. It is also proved and believed, that the 70 weeks of Dan. 9: begin with that period, and that their fulfilment points out the time of the fulfilment of the period that reaches to the end. It is considered as proved, and therefore believed, that 69 weeks of the 70 terminated when the public ministry of Christ began, about the time of his baptism. When was he baptized? "When he began to be about thirty years of age." (Luke 3: 21.) How long after the birth of Christ did the 69 weeks terminate? "About thirty." How much of the 2300 days, or years, would remain after the 69 weeks run out? 1817. Thus: In 69 weeks of years, there are 483 years. 69 x 7 = 483. 2300 - 483 = 1817. How long after the birth of Christ would the remaining 1817 years extend? To 1847. 30 added to 1817 = 1847. Has that time passed? Ask the great men in church or state, all over the world. Why do they date their acts "A. D. 1847?" What does it mean? Why, it means, that while all the world tell us the time is past, they all tell us it is not past. As certainly as Christ was not one year

old till the end of A. D. 1, 1847 years will not have passed since the birth of Christ till the end of the present year. It remains to be seen whose "calculations have failed."

When the Savior called at Samaria, as above, he was on his way to Galilee. On his arrival there, his voice was heard proclaiming to the listening multitudes, "The time is fulfilled." And the time to which he referred, according to the marginal references in our Bibles, and all our commentators, was the 69 weeks. If what had taken place when at Samaria, when viewed aright, was sufficient to assure the disciples that the fields were ready to harvest; if this was so soon to be followed by the declaration, "The time is fulfilled," what reasons have we now, with every specified sign of the final harvest around us, to expect soon to hear the announcement, in tones not to be misunderstood, "Time shall be no longer!"

Painful, but Promising.

By the Methodist "Advocate and Journal," of New York, it appears that "the statistics of the late New York Conference, show a decrease in the membership of the churches within its limits, of 1828" the past year. The reports from other conferences heard from, are of a similar character.—Baltimore and New York "are the greatest losers." On this account, the Conference passed a resolution, appointing Friday, June 18, as a day of fasting, humiliation, and prayer.

The greatness of the contrast with former years does not appear, however, from this statement of "loss." New York is the cradle of Methodism in America, and in spite of the opposition of all kinds against it, great has been its success. This Conference has been accustomed to report additions of thousands in a year—perhaps we may say tens of thousands. Truly, this change must have a meaning. And they are justly alarmed lest "the wedge of gold" is concealed among them:—

"But in the meantime it will be necessary to inquire closely into the special causes of the declension we lament. For unless we can ascertain what the causes are, we cannot intelligently proceed in their removal; and as the Gospel has lost nothing of its power in effecting the salvation of men, it is clear that any diminution in its wonted efficacy in our hands, must be attributed to some defects or unfitness in the instruments."

So says the editor of the "Advocate and Journal." And where shall we now find "the instruments" and "the Gospel" which characterized Methodism, when it stood up unawed by the frowns of Oxford, bade defiance to the mobs of Moorfields, and put to flight the army of infuriated ecclesiastics all over the United Kingdom and other countries, till it won the respect of Christendom so far, that a common recommendation of a minister by his people, has been, "Our minister preaches just as the Methodists do?" Has this form of "Christianity in earnest" become powerless? or have "the defects or unfitness in the instruments" become such, that, when every section of the great field is marked by one of their standards, and every one of these standards is surrounded or followed by a host of supporters, this most distinguished portion of the church militant of the century past is seen "giving way before the adversary, and shamefully retreating from the ground they have taken?"—Such a state of things is said to exist. That these "defects" are the cause is evident enough; but that these ministers of Christ cannot see it, is the most ominous feature of this most ominous case. Is it not evident enough, that if any member of the New York Conference should preach "the Gospel," as the Wesleys, their coadjutors, and their successors for nearly a century preached it, giving that prominence to the great prophetic events which constitute the motive power, and the crowning glory of the Gospel—the coming of Christ in his glory, the resurrection, the judgment, and the restitution—is it not evident enough that such a Methodist preacher now, would be cast out as one that had a devil? These wise men of God have cut down the tree, and now wonder that it does not bear its accustomed fruit.

But while they are thus un-mindful of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Savior, the results of the position taken fulfil their divine words: there is but little faith among them; their love has "waxed cold," and this is the fruit of the prevail-

ing spirit of worldliness which it was foreseen would make the world as it was in the days of Noah, and Lot, when the Son of Man is revealed. The testimony of the "Advocate and Journal" is so much to the point, we can hardly refrain from giving it to our brethren, although somewhat long:—

"Some years ago, when the membership was found to have fearfully decreased, there were adventitious circumstances operating which were obvious, and which, to a considerable extent, accounted for the loss. The whole community became suddenly possessed, and given up to a spirit of speculation, and an insatiable desire for making money by other than the usual means, of patient industry, and frugal living. This spirit did not confine itself to the people of the world, but entered the churches, and well nigh destroyed all spirituality. Men of all classes resolved to be rich—to become immediately rich; and 'he that will be rich, falleth into temptation and a snare.' It is impossible to serve two masters. We cannot serve God and Mammon; and for the time, Mammon seemed to command all hearts, and all hands. Accordingly, those who had been heretofore prudent and cautious in entering into worldly engagements, forgot their prudence, and abandoned all caution. To take the apostolic advice, 'owe no man anything, but to love,' became an obsolete virtue. No one thought of it, except to revile it as meanness of spirit; or, at least, an unmanly want of courage and enterprise. [This was about 1837.—Ed. HER.]

"That such a state of things should produce spiritual dearth in the churches, was not a matter of surprise. It followed in the necessary relation of cause and effect. The church could make no additions by the conversion of sinners absorbed in perpetual speculation, with all its anxieties and perturbations of mind. These had no time to hear or consider the message of God by his ministers. And it was equally impossible to impress any serious thoughts of eternity and eternal concerns on professors of religion, who, having put at hazard all their temporal interests on a speculation, could neither think nor dream of anything else. Indeed, the population of the whole country seemed to be moved by one common impulse, which, while it prevailed, occupied all hearts and all minds to the exclusion of spiritual considerations.

"During this time, we learned that members of our church often went to the Western, from the Eastern, and Middle States, and remained for weeks and months without making themselves known as Methodists; and many emigrated permanently without taking certificates of membership; or if they took them they made no use of them, and lost their membership, and with it their religion too. The fact is, they had no time or relish for spiritual things; they thirsted only for worldly gain.

"But a reaction took place in the monetary affairs of the country. The circulating medium, much of it possessing only a fictitious value, became discredited. Money became scarce, and consequently dear. Debts were doubled, trebled, and quadrupled, by the augmented value of money, and could not be paid. Thousands were ruined; and found themselves not only bankrupt in fortune, but backsliders in heart and life from God. Great was the loss of the Church during this terrible convulsion.

"Since this storm blew over, however, God has graciously visited our Churches with a revival of his work, extending throughout the whole connection, and our numbers suddenly mounted up to considerably more than a million of communicants. [About 1842-3.] But for some years past we have lost annually, when we ought to have gained, as no such untoward circumstances as we have noted above, have overwhelmed, or even agitated the community. Still we have been quietly consoling ourselves with the hope that our present loss is owing to temporary circumstances, and that prosperity will again follow when they have passed away.

"But we begin to fear that the causes now operating are not extrinsic, but internal. They have pressed upon us too long, and too steadily, to allow us to hope they are temporary and evanescent in their nature. At least, no time should be lost in entering upon the examination. If the wedge of gold be among us, let us ask for wisdom to find it, and put away the evil thing, that the armies of God may yet prevail and conquer. Let no sectarian pride beguile us into an assurance that the fault is not in the church; but that the evil has befallen us from causes beyond our control. A thorough examination will do us no harm, but must do good, whatever be the result of the search.

"We propose, then, that the churches, and the ministers of the New York Conference, shall begin the inquiry. Immediately after the appointed fast, let the churches send up a deputation of ministers and laymen to this city, to consult and confer with their brethren here, if peradventure it may please our heavenly Father to teach us how to apply, or to originate the remedy."

Can we expect any other result from such a proposition, than that recorded in Daniel 5: 8—"Then came in all the king's wise men; but they could not read the writing."

Correspondence.

Letter from Bro. L. D. Mansfield.

Dear Bro. Himes:—We are still toiling in our Master's vineyard, and are endeavoring to occupy the last hours of probation in severe labor for the salvation of our fellow men.—Often we think of home, and friends in our native land, and would rejoice, if it were God's will, to greet them again; but we "must be about our Father's business," until the trump of God sounds a sweet release.—O, how comforting are the promises upon which we lean—which assure us that redemption is nigh. My heart leaps for joy in expectation of the glory which is to be revealed in us, at the coming of our Lord. Faith makes the vision look brighter and brighter, while unbelief loses sight of the glorious events which are matters of prediction; so that emphatically "we stand by faith," which is "the evidence of things not seen."

The Lord has graciously blessed my labors, and the little nucleus which is formed here seems to attract others to it still, so that I hope while time lasts, there will be "added to the church such as shall be saved," from the midst of this corrupt city. We have a very good attendance at our meetings, and I have been enabled to "use great plainness of speech: the meetings are solemn and interesting. The place we now occupy is much larger than the former room, and inasmuch as many persons could not get seats to hear at first, I am now about to give another course of lectures, and have invited especially the attention of teachers of the doctrine of "My Lord delayeth his coming" to the expositions which are to be given, that they may show their fallacy, if they are fallacious. There is the same ignorance upon the prophetic Scriptures on the part of influential church members here which has been manifest in America, and perhaps greater. They have a smattering of the doctrines of the spiritual reign, and Jews' return, and can quote some of the hackneyed perversions of the Scriptures which they have learned from their ministerial oracles; but as to sound and connected expositions on this subject, nothing is farther from fact. And yet those who are so ignorant of the teachings of the Scriptures, "speak evil of those things which they understand not;"—"and shall utterly perish in their own corruption," is their doom, according to the Scriptures.

The state of religion and morality is certainly very low in this city and island. I think I was never in any place where vice stalked abroad more shamelessly than here.—Drunkenness has made its victims from every class of persons, and from both sexes. The refined and accomplished lady, in some instances, lends her influence to the shameless practice of inebriety, and down to the lowest mental this vice has gigantic sway. The dry good stores are closed before dark, but the groceries are enticingly illuminated at night, and are thronged by all ages and both sexes. The total abstinence society has made but little progress in the work of reform, and such a lethargy prevails, that very few feel the importance of giving their influence to total abstinence principles; but many persons who seem to be conscientious, take their glass of wine at dinner. Some youths, who were edifying in the circle of this awful maelstrom, have been awakened by the doctrine of Christ's coming, and are now living temperate lives, and professing to have found pardon with God. But the mass of the people are rushing onward in the road to hell, as if greedy of damnation. Licentiousness is alarmingly prevalent. The groups of abandoned females standing at the corners of the streets at night, (and indeed in the day time too,) show the tone of morality here to be at the lowest point. Concubinage, illicit connections between the married, and shameful, open prostitution, are so common, that they cease to be regarded with surprise. But there is the great sin of the lowest class of people, and it is so com-

mon that no one cares how much he steals, if only he escapes punishment. Indeed, I hardly think they attach any disgrace to theft among themselves, unless they may be carried to the work-house. It is a saying with them, that "no wrong to thief from bockra," i. e., no sin to steal from a white person. A lady who has been often robbed by a servant in her employ, said, when I asked her why she did not turn her away and get another, that "she could get no better in the island, and had never found an honest one among them." I doubt not there are some whose minds are controlled by the gospel, but they are rare cases. I heard it acknowledged that crime had increased since the great calamity in 1843, so that "evil men and seducers are waxing worse and worse."

Oh, how foolish to talk of the world's conversion in the face of such facts, which characterize all Christendom; for it is palpable that crime is rapidly increasing. And where is the regenerating influence of revivals which was once felt? Alas! the church is in an alarming state. Its outward machinery is but a poor substitute for inward purity and zeal, and its sectarian, proselyting spirit but a hypocritical semblance of holy benevolence and ardent love for the souls of men. I was particularly struck with a remark upon the Wesleyans in the "Correspondence of the English Mission," that "they were more opposed to the Advent doctrine than any other class, and that they were aspiring to a seat by the side of the English Church," &c. So it is evident that the church which has made the greatest professions of holiness, is now wanting in the most palpable evidence of piety—"A love for Christ's appearing." I must confess there is a great discrepancy between Paul's testimony that "We who have the first fruits of the Spirit do groan within ourselves, waiting for the . . . redemption of our bodies," and the testimony of those who profess to be so full of the Spirit, and yet are quite indifferent about redemption, and wish to hear nothing about the Savior's coming. There are, however, some Wesleyans here who love the doctrine of the Savior's coming, and are willing to advocate it at the expense of their sectarian reputation. There are new cases rising, where interest is awakened. Last Sabbath we had a most solemn meeting, and many persons arose to express their determination to forsake all for Christ. I baptized four persons in the public bath, and administered the supper to about forty persons, or perhaps more. There is no cause of discouragement in this field, and I feel anxious to have the tidings of the kingdom spread to other islands, and hope the door may soon be opened by the coming of some brother to my assistance. I am persuaded, however, that it is almost useless to give simply a few lectures and leave, for our experience at home and my observation here show me that it is not the best way; for when I had finished my first course of lectures, I do not know that any persons professed or gave evidence of conversion to Christ; but those who have kept on their attendance, have been grounded in the truth, and are in many instances giving good evidence of a change of heart. May the Lord give us all wisdom to direct us in our labors, and soon gather us from the four winds of heaven, to sit down at the table of our Lord in his kingdom!

I am, dear brother, yours, waiting to greet our coming Lord, L. DELOS MANSFIELD.
St. Johns (Antigua), May 10, 1847.

Detached Thoughts.

When a Christian lets go of his strong-hold, he is like a bird whose wings have been clipped. Looks upward, flutters, and tries to rise, but in vain. He seems to be held to the earth by leaden weights. At length, wearied with effort, throws himself upon the everlasting arms, and his spirit mounts aloft as on eagles' wings.

Suppose a little child is walking with his father upon the bank of a precipice. While he sees his danger, he is sure to grasp the hand held out for his support. But if his attention is attracted by flowers and butterflies, so that danger is forgotten, that moment he will imagine he can run alone. So it is with the Christian. While his fearful enemies are perceived, he will keep close by the side of his blessed Deliverer, and all is safe. But if the baubles of earth attract his attention, danger is forgotten, he begins to run alone, and is sure to fall!

As the stream flows constantly, and silently, keeping green and fresh the verdure of its banks, so divine truth by the blessed Spirit is borne to the sanctified heart, invigorating its graces, and keeping it ever alive and fruitful.

A. C. J.

Acrostic.

Around the earth with quick'ning speed,
Diffuse the light to Israel's seed;
Victorious may thy pathway be,
Enlight'ning all, both bond and free,
Nor let thy earnest labor cease,
Till Zion hail the Prince of Peace.
Have holds ever to proclaim
Each solemn truth in Jesus' name;
Rejecting every worldly dream,
And boasting in the glorious theme,
Let love and wisdom day by day
Direct thy path, and lead thy way. D.

Bro. R. V. LYON writes from Borland, June 7th, 1847:—

Dear Bro. Himes:—How clear it is, that we are living in the last fragment of time, and that the last proclamation God purposed to give, in the economy of his grace, to this fallen world, is now being made. How clear it is, that God has been leading out from the Gentile churches and the world a people for his name, and that he is now fitting them for his kingdom. I never saw the friends stand better than they do at the present time. They are seeking to be unlike the world in their manners, customs, and habits; this is just as it should be. There is a disposition to do the will of God, and a willingness to labor in his vineyard, though they are sensible that, according to the word of the Lord, but few of the human family will be saved.

Our meetings here grow better and better, and I expect they will continue to increase in interest until the gathering day. I met with the saints of God on the 5th and 6th, who came together from the towns of Borland, Shelburn, Conway, and Ashfield, and the form of the fourth was in our midst. More attended than could get into our place of worship.

Bro. SIMON DILLABOUGH writes from Matilda (C.W.), May 18th, 1847:—

Dear Bro. Himes:—The latter part of September last was the first time we heard the glorious news proclaimed of the coming of the Bridegroom. I live in a neighborhood where there is Methodist preaching about once a week. There is much discord between the Wesleyan and the Episcopal Methodists, who love the Lord at a distance.

I was about the first that embraced the Advent faith in this section of country; and I still remain strong in the faith that the Lord will soon come, to make an end of sin, and bring in everlasting righteousness. I believe that you and I, and all who are Abraham's seed, will soon, if faithful, be in possession of that inheritance which is of far more value than anything we now possess in this world.

I highly esteem the "Herald;" it is the best paper I have ever read. I admire the way in which you put to silence those who would, through ignorance or design, injure the cause of Christ.

Extract of a letter from a brother residing near the city of St. John, N. B., in answer to a letter he had received from the Adventists of Lower Granville, county of Annapolis, N. S., which, by their request, we publish in the "Herald," as being a public expression of their united sentiment in regard to this paper and its managers:—

Your remarks in relation to the "Herald" and its editors, I can fully subscribe to. The course pursued by them deserves praise from all that love God. When I think of the enemies they have to meet without, and the vast amount of error they have to contend against among Adventists, I think, "Who is sufficient for these things?" The course pursued by them in relation to the state of the dead, and their views thereon, my soul loves them for.

The following verses were filed for insertion some time since, but were inadvertently overlooked. We regret that they should not have had an earlier insertion.

In January last, Bro. Henry Tanner, of Buffalo, was called to part with two little children in one week. William Ingarham Tanner died Jan. 24, 1847, aged 3 years, 6 months, 28 days. Edward Bosworth Tanner died Jan. 28, 1847, aged 7 months and 3 days. These bereavements were a heavy blow to him and his companion; but having the grace of God to sustain them, they bore their loss with patience, and profited by the chastisement of their heavenly Father.

The loved—the bright—the beautiful,
From earth must pass away;
And bitter are the tears that fall
Above the sleeping clay.
To lay thy little forms away
Within the silent tomb,
Then turn and leave thee there alone
In darkness and in gloom.
Yea, little ones, but short thy stay
Within thy narrow beds—
Thy little forms may scarcely see
Corruption's withering tread.
Ere thou shalt hear thy Savior's voice,
"Arise, ye dead, and sing,
Where is thy victory now, O grave!
And where, O death, thy sting!"

Then gladly will we meet you there,
Sweet babes, so bright, so free,
And rise with forms of glory bright,
Jesus, our King, to see.

"His own soft hand will wipe the tears
From every weeping eye."
And bid all sighs, all sorrows end
In glory and in joy.

Thy little forms will then with life
And warmth again be filled,
Thy parents' hearts with joy and love
And gratitude be swelled.

The Crops in England.

The greatest misfortune that can afflict humanity is a barren harvest: it paralyzes man's ingenuity, and like the wand of an enchanter, transmutes the princely mansion to the peasant's cottage. Such a calamity, thank Heaven, is more distant than it appeared a fortnight back. At that time the season was unusually backward, and, coupled with the existing scarcity of food, people became seriously alarmed about the future. The feeling is now reversed—hope has banished despondency; and, from present appearances, every indication exists of an early and prolific yielding of the earth's fruits. It is needless to enlarge upon the very great advantage of a good harvest this year to the whole of our population. A continuance of such weather as the present will ensure us good crops of barley and oats in this country; and if on the continent it should be of the same kind, the rye crop, which is the great support of the people, can scarcely fail to turn out well this season.—With all spring corn a good start is more than half the race, as it grows rapidly, and is comparatively safe if it can once cover the ground with a tolerably thick herbage. We have before us reports from almost every district of the country, which satisfy us that the improvement and prospect of a good harvest is almost universal. The wheat crop is at present too early to speak of; but we may say that no weather could be more favorable for it than the present. It will be observed that the price of wheat and flour is still on the advance, and there exists on the part of many persons a great fear of scarcity, it being impossible to estimate, with any degree of certainty, the stock in the hands of the farmers. As regards the continent, it was stated in the Chamber of Peers on the 10th instant, by the Minister of Commerce and Agriculture, that the prospects of the next harvest were extremely promising. The crops throughout Belgium are said to promise an abundant harvest. A correspondent of a London paper says: "I have just traversed the whole of the central and upper districts of the Peninsula. I can affirm that for the last twenty years never was the aspect of the country, or the operations of the farmer, in a state so promising." From Egypt we learn that the corn harvest in both Upper and Middle Egypt had been got in, and was most abundant. The Viceroy estimates that there will be 4,300,000 hectolitres of corn for exportation in July, at the rise of the waters of the Nile.

The several Governments of the Continent continue to give encouragement to the import of articles of food. The Norwegian Government has annulled the duty on barley, rye, oats, buckwheat, and maize, to the 30th of August next. In Belgium, grain, peas, and all kinds of pulse, potatoes, rice, salt, and smoked meats, are declared free to enter up to the first of October, 1848. The Government has, besides, the power to extend the powers of the bill to the 31st of December, and has authority to prohibit the exportation of the above articles during the same period. The King of the Two Sicilies has suspended the duties on the import of all kinds of grain. The Prussian Government has forbidden the exportation of potatoes, and has also prohibited the distillation of spirits from potatoes or grain. The exportation of corn from the Austrian dominions has been prohibited for five months. At home, by an order of Government addressed to the Commissioners of Customs, rice meal will be admitted free until the 1st of September next.

Europe at large is suffering under the dire calamity of scarcity of food. The laboring classes in several of the continental cities and towns as well as many residing in the United Kingdom, have lately exhibited symptoms of outrage and plunder. The accounts of the 6th of May, from Herrenberg, Urach, Ludwigsburg, and Goppingen, in Wirtemberg, state that great anxiety was felt at those towns for fear of outbreaks. Precautionary measures had been taken by the citizens. An attack was made on the shop of a baker in Brussels, whom they forced to make a distribution of

bread; and, subsequently, the rioters proceeded to the premises of a corn merchant, which they purposed plundering, but were prevented by the military and police. Private letters state that there have been riots in Komotani, and also in Eger and Leitmeritz, directed against foreign corn dealers. The rioters were pursued out of Eger with showers of stones as far as Waldsassen; and in Leitmeritz a speculator in corn had both his ears cut off! Several houses and shops were plundered at Posen on the 29th of April, and many carts, laden with corn and flour. Considerable excitement prevails in Nottingham, in England, where some contributions have been levied of several bakers and provision dealers.—*Liverpool Times*.

Miscellaneous.

SCRIPTURE READING.

We give in this number the first three verses of the 1st chapter of 1 Thessalonians, as rendered and published at the dates given with the variations as stated below. 1380 is from Wiclif's version; 1534 is Tyndale's; 1539 is Cranmer's; 1557 is the Geneva; 1582 the Rheims; 1611 is our common version as it was first published; 1847 is the common version as now published.

We cannot give all the marks used in punctuation, as they were in the earliest versions, because we have now in use no such marks, and consequently have no such type; but we give the nearest that we can. In these also, one character, unlike any letter in our present alphabet, filled the places of γ , g , and z ; and the letter & was a homely character, a double-lined semicircle tied together at each end.

It will be evident to every one, that 467 years, which is the length of the time since Wiclif's translation, has made it, as it was then written, almost entirely unintelligible. Just about half of that time has passed since the version, or translation, now in common use was introduced.

Upon this we propose the following question, to be answered by the rule of three. If in 470 years a living language changes so much as to render it three-fourths unintelligible, what will be the change in 235 years? The answer is—It will become three-eighths unintelligible. The following are the verses as above stated:—

1380. **POUL** and siluan & timothee, to the church of tessalonicensis, in god the fadir and in the lord ihesus crist: grace and pees to you. we don thankyngs to god euermore for alle you, and we maken mynde of you in our preiers with oute ceasynge, hauntyng minde of the work of youre feithe and traueile and charitie and abidinge of the hope of oure lord ihesus crist bifor god and oure fadir.

1534. **PAUL**, Syluanus and Timotheus. Vnto the congregation of the Thessalonians, in God the father, and in the Lord Iesus Christ, Grace be with you, and peace from God oure father, and from the Lord Iesus Christ. We geue thankes all waye for you all, making mencion of you in oure prayers.

1539. **PAUL** and Syluanus and Timothee. Vnto the congregacyon of the Thessalonians, in God the father, and in the Lord Iesus Christ. Grace be vnto you, and peace from God our father, and from the Lord Iesus Christ. We geue thankes alwaye for you all, makeynge mencion of you in our prayers.

1557. **PAUL** and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and from the Lord Iesus Christ. We geue God thankes alwaye for you all, making mention of you in our prayers.

1582. **PAUL** and Siluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord Iesus Christ. Grace to you and peace. Vve giue thankes to God alwaies for al you: making a memorie of you in our priers without intermission.

1611. **PAUL** and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: grace be vnto you, and peace from God our Father, and the Lord Iesus Christ. We giue thankes to God alwaies for you all, making mention of you in our prayers.

1847. **PAUL**, and Silvanus, and Timotheus, vnto the church of the Thessalonians which is in God the Father, and in the Lord Iesus Christ: Grace be unto you, and peace, from God our Father and the Lord Iesus Christ. We give thanks to God alwaye for you all, making mention of you in our prayers;—*Gen. of Chris.*

THE MISERERE AT ROME.

The night on which our Savior is supposed to have died is selected for this service. The Cistia Chapel is dimly lighted, to correspond with the gloom of the scene shadowed forth. The ceremonies commenced with the chanting of the Lamentations. Thirteen candles, in the form of an exact triangle, were lighted up in the beginning, representing the different moral lights of the ancient church of Israel. One after the other was extinguished, as the chant proceeded, until the

last and brightest one at the top, representing Christ, was put out. As they one by one slowly disappeared in the deepening gloom, a blacker night seemed gathered over the hopes and fate of man, and the lamentation grew wilder and deeper. But as the Prophet of prophets—the Light—the Hope of the world, disappeared, the lament suddenly ceased. Not a sound was heard amid the deepening gloom. The catastrophe was too awful, and the shock was too great to admit of speech. He who had been pouring his sorrowful notes over the departure of the good and great, seemed struck suddenly dumb at this greatest wo. Stunned and stupefied, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The chapel was packed in, every inch of it, even out of the door far back into the ample hall, and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the suppressed half-drawn sigh. Like the chanter, each man seemed to say, "Christ is gone—we are orphans—all orphans!" The silence at length became too painful. I thought I should shriek out in agony, when suddenly a low wail, so desolate, and yet so sweet, so despairing, and yet so tender, like the last strain of a broken heart, stole slowly out from the distant darkness, and swelled over the throng, that the tears rushed unbidden to my eyes, and I could have wept like a child in sympathy. It then died away, as if the grief were too great for the strain. Fainter and fainter, like the dying tone of a lute, it sank away as if the last sigh of sorrow was ended, when suddenly there burst through the arches a cry so piercing and shrill, that it seemed not the voice of song, but the language of a wounded and dying heart in its last agonizing throbs. The multitude swayed to it like the forest to the blast. Again it ceased, and broken sobs of exhausted grief alone were heard. In a moment the whole choir rejoined their lament, and seemed to weep with the weeper. After a few notes, they paused again, and that sweet, melancholy voice mourned on alone. Its note is still in my ear. I wanted to see the singer. It seemed as if such sounds could come from nothing but a broken heart.—Oh! how unlike the joyful, the triumphant anthem that swept through the same chapel on the morning that symbolized the resurrection.—*J. T. Headley.*

THE SECOND ADVENT.

When I declare my belief, confidence, and hope, concerning the coming of Christ, I do therewith also express my confidence and determination to be daily making preparation for this coming. All my belief, confidence, and hope regarding that day, I must needs look upon as delusion, unless the expectation thereof makes me both diligent and persevering in the work of the Lord; for assuredly I could neither believe, nor desire, nor have any interest in the day of the Lord, if the coming of that day did not in such a manner abide upon my heart as to engage me unto a continual preparation for it. Every day and hour I would be doing something for judgment, whether by endeavoring after an inward increase of that faith which worketh by love, or by attempting something outwardly for the honor and interests of my Master, for the present happiness and salvation of others for his sake. Wherever I had been, and whatever I had done, I would be able, on reflection, to trace the footsteps of this expectation to have been in my conduct; and as I grew nearer to that day, I would have this expectation to become more strong, fruitful, and visible in my every action. I would not grow weary nor faint, but endure unto the end in such works as are prepared for me to walk in, hastening still onward to the day of the Lord. To this work I would encourage myself by repeated meditations on the glory of that illustrious day; and perpetually would I ask myself, "Am I ready?" Will this and this, O my soul, retard or promote thy readiness? Will this or this bring thee joy or shame at Christ's coming? Thus would I exercise myself in the belief and expectation of the day of the Lord; thus would I do, and be found doing, when my summons is brought me by death to appear before the Judge of quick and dead; and in the confidence of my Redeemer's merit, and of my interest therein, I would say to death, "Welcome," and to the day of Christ, "Come quickly."—*Walker.*

SPREAD OF POPEY.

There never was a period when the members of the Papal communion were so active and enterprising, or Protestants so torpid and indifferent. Innumerable symptoms appear of a prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm than has ever been known since the Reformation. All the zeal and activity are on one side; and while every absurdity is retained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a system, once so obnoxious, had undergone some momentous revolution. We seem on this occasion to have interpreted, in its most literal sense, the injunction of

"hoping all things, and believing all things." This state of feeling may partly be ascribed to the length of time which has elapsed since we have had actual experience of the enormous cruelty of the Papal system, and to the fancied security we possess against their recurrence. The impression of the past has, in a manner, spent itself. The influence of these circumstances has been aided by that indifference to religious truth, which too often shelters itself under the mask of candor.

Popery, in the ordinary state of its profession, combines the "form of godliness," with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination, and engage the senses—implicit faith in human authority, combined with an utter neglect of divine teaching—ignorance the most profound, joined to dogmatism the most presumptuous—a vigilant exclusion of Biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state, surrounded with the silent pomp of death.—*Robert Hall.*

DR. COX ON HIS KNEES.

It will be recollected by many of our readers, that Dr. Cox wrote from England a letter, dated August 6, 1846, which gave no small offence to some of his English brethren who are not teetotalers. Sir Culling Eardly Smith writes a letter to the Doctor upon the subject, and wishes especially to know whether it was written before or after the meeting of the Alliance. The Doctor is very penitent, and writes in a very supplicating tone. Now, Doctor, be magnanimous, and confess to the slave, as well as to the baronet; for in the sight of heaven you wrote far worse of him than of others. Think of it, Doctor. He says:—

"I wrote it in circumstances of peculiar infelicity; excited and chafed by what had just occurred the day before, in Covent Garden Theatre, at our Temperance meeting there—with the disturbance which ingloriously closed it; and having recently before heard certain communications about abuses in 'the Church,' which excited my indignation. I say not this to justify or mystify what is wrong, but to give you some of the related facts of the case, to aid your comprehension of its nature.

"I am sincerely sorry that I wrote such a letter. It occurred, however, under peculiar pressures, and was written improperly, with little or no reflection. Some preliminary and necessary influences I may explain hereafter. Want of thought at the time was my fault, and I confess it with grief. *Penitent fact.*

"I am glad, however, my dear Sir Culling, to rectify the chronology of the matter as above. I think it never could have occurred after our Alliance meetings, and obligations, and influences. I condemn now the spirit of it—the phraseology of it—the style of it as quite improper; and think of it very much as you do! The Lord forgive me for wounding the feelings of any; but especially of my dear brethren! I will try, by the grace of God, to do so no more."—*Eman.*

EXTRAORDINARY PROVIDENCE.

At a meeting of the Wesleyan missionary society, the Rev. R. Young, of Truro, gave the following statement of an incident that took place in Cornwall, which will be regarded as a remarkable illustration of the truth, that "he that loatheth his life shall save it."

Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became, by accident, ignited. In a few moments a tremendous explosion, they knew, was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavored to do so—but his arm was found too feeble, while both the men were in it. What was to be done? The burning fuse, which could not be extinguished, was now within a few feet of the powder; a moment or two, and the explosion must take place. At this awful crisis, one of the men, addressing the other, said, "You shall live, and I will die; for you are an impenitent sinner, and if you now die, your soul will be lost; but if I die, I know that, by the grace of God, I shall be taken to himself." And so saying, without waiting for a reply, he leaped out of the bucket, and prayerfully waited the result. On the other reaching the surface, he bent over the shaft, to ascertain the fate of his companion. At that moment a terrific explosion was heard; a portion of the rock was thrown up and smote him on the forehead, leaving an indelible mark, to remind him of his danger and deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine, uninjured, and rejoicing in the Lord.

SINGULAR OCCURRENCE.

Under the obituary head of to-day's paper will be found the death of Mr. Jacob Reese. There are circumstances connected with his decease, which, whether you term them the effects of disordered imagination, or view them as actual pre-

sentiments, present some very singular points for the mind to dwell upon. We will state the facts as they were related to us; our readers can draw their own inferences.

On the day of his death, Mr. Reese was engaged in seeding oats, and towards evening he was startled by a voice, apparently at his elbow, saying, "You may sow, but you shall not reap." He looked around, and seeing no one, continued his work of seeding, attributing it, as he afterwards stated, to his imagination. At every step, however, the warning was repeated, and at last, unable to bear it longer, he proceeded home to his wife. He was persuaded by her that it was only his imagination, and finding that he had no fever, and did not complain of unusual indisposition, she induced him to return to the field.—There, however, the same solemn voice attended him at every step—"You may sow, but you shall not reap!"—and in a state of extreme agitation, he again ceased work and went home. He there took an early supper, was shortly after attacked with swelling in the throat, and before sunrise next morning was a corpse.

Centreville (Md.) Times.

BOOKS.

It is recorded of Plato, that notwithstanding he had a very small paternal inheritance, he bought three books at a price equal to \$1200 our money. Before the invention of printing, manuscripts in general bore such excessive prices, that few besides the opulent could acquire a library. St. Jerome almost ruined himself in order to purchase the works of Origin. Benedict Bishop, founder of the English monastery, made no fewer than five journeys to Rome to purchase books; for one of these, a volume of cosmography, king Alfred gave him an estate of as much land as eight ploughs could labor. Muratori relates that an abbot earnestly besought the Pope, in a letter in 825, to lend him a copy of Cicero on Oratory, and Quintilian's Institutes, "for," said he, "a complete copy is not to be found in France." The Countess of Anjou paid for a copy of Homilies, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as 1471, when Louis XI. of France borrowed the works of Rhasis, an Arabian physician, from the faculty of medicine at Paris, he not only deposited a considerable quantity of plate as a pledge, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.

CHURCHES IN 1802 AND 1842.

We copy the following graphic contrast from an ably edited independent littlesheet, published some time since in this city, called "The Three Old Men":—

A CHURCH IN 1802.—Plain pulpit—clerk's desk underneath—rows of benches, with strips for the back. A plain, simple-looking sexton, with a bunch of keys in his belt. Congregation rich and poor—no distinction—nor partition! They assembled together for one object—to worship their God.

A CHURCH IN 1842.—Splendid covered pulpit. A large orchestra, composed of twenty-five singers—the principal ones paid by the year. The floor carpeted—pews, richly stuffed, cushioned, and carpeted—brass spittoons—richly bound books. Sexton costly attired—his name on a tin sign, emblazoned against the side of the church. Congregation select—all well dressed, seated in their costly pews. The minister perfumed with otto of rose. Bible with red leather and gilt letters. All splendor—all show. No poor to be seen, or if seen, stuck away in some obscure corner. The minister times his discourse to suit his congregation, and they lavish their money upon him and in building fine churches, while the poor are starving.

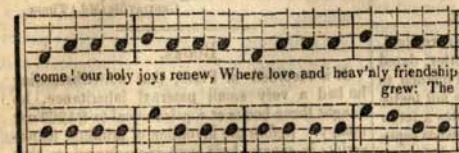
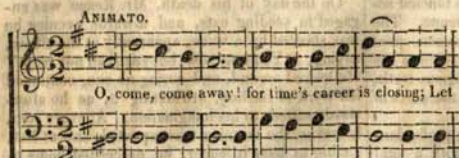
INTERNAL EVIDENCE.

A man of subtle reason asked
A peasant, if he knew
Where was the internal evidence
That proved his Bible true?

The terms of disputative art
Had never reached his ear—
He hid his hand upon his heart,
And laid no answer—"HERE."

CURE FOR CROUP.

We find in the "Journal of Health" the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedsides of loved children, will treasure it up as an invaluable piece of information:—"If a child is taken with the croup, instantly apply cold water (ice water, if possible) suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the power which has given to the pure gushing fountain such medical qualities."



ii.
Awake! ye awake! no time now for reposing;
"The Lord is near!" breaks on the ear,
O, come, come away!
Come, come where Jesus' love will be,
Who says, "I meet with two or three:"
Sweet promise made to thee!
O, come, come away!

iii.
Come where sacred song the pilgrim's heart is
cheering;
Come, and learn there the power of prayer,
O, come, come away!
In sweetest notes of sympathy
We praise and pray in harmony:
Love makes our unity;
O, come, come away!

iv.
Night soon will be o'er! and endless day appearing;
Away from home no more we roam;
O, come, come away!
And when the trump of God shall sound,
The saints no more by Death are bound:
He owns our Jesus crowned;
O, come, come away!

v.
O, come, come away, my Saviour, in thy glory!
"Thy kingdom come, thy will be done,"
O, come, come away!
O, come, my Lord, thy right maintain,
And take thy throne and on it reign;
Then earth shall bloom again!
O, come, come away!

i.
O hail, happy day, that speaks our trials ended,
Our Lord has come to take us home;
O hail, happy day;
No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest; O hail, happy day,

ii.
Swell loud the glad note, our bondage now is over;
The jubilee proclaims us free;
O hail, happy day;
The day that brings a sweet release,
That crowns our Jesus Prince of Peace,
And bids our sorrows cease; O hail, happy day.

iii.
O hail, happy day, that ends our tears and sorrows,
That brings us joy without alloy,
O hail, happy day;
There peace shall wave her sceptre high,
And love's fair banner greet the eye,
Preclaiming victory; O hail, happy day.

iv.
We hail thy bright beams, O morn of Zion's glory;
Thy blessed light breaks on our sight,
O hail, happy day;
Fair Beulah's fields before us rise,
And sweetly burst upon our eyes,
The joys of Paradise; O hail, happy day.

v.
Thrice hail, happy day, when earth shall smile in gladness,
And Eden blossom o'er nature's tomb,
O hail, happy day;
Where life's pellucid waters glide,
Safe by the dear Redeemer's side,
Forever we'll abide; O hail, happy day.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JUNE 19, 1847.

ARRIVAL OF THE STEAMER.—We have time only to say, before going to press, that the "Cambria" has arrived from Liverpool. The most important item of news is the death of O'CONNELL. He died at Genoa, May 15th.

We are happy to greet our devoted Bro. HUTCHINSON once more, as we doubt not our brethren and friends generally will be to hear of his safe arrival from England. He informs us of the death of Dr. CHALMERS, who was found dead in his bed.

Bro. H. requests us to say, that he may be expected to preach at Shefford, C. E., Sunday, the 27th inst.

SPECIMEN OF ADVENT FAITH.—In the "Herald of Gospel Liberty," of "Sept. 15, 1808," in a sermon on the signs spoken of by the Saviour, after showing that the signs in the sun and in the moon were fulfilled in 1780, as Adventists now generally believe, the author says, on the signs of the stars:—"Whether there have been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon."

Is it not remarkable, that the true interpretation of these signs, as we believe, up to that time, should have led to such an expectation of that which follows them in the prophecy? and the fulfilment of that expectation should have been as remarkable, in the falling stars in 1833, as the darkening of the sun and moon were in 1780!

BUFFALO.—Bro. Hatton writes, that Bro. Porter's health is improving. Bro. Heyes has been laboring with the brethren there for some time. The cause is prospering; its friends united, and strong in the faith.

The East.

An English gentleman residing in Constantinople, in a letter to the editors of the Journal of Commerce, extracts from which are published in that paper of Saturday last, says:—

"Your missionaries, both here and in Persia, are re-introducing a pure Christianity into the East, which, in spite of all opposition, will certainly spread, and which cannot fail to have effects that would appear to most people almost beyond possibility, were they to be spoken of just now."

The same writer says, under a subsequent date:—"The despotic powers seem just now to be about to make a great rally against free nations and the principles of freedom—and with the best prospect of success—because France will be with them. France and Russia will certainly act conjointly in the great struggle of nations that is impending. And England is likely to stand alone; for although Prussia must eventually be on the popular and progressive side, she is at present, and must remain for a considerable time, under the shadow of Russia and Austria."

"But will it be fitting that America should be a bare looker on, an indifferent spectator, rejoicing in her own security selfishly, whilst the mighty strife, in which the cause of humanity in every religious and every social point of view, must be so vitally involved, is going on? I think not. It appears to me to be your mission to bring your intelligence, your free principles, and your free press, to bear directly upon Europe in aid of freedom wherever it may be promoted, and into collision with despotism wherever it attempts encroachment or conquest."

"Remark this further,—that the great contention of European nations, when it breaks out, will surely have the East, and the Ottoman empire for its scene of action; and in this scene of action you are already providentially engaged, in a question which of and in all Eastern questions is the central one,—the religious question; so that, despite yourselves, you must take part in the political events which are ripening fast to some great critical development in this part of the world."

APPOINTMENTS.

The Lord permitting, Bro. I. Adrian will preach at Worcester, Mass., June 21st, at 9 P. M.; at Springfield, 22d, 8 P. M.; and at Bristol, Vt., Sunday, the 27th.

Providence permitting, I will preach in Marlboro' the fourth Sabbath in June. N. BELLING.

The Lord willing, I will preach at Walpole, Mass., Tuesday evening, June 22d; at Wrentham, 23d; at Bristol, R. I., Lord's day, 27th; at Providence, 29th; at North Scituate, July 3d, 4th, and 5th; and at Northboro', Mass., Lord's day, July 11th. J. WESTON.

Bro. I. H. Shipman will preach at North Danville, Vt., June 27th.

The Lord willing, I will attend meetings at Plattsburg, N. Y., June 26th and 27th. I. R. GATES.

CONFERENCES.

If the Lord permit, there will be a conference in North Scituate, R. I., on July 3d, 4th, and 5th. We continue it over Monday, because of the celebration of Independence on that day. Bro. White and Weston are expected to attend, and others of our ministering brethren are invited. We earnestly request our brethren in the adjoining towns to come to this feast of tabernacles. E. BELLINGS.

The Lord willing, a grove meeting will be held in Macomb, Macomb county, Mich., in Bro. Taylor's grove, Crawford settlement, to commence July 1st, and continue over the Sabbath. Ministering brethren in the

vicinity are invited, though not professed Adventists.—Some from across the lake are particularly invited.—Brethren intending to help in this meeting, will please write me, (S. Taylor, P. M., Vienna, Mich.) and they will be met at the Temperance House in Detroit, or at Bro. Osborn's, the baker, on the 30th day of June. STEWART TAYLOR.

WEST INDIA MISSION.

A Friend. 5 00

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$428 02

The P. M. of Columbus, O., writes, that the paper sent to A. FRENCH is "refused." A.

French owes. 7 50

Total delinquencies since June 1st, 1846. 435 52

NOTICES.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill.

This is a work on an entirely new plan, with an Analytical arrangement, and Synthesical Key. Its design is to obviate the waste of time in searching obscure maps, and to lead the mind in accordance with those principles on which a rapid knowledge of science is always communicated. Of their adaptation to the wants of schools, numerous testimonies have been received. We select only the following.

Mr. Rowe, the Principal of the State Normal School at Westfield, after making a trial of the book in the "Model School" connected with that institution, says: "Such a trial has been given it, and our conclusion is, that it is a CAPITAL BOOK. The lady who has taught the class, which has used it, informs me that all her pupils are delighted with it, and that she regards it as decidedly the best Geography with which she is acquainted." "I think the full value of the Geography will not be realized without the accompanying use of the Outline Maps."

Price, 62 1-2 cents, or \$5 per dozen.

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MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

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The Advent congregation in Baltimore hold their meetings three times every Lord's day, in the Franklin Saloon, on North street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city), Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverrhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held in Cleveland Hall, No. 91 Main-street.

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ET We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 21.

BOSTON, SATURDAY, JUNE 26, 1847.

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money is forwarded.

Hymn.

(Original.)

Blessed Lord, my heart adores thee,
I will trust thy holy name;
Even though sorrow's floods o'erflow me,
Thou art still the very same:
Full of mercy—
How can I thy praise proclaim!
Thou hast ever been my helper,
Even till the present hour;
Savior from the cruel tempter,
When I sorely felt his power:
Thy rich mercies
Have been given as a shower.
Shall I then in time of sorrow
Turn from thee my truest Friend?
Fearful of a dark to-morrow,
Least thou wilt deep trials send?
No! I'll trust thee,
Whoso'er my steps attend.
Glory to Thee! I have given
All the future in thine hand;
Willing, yes, rejoicing, even,
That thou shouldst all things command:
Only lead me
To bright Canaan's happy land.
Let me sing thy praise for ever
In the blessed world to come;
Let me glorify thee ever,
In that perfect, peaceful home:
Oh, my Father,
Never let me from thee roam.

A. C. J.

"Judah's Lion."

(Continued from our last.)

Alick took Charley in his arms, and carried him to his mother, and returned on deck in season to hear his father reprimand Ben-Melchor. Mr. Cohen then took Alick into Mrs. Ryan's cabin, to apologize for the insult the Talmudist had given Charley. Mrs. Ryan cared nothing for the insult, but feared her darling had not manifested the right spirit.

"Charles, come hither," said Mrs. Ryan; and the little fellow came to her knee. "Did you speak the truth to the person who was reviling our Lord?"

"Yes, mamma, I did."

"Did you speak it in love, Charles? Did you bear in mind that the man of God must not strive, but be gentle unto all men; patient; in meekness instructing them that oppose themselves; and did you as far as a little boy could do, exhibit the spirit of a man of God?"

Charles hung his head.

"What did our Lord do when he was reviled?" Charles looked up, and softly repeated, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Please forgive me!" he added, looking round with tearful eyes.

"I profess myself wholly unable to see what there is to forgive," said Mr. Cohen with some warmth. "My countryman, a great fellow, with a formidable countenance, talked of pitching this child into

the sea around us, which he could have done in a moment, (you need not look so fierce, Alick,) and instead of running away, or screaming out with terror, the gallant little fellow faced him most manfully, declaring his readiness to lay down his life for what he believes to be the truth. I repeat, were he mine, I should glory in him; and richly reward him too. I will not any longer intrude on you, dear madam."

When his father had retired, Alick's pent-up emotion could bear restraint no longer; he burst out into sudden vehemence, exclaiming, "Oh, Mrs. Ryan, I cannot bear to hear that Name reviled! Nobody must do it, nobody shall do it in my presence—I can't bear it, and I won't bear it!" and he started up and threw himself into another seat, while Mrs. Ryan gazed in silent surprise, and Charley running to him said, "Why, do you love the Lord Jesus? Do you? do you?"

"I don't know that I love him, but he was good and merciful; though he is not my Messiah."

"Either your Messiah, or a deceiver, an impostor, and a blasphemer," said Mrs. Ryan, firmly and solemnly. "He applied himself to all the predictions of the prophets, he declared himself the Son of God, the King of Israel, the I AM, the Pre-existent, before Abraham was, before the foundation of the world—that world of which he announced himself to be the final Judge. No, Mr. Cohen, there is no middle way: either the strongest expressions of your countryman fall far short of the truth, or else he is your own Messiah, your Savior, your King, your God."

"Mrs. Ryan, don't say any more; I will not rest till this point is settled in my mind; but my head is too bewildered to think at present."

Towards sunset the voyagers again assembled on deck, when the conversation turned on the coming of the Messiah.

A copy of the Jewish liturgy being brought, Mrs. Ryan took the book, and turning to the concluding part, the office of the Hosanna Rabba, read as follows: "The voice of (Elijah) who bringeth glad tidings and said—Thy salvation will I strengthen when he (Messiah) cometh; it is the voice of my beloved, coming, and I will declare the glad tidings. It is the voice of him who cometh with myriads of saints, standing on the mount of Olives, and I will declare the glad tidings. It is the voice of him, (Messiah), when he cometh at the sound of the great cornet when the mountain will divide; and I will declare the glad tidings. It is the voice of him (Elijah) proclaiming the redemption from captivity, and the (Messiah) coming with all his pious ones with him; and I will declare the glad tidings. It is the voice of the BATHKOL roaring from Zion, proclaiming freedom to the whole world; and I will declare the glad tidings. It is the voice of compassion

pressing on the seed, (Israel,) for they will be deemed innocent as infants in the womb of their mothers; and I will declare the glad tidings." She passed over a few words, and continued, "It is the voice of the pure one who worketh and beholdeth all these things; and I will declare the glad tidings. It is the voice of salvation, proclaiming the welcome period of the earth's acknowledging the unity of his name; and I will declare the glad tidings. It is the voice of the Mighty One of heaven and earth, exclaiming, Can a nation be born at once? and I will declare the glad tidings. It is the voice proclaiming the period of redemption; and the people shall see light, and it shall come to pass, at even-tide there shall be light, and I will declare the glad tidings. It is the voice of the Savior's going up to mount Zion, who will heal the sick, and will redeem the children of Zion, and I will declare the glad tidings. It is the voice that shall be heard in all thy borders, to enlarge the places of thy dwellings; and I will declare the glad tidings. It is the voice crying to make thy residence unto Damascus for the reception of thy sons and thy daughters; and I will declare the glad tidings. It is the voice to make glad the rose of Sharon; for they shall rise who sleep in Hebron, and I will declare the glad tidings. It is the voice crying, Turn ye to me, for on the day ye hearken, ye shall be saved; and I will declare the glad tidings. It is the voice of the man whose name is the branch, and this self-same branch is David; and I will declare the glad tidings. It is the voice proclaiming, rise ye up from the dust, awake and shout, ye who inhabit the dust; and I will declare the glad tidings. It is the voice of the multitude praising the reign of the Messiah, making great the salvation of his kingdom; and I will declare the glad tidings. It is the voice exclaiming, the name of the wicked shall perish, but he will show mercy to his anointed one, even David; and I will declare the glad tidings. It is the voice of granting salvation to his people for ever, even to David and his seed to everlasting."

The silence that reigned while the lady, with equal solemnity and animation, recited this remarkable portion of Hebrew worship, was unbroken. Her auditors listened, almost breathlessly; and the very sailors as they passed and re-passed, trod lightly on the planks. Closing the book, she said, "This is your hope, and this is ours. O that He, the God of Abraham, may hasten that glorious day when there shall be one King over all the earth, and his name, One! Do not forego this prospect: do not let the poor advantages that may be obtained among Gentile nations divert your eyes from looking, your hearts from longing for the consolation of Israel. The promise is given: 'though it tarry, wait for it—it will surely come, and not tarry.' There, Mr. Cohen, is your book, some parts of which are indeed contrary to Scripture; but there are very

few prayers in it to which I cannot respond with a fervent amen; far, far unlike are they to the idolatrous abominations that lately on this very spot pained our ears, insulting the Most High God. Oh, that you would seek to the Fountain-head of all truth, where the water of life flows freely, unmingled with man's inventions! Then should you understand the counsel of the Lord, then should you clearly see what precious things are reserved for you; and hear indeed the voice saying, 'Turn ye to me, for on the day ye hearken ye shall be saved!'"

Without giving time for any one to reply, she took Charley by the hand, and with an obeisance not only courteous but respectful, she quitted the deck, and descended to her cabin, to pour out a full, and on this occasion, a thankful heart.

Alick looked at his father: he had never seen him wear so solemn an aspect. Mr. Cohen had opened the book, and was attentively reading the passage over. Ben-Melchor suddenly exclaimed, "That woman hath studied the law, which was not made for women to study; yet it hath given her wisdom: she will pervert many. Youth, beware of her!"

"I wish he may never meet with anything more needful to beware of," said Mr. Cohen abruptly. "Come Alick, I want you to read to me; we have been too little together of late, considering in how small a space we are coupled up." Then, bowing to Ben-Melchor, he took Alick's arm, led him to his cabin, and to the youth's great astonishment, desired him to begin and read aloud the Hebrew Liturgy, which he did with extreme readiness, and with increasing wonder that he should have been so insensible to its bearing on the point that of late had almost exclusively occupied his thoughts. He longed unspeakably to discuss it with Mrs. Ryan; and in the meantime, after leaving his father, occupied himself in ascertaining that the Psalms and other Scriptural portions contained in that book exactly corresponded with his Hebrew Bible, and the latter with the English. He seemed to have now something tangible, both as regarded Judaism and Christianity, and resolved to make use of it in deciding the momentous question, of which he felt that the importance hourly increased.

All restraint was now completely removed, as regarded the main subjects of Alick's conversations with Mrs. Ryan and Charley. It was a plain question between them, whether real Judaism was or was not Christianity; and to this end she especially urged upon him what he felt to be a powerful argument,—the sinfulness of man's nature; of which, through the application of God's law to his secret conscience, he already began to feel more than theoretically convinced,—the absolute necessity of some atoning sacrifice for that guilt; and, supposing that any one could really believe that the blood of bulls and of goats had power to take away sin, the compulsory cessation of those ordinances prescribed in the Mosaic law,

and the consequent condemnation of the whole world, Jew and Gentile alike, for seventeen centuries. Having established this, she proceeded to show in a very simple and beautiful manner, how perfectly every type was fulfilled in the Lord Jesus; and how distinctly he is set forth as "the end of the law for righteousness to every one that believeth," not only in the writings of the Apostles, but of the Prophets. Alick's mind was of a fine order, and peculiarly fitted for deep investigation: and being now for the first time fairly drawn out: so that the present topic engrossed it with exclusive power. Ben-Melchor had distinctly established the authenticity of the Hebrew version of the Old Testament which Mrs. Ryan had given to him; but at the same time denounced his study of it, in that pure state, as contrary to the law of the Rabbins. Alick gathered that he might with perfect confidence refer every question to its decision, and as Mrs. Ryan was well pleased to do the same, their arguments went mainly to establish the correspondence or the discrepancy of the New Testament with the Old. One great advantage was gained by the early acquaintance into which Alick had been brought with the idolatrous errors of Popery: he could himself disprove many of them by very plain passages in the Bible; and she took occasion by this to show him how similarly unfounded and unscriptural were the doctrines and traditions of the Talmudists.

For instance, on a strict fast-day, which occurred while they were at sea, after a night of very troublesome navigation, when the poor sailors, greatly needing refreshment, looked quite wan and dejected for the lack of it, and the captain was particularly audible and voluble before his image, Alick remarked that it was doing a great injustice to the character of the Most Merciful to suppose that He could take any pleasure in seeing them crawling about the ship, hungry and uncomfortable. Mrs. Ryan warmly assented, and added, "They really believe it is an acceptable service, and very efficacious in atoning for sin."

"Well," said Alick, "they did not learn such a notion out of my Scriptures, at any rate, whatever the other book may say."

"The other book," replied Mrs. Ryan, "which by the way, is not another, says, 'Bodily exercise profiteth little,' and stigmatizes as 'doctrines of devils' the 'forbidding to marry and commanding to abstain from meats.'"

"Then, so far we agree; for look here, what Isaiah says, 'Is it such a fast as that I have chosen? a day for a man to afflict his soul? is it to bow down his head like a bull-rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?'"

Alick read—"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." "This refers to our restoration, certainly; but I don't see how it applies; for we are quite free from such Gentile abominations."

"No," she replied, "look at your prayer-book, and read in the afternoon service for the fast, what you appear not to have noticed. It is at page 37." Alick presently found it, and read, "Sovereign of the Universe! it is clearly known unto thee that whilst the holy Temple was established, if a man sinned, he brought an offering, of which they only offered its fat and blood, yet didst thou in thine abundant mercy grant him pardon; but now, because of our iniquities, the holy Temple is destroyed, and we have neither sanctuary nor priest to atone for us. O may it therefore be acceptable in thy

presence that the diminution of my fat and blood, which hath been diminished this day, may be accounted as fat offered and placed on the altar, and thus be accepted of me." "I can't say that I like that, Mrs. Ryan: really it does savor of Popery, I am sorry to confess."

"True, and it does not savor of the Bible; for look how the Lord rejects something very similar to it, Micah 6: 6-8—'Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"

"That," said Alick, "does away with sacrifices of every kind, and provides no atonement at all, but a man's good works."

"O far, far from it. 'He hath showed thee, O man, what is good; the alarmed soul is directed to some revelation of God, providing the remedy that he would vainly purchase by the blood of beasts, or that of his own flesh; and upon this text alone, Mr. Cohen, I can rest, to prove the utter insufficiency of all that man can do—the certainty that God has done for him what he never could achieve for himself. To ascertain what this was, turn to the fifty-third of Isaiah.'"

But Charles had already found the chapter, and his sweet little voice, reading it throughout, gave the utmost effect to its touching words.

In this way Mrs. Ryan proceeded, at once vindicating Christianity from the abominations of Popery, and Judaism from those of the Talmud.

A few days after this, as the ship had passed Cape Colonna, a small boat put off from a rocky island, and made for the ship. To the surprise of all, the Capt. Ryan, the father of Charley, was in the boat, and came aboard the ship, with the expectation of meeting his wife and child, nor was he disappointed.

Capt. Ryan was one of those sensible men who know that by an instant avowal of their real characters and feelings, as disciples of the Lord, they shall save themselves much probable embarrassment, and avoid many snares. He could not agree with some, who, in order not to startle or alarm prematurely such as they hope, nevertheless, to do good to, hold back the distinguishing badge of their service, and to the worldly become as worldlings that they may gain the worldly,—a very dangerous and mistaken parody on the apostle's proceedings with regard to others. He never lost any time in committing himself, that he might the sooner be actively engaged; and no man was better fitted, as to natural gifts, for a combat of the kind—no man more unreservedly threw himself on divine help, and the wisdom that cometh from above. He was exceedingly energetic, full of vivacity, perpetually in motion, using much, but by no means extravagant or affected gesticulation.

Alick felt proud of his Jewish parentage. Capt. Ryan said to him, "I wish you would adopt the language of a countryman of yours, who was exceedingly tenacious of the high privilege in which you glory: he says, 'We that are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.'"

"I partly understand that," said Alick, thoughtfully, "for I cannot bring myself to believe that the works which Ben-Melchor thinks so needful and beneficial; long fasts, exposure to cold, prayers recited by the dozen, and various positions of body to be gone through, will do anything towards obtaining God's favor hereafter."

"Ben-Melchor! have you got him on board?"

"Yes; do you know him?"

"As an old, most subtle antagonist: he has often acted the part of Elymas, in seeking to turn away some enquirer from the faith. Beware of his sophistries."

"I am in no danger from him: he cries to dissuade me from reading the Scriptures, which is as if a man in the dark, going to look for some treasure, was to begin by blowing out his candle."

"You are right: hold fast that doctrine, for it is the root of all the rest. And now, since you admit that the way of justification is not by man's doings or deservings—in Paul's words, 'not by the works of the law'—tell me, how do you, in your own person, expect to be justified before God?"

"I am not sure that I exactly understand your meaning."

"My meaning is this: you are mortal, you must die; you must appear before God to give account of yourself: you are a sinner, you must be forgiven your iniquities, and moreover counted worthy of reward and exaltation: for there is no medium; if you escape hell you must enjoy heaven. Now, Cohen, how will you escape hell—how will you enter into heaven?"

He had no answer ready; and before he could frame one, Capt. Ryan resumed, as it appeared, very irrelevantly to what he had last said, "Tell me, Cohen, to what cause do you attribute the prolonged dispersion, depression, destruction of your people?"

Alick, with some little asperity, answered, "I know you think it is because our fathers crucified Jesus of Nazareth."

"I think no such thing. I believe and am sure that the calamities which overtook Jerusalem and her people were the consequences of that fearful deed; but far be it from me to say, that 'the fathers have eaten sour grapes, and the children's teeth are set on edge.' No: the cause of your continued affliction is your still stumbling, from generation to generation, at that 'stone of stumbling.' Israel is still outcast, because 'they, going about to establish their own righteousness, would not submit to the righteousness of God.' 'Because of unbelief they were broken off; and they, if they abide not in unbelief, shall be grafted in again.' Such is the language of that Jew whose words I before quoted. If not now enjoying God's favor, it is because you will not look to Christ, and seek salvation through him. The promises are yours, but they are of no avail to you, being impenetrably sealed, with seals that only the Lion of the tribe of Judah has power to open. Ask of him, and he will remove every impediment to your full possession of all those precious promises. Not the transgressions of your fathers, but your own transgressions separate between you and him. When you know him as your Savior, and hail in him your long-expected Messiah, you will indeed mourn in bitterness of heart the cruelties heaped on him by those whom he came to seek and to save; but for the present, deal with him only as concerns the salvation of your soul; believe that God hath set him forth as a propitiation for sin; and suffer not the question to slumber till you have satisfactorily solved it from the pages of the Holy Bible—how you shall escape hell; how you shall obtain an inheritance in the kingdom of heaven."

Our dear young Jew could not account for the extreme fretfulness of his feeling when left alone. "Pho!" thought he, "why need I trouble my head with the officious talk of a stranger, who knows nothing about me? Of course, as a Jew, this upstart Gentile thinks I must needs be on the high road to Gehenna. I wonder what road his ancestors were on, when mine were the acknowledged people of Jehovah, the glory and the terror of the world!" He took one proud, striding turn upon the little deck, while a vision of Jerusalem's ancient grandeur—her temple, her Shekinah, and all the magnificence of her kingly pomp in Solomon's day, shone before his mental sight; then resumed his soliloquy—"If all these glories are departed, Zion become a desolation, ploughed as a field, left as a besieged city, a lodge in a garden of cucumbers, her children scattered, peeled, become a proverb, a bye-word, and a reproach—exposed to the taunts, and still worse, to the impudent preaching of the lowest of the Goid; if,—here his feelings overpowered him: he sat down, and resting his folded arms on the bulwarks, laid his head upon them, murmuring, "Oh, will the God of our fathers never restore his people to his love?"

Tears, which had seldom dimmed his bright, joyous eyes, stole down for a few moments, and he felt relieved. "Well, I am wrong to blame this worthy man for wishing me well after his way. He spoke of the Lion too; and now I'll go read those glorious prophetic blessings of my father Abraham, and forget this little vexation." What the little vexation was, Alick would have found it difficult to explain—it was simply that he had been asked how he should be saved, and he could not find an answer!

To the book of Genesis he now turned, by the light of his friendly lantern, and read with a swelling heart till he came to the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49: 10.) He had heard the Christian interpretation of this passage insisted on more than once by his Gentile friends; and now it struck him with a force that quite arrested his reading. "I will know the meaning of this," said he; "I'll ask my father, Ben-Melchor, every Jew I meet, till I get at the right inference.—The sceptre is departed, the lawgiver has ceased: and therefore Shiloh is come."—*(To be continued.)*

Creeds.

(Continued from our last.)

Let us now consider the utility of creeds in preserving distinct and definite views of that truth which human depravity and Satanic influence are constantly endeavoring to adulterate and destroy.

If any truth is clearly revealed in the word of God, it is, that there is in the unregenerated heart of man a deep dislike of the holy character of God, and of the principles of his moral government. No one has ever stated more clearly the true source of the religious errors of this world than our Savior: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." Idolatry and its abominations are not the result of necessary ignorance. An inspired apostle has thus explained such mournful facts: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Under the light of the gospel, similar results take place. "They received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie: that

they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Nor are these all the causes of error and delusion. There are "principalities and powers who rule the darkness of this world;" and so great is their influence, that an apostle tells us: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The tendency of all the efforts of these rulers of the darkness of this world is to prevent true and genuine conviction of sin, and to prevent regeneration which is by repentance and faith in Christ. This is done in various ways: sometimes by directly denying and assailing the doctrine of the entire depravity of the human heart; at other times by assailing doctrines which are essential to the full and proper operation of the system in convincing of sin and regenerating the mind.

The logical and moral consequences of denying any portion of a divinely revealed system of truth are not always obvious at the first glance. No one, for example, would be likely, beforehand, clearly to see that Arianism would send its pernicious influence through the whole of that system of truth which is designed to regenerate and sanctify the soul. Yet facts show that it has done so, in all ages; and, if any one will think profoundly, he can easily see why. It renders impossible any true doctrine of atonement, and destroys the power of that doctrine to convince of sin and to regenerate the soul.

But the unseen powers of error know perfectly the tendency of every error to prevent conviction of sin, or to impede or prevent regeneration and sanctification; and it is their constant employment to adulterate the truth, by the introduction of such errors. This is, of course, done through the agency of men. Hence the Word of God is full of warnings against the delusions of such men. They are spoken of as "bringing in damnable heresies, even denying the Lord that bought them, and bringing on themselves swift destruction." Paul warns the Ephesians against "being carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Jude exhorts "to contend earnestly for the faith once delivered to the saints." Paul declares: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." John enjoins: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." As the world was full of false teachers, he enjoins on the disciples, "not to believe any one till they had tried him, and found that he was of God." Our Savior also warned his disciples against delusions, which would be so powerful as "to deceive, if it were possible, the very elect."

In short, the great conflict is between truth and falsehood. Belief of the truth convicts of sin, alarms, regenerates, and sanctifies the soul. Belief of fundamental falsehood destroys the soul. God asserts that "all who love and make a lie shall have their part in the lake that burneth with fire and brimstone."

Hence there is need of deep study and accurate discrimination in the statement of divine truth, in order to detect and resist all efforts to corrupt the Word of God, by the introduction of human errors, and by imperfect and one-sided presentations of truth.

Although I would not ascribe to creeds any undue or exclusive power to produce

such results, yet I cannot but believe, not only that the intense study needed to frame a creed and to make accurate definitions of religious ideas is greatly beneficial to those who are at first engaged in the work, but that it is so to all who, in other ages, will thoroughly examine such a creed, and compare it with the Word of God. It is good to study what has caused to its authors intense mental exertion. It is good to be aided in our study of the Word of God, by the condensed and systematized results of eminent minds. So we feel as it regards systems derived from the book of God's works. The creed of the scientific world is in the great book of God's works, and not in any books of Newton or Laplace. Still, is it of no benefit to the scientific world that they can study the Principia of Newton, or the *Mecanique Celeste* of Laplace? And yet, what are their works but scientific creeds drawn from the great book of God's works? And who could hope to be employed as professor of Natural Philosophy, or of Astronomy, in any of the colleges or universities of Christendom, if he openly renounced and rejected their views?

Now, though I do not receive every sentiment that is taught in the Westminster Assembly's catechisms and confession of faith, yet I never read and study those documents without being filled with admiration at the vast amount of Scriptural truth which they have stated with a clearness, discrimination, and precision, that have never been exceeded, and cannot be. The same may be said of the doctrinal statements of the synod at Dort. No man can carefully read and thoroughly study them, without finding himself benefited in the highest degree. The same is true, to a great extent, of the other reformed confessions. Why should it not be so? Had they not the Bible, as well as we? Had they not the teaching of the Holy Ghost, as well as we? Had they not a deep religious experience,—deeper, I fear, than is common at the present day? Were they not men of eminent intellectual power and great learning? Why, then, should we not expect to derive much benefit from a careful study of the matured results of all their thought, investigation and experience?

But now, if you ask me, Would you examine candidates for the ministry by these creeds, or pledge them to a belief thereof, or try them thereby, in case of supposed error or heresy? I answer, No; but by the Bible. The Bible ought to be, in all ages, the supreme and only rule of faith and practice; the only authoritative standard of appeal and of judgment. I would use creeds just as I use systems of theology. The theology of a given age is made by its authors, and depends on the general intelligence of the age, and their principles of interpretation. Creeds are a condensed exhibition of the results at which such authors arrive. If incorporated as tests and standards into the structure of a civil government, or a hierarchy, they thereby receive an undue authority, beyond that of other theological writings; whereas all ought to stand on the same level, and have power only by argument and moral influence, and be subject to a constant comparison with the Word of God. Thus we use creeds in New England; and this, I think, is the happy medium between abusing them, and not using them at all. We do substantially agree in the great doctrines of the creeds of the Reformers, and yet we are never tried by them,—we never try others by them; but appeal directly to the Word of God.

Such are my views of the necessity and use of creeds. I submit them for your candid and fraternal consideration. It remains, that I speak, as proposed, of the various uses which are in fact made

of them by the Protestant world, and inquire how far these uses are deserving of censure, as leading to apostasy from the Bible.

It is plain, that the system of the Presbyterian church was mainly in your mind when you delivered your sermons. I do not, as you will see, regard with favor their mode of using a creed; and yet it may not deserve all the censure which you have bestowed on it. At all events, there are much worse modes of using a creed. Moreover, there are others beside the New England Congregationalists, who do not use creeds in the mode which you regard as apostasy. If I mistake not, this is the case with our evangelical Baptist churches,—and how large that denomination is you well know. But I must reserve any remarks on the remaining topics for my concluding letter.

I am, as ever, your affectionate brother,
EDWARD BEECHER.

The Prayer of Habakkuk.

It is said of Dr. FRANKLIN, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for its ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity. Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by his asserting, in a round voice, that the Bible was not only a piece of arrant deception in religion, but totally devoid of all literary merit. Although the entire company of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being, at that time, the court favorite, his companions could not bear even a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion.—Franklin, in one of his peculiar ways, replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book, of rare excellency, which he had just happened to fall in with, at one of the city book stores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read a portion of his rare book. In a very grave and sincere manner, Franklin took an old book from his coat-pocket, and with great propriety of utterance read to them the following poem:—

"God came from Teman,
And the Holy One from Mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had horns coming out of his hands;
And there was the hiding of his power.
Before him went the pestilence;
And burning coals went forth at his feet.
He stood and measured the earth;
He beheld, and drove asunder the nations;
And the everlasting mountains were scattered:
And the perpetual hills did bow;
His ways are everlasting.
I saw the tents of Cushan in affliction;
And the curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the sea,
That thou didst ride upon thy horses,
And upon thy chariots of salvation?
Thy bow was made quite naked,
According to the oaths—thy word;
Thou didst cleave the earth with rivers;
The mountains saw thee and trembled;
The overflowing of the water passed by;

The deep uttered his voice,
And lifted up his hands on high.
The sun and the moon stood still in their habitation;
At the light of thine arrows they went,
At the shining of thy glittering spear.
Thou didst march through the land in indignation;
Thou didst thresh the heathen in thine anger.
Thou wentest forth for the salvation of thy people,
Even for salvation with thine Anointed;
Thou woundedst the head of the house of the wicked,
By making naked the foundation unto the neck.
Thou didst strike through with thy staves the head of his villages;
They came out as a whirlwind to scatter me;
Their joy was to devour the poor secretly.
Thou didst walk through the sea with thy horses,
Through the deep of great waters!
When I heard, my bowels trembled;
My lips quivered at the voice;
Rottenness entered into my bones,
And I trembled in myself.
That I might rest in the day of trouble:
Then he cometh up unto the people,
He will cut them in pieces with his troops.
Although the fig-tree shall not blossom,
Neither shall fruit be in their vines;
The labor of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet, I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will cause me to walk in high places."

The poem had its effect. The admiring listeners pronounced it the sublimest thing they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the new work, and whether that was a fair specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible; and I have read you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.—*Ladies' Repository.*

The Church Triumphant.

But hereafter the church shall be, in its fullest and real sense, triumphant. For then the angels and all faithful Christians shall form one company, triumphant for ever over the destruction of death and sin. And not only they; but also all the holy men of the remotest times, who, before the coming of Christ, have served God, and who shall be redeemed by his blood, shed as well for them, as for those who in after ages were baptized in his name.

There shall be Abel, the first martyr of a guileless faith; Enoch, who was translated; Noah, who feared God, and was saved in the ark, the type of our redemption through Christian baptism, and who shall then be saved from yet more troubled waters, in a more secure and abiding ark. There shall be Abraham, the father of the faithful, the inheritor of the promise for which he looked; Moses, now entered into an eternal Sinai; there shall be Isaac and Jacob, and all the venerable patriarchs; there shall David, the man after God's own heart, for ever sing in the glorified church more perfect praises than he left to this church militant. There shall the prophets, by whom God spake in times past to our fathers, now see the fulfilment of their words, and speak to their God face to face, and look upon that Savior whose day-spring they foretold, but lived not to see, in all the brightness of his glory; these all shall form part of the same universal company redeemed by the blood of Christ, and for ever illuminated by the Holy Ghost.

But there shall be also every soul from every nation, tongue, and kindred under heaven, who on earth has obeyed the law

of God as far as it was revealed to him; every being, who, unknown to men, unnoticed, perhaps despised by this world, has attained to the blessed privilege, above all wisdom, all knowledge, all fame, of becoming the son of God; in a word, all the faithful, of past, present, and future ages, from the coming of Christ until the day of judgment.

These all shall form hereafter the church of God. Then every corrupt branch being cut off, and every perfect one having attained its full maturity, the church of God, the body of Christ, the vine of his planting, the temple of his Holy Spirit, shall be complete, and God shall dwell in the midst of it; the Lord shall be their everlasting life, and their God their glory.

His church shall then be universal in its most perfect sense, for then the faithful of all times and nations, and kindreds and people, having been redeemed by his most precious blood, shall be numbered with his saints, in glory everlasting; and then, together with all angels, the heavens, and all the powers therein, with the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy church throughout all the world, shall acknowledge God to be the Lord, in the Person of the Father of an Infinite Majesty, of his honorable, true, and only Son, and of the Holy Ghost the Comforter; three Persons and one God, blessed for ever more.

Thus shall all souls who live in God, come unto Mount Zion, the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly and church of the first-born, who are written in heaven, and to God the Judge of all men, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, who by his blood hath cleansed them, and in whom all shall live, and move, and have their everlasting being.

And this church, when so made perfect, as it shall be universal, in containing all the blessed, so it shall be universal, as comprehending every blessing. For it shall be filled with the fulness of God; that is, with all purity, holiness, and happiness; things which, for their greatness and excellence, it is not possible for the human heart to conceive, much less for the language of man to utter. Thus the church universal, in its most extended sense, shall mean heaven, and eternity, and God himself.—*Rev. John Jebb.*

The Advent Herald.

"BEHOLD! THE BRIDGROOM COMETH!"

BOSTON, JUNE 26, 1847.

The Advent Home Mission.

We wish to say a word to our brethren and friends on this mission, which was the subject of so much interest at our late Conferences. Although the subject was presented to the Conference by the business committee, it did not originate with them. Several brethren who had felt the need of some mode by which they could accomplish a part of the work, which seemed to be omitted on the present plan of operations, made known their views, in part, to the Conference, and were most heartily responded to. They also had an interview with the committee, in which it was stated that their income was more than they expected to have use for in their business; and as they saw the wants of the cause, they wished some means might be adopted to have these wants met.

At their suggestion a resolution was framed and presented to the Conference; and all who were present knew what a deep and holy sensation it produced. This was at the New

York Conference. A committee was there appointed to report on the subject at the Boston Conference. This report has been given to our readers.

We know very well the objections which exist in the minds of many good brethren in reference to movements of this kind. A *Mission! an Advent Mission! Missionary Agents!*—these words cannot be heard without calling up in their mind all that is objectionable in the existing missionary organizations and operations around us. And while they rejoice in whatever good may be done by the professed church of Christ, they can have no sympathy with unscriptural plans and motives in doing it. To this it is feared the Adventists are tending. These fears, however, are entirely groundless.

The plan of our Advent Home Mission does not necessarily involve the formation of missionary societies, or the organization of churches; though we believe every band of true Advent believers is, and ought to be, a church, and a missionary church, in the true sense. This plan does not involve any great doctrinal principle: these are all settled and understood, whether we have any definite plan to promulgate them or not.—It does not involve any question of duty, like repentance, the reparation of injuries, prayer, faith, preaching, &c.: these questions are settled whether we have such a mission or not. It does not contemplate anything like "legislating for the Lord Jesus Christ." All that is done. And we make these remarks that brethren may not confound things together—things that are objectionable and those that are not—as if they were all alike objectionable.

The adoption of this, or any similar plan of operation, is simply a question of convenience: is it best to do the work contemplated according to some definite plan, as far as practicable, or not? That the work should be done all are agreed. That there are men to do it all are agreed. That there are means sufficient, and ready to be used, we have good reason to believe. That there is danger of having the best plans perverted all admit; for the best that God, or his most faithful servants have ever devised, have been perverted. But if we decline to act on account of this danger, we shall do nothing at all; but the prophets and apostles acted, although this danger existed, as they very well knew, and so must we if we would follow them. Our only security is the wisdom and integrity of individual Christians. Shall nothing be done, in the part of the work contemplated? or, if we do what we can, shall it be done on some simple, definite plan, or without any such plan?

That we can still have an Advent mission, without any definite plan, must be admitted; because our whole work thus far has been mostly of this character. But the times have changed. What is done now must be done under different circumstances. When we go from our homes now, it is not to find a home to every hundred dwellings in the region we may visit,—when we raise the cry now, "Behold the Bridegroom cometh, go ye out to meet him!" it does not fall on the attentive ear of enraptured or serious thousands,—when we remember our companions and little ones, it is not to rejoice that kind friends have provided the means by which we can supply their wants amply, that they may rejoice with us. The liberality once so abundant among the abounding number of Advent believers has tempted the unworthy to enter the field; and the number of the unworthy who have rioted upon the generosity of those whom they have deceived, has become a most serious check upon the indiscriminate liberality of those who have not departed from the faith entirely. And now, those who are worthy must let their families suffer, or leave the work as public laborers to provide for them.

We could name at least a score of these brethren, to whom it is the greatest trial they are called to experience, to hear of the calls for the truth from the east, west, north, and south, while they feel its fires well nigh consuming them, and yet no way open, no means provided by which they can meet them. We know them well; we know how to sympathize with them, and the fact that such a state of things should exist has been one of our greatest trials. And they must still remain inactive, or they must have the means to carry them to their work; and how can these means be provided, as things now are, unless some plan to bring them forward be introduced?

The committee who presented the report on the subject to the Conference, after much consultation, proposed the plan which that report contains. It remains for our brethren to act in reference to it as a sense of duty may dictate. In another part of our paper will be found a letter from Bro. Wellcome, in Maine, and another from the West, which are but samples of what comes to us every week from different parts of the country. Will brethren read and ponder them, and decide before God if they are doing what they can? "Blessed is that servant whom his Lord when he cometh shall find so doing."

A list of missionary agents will be found in our last paper. And it will be seen, by referring to the Conference report, that all contributions are to be published, and the manner in which they are appropriated. It should also be stated, that it is not necessary, in any case, to provide for the entire support of brethren who go into these fields, as might be the case if they should go to a foreign land; for they would receive a considerable part of their support where they may labor; but they should be relieved from the fear that their families might suffer for the necessities of life, or be turned out of doors, while they are devoting their time and strength to the cause of God.

What we do, must be done quickly. WHO WILL BEGIN?

Condition of the Nations.

The God of the Bible is the God of nations. He fixes the bounds of their habitation. He bestows all their blessings. He requires them to seek after Him, to own, serve, and honor Him in the use of them. For all this, He holds them responsible; and in view of these responsibilities, He deals with them. These great and universally-binding principles are illustrated in the history of the Amorites, the Egyptians, the Assyrians, the Babylonians, the Medes and Persians, the Greeks, the Romans, the Jews, all of whom are mentioned in the Bible; they are illustrated in the history of all other nations. And prophecy assures us, that the kingdoms of this world, existing as such when its kingdoms come to a perpetual end, are to be dealt with on the same principles, by Him that ruleth in the armies of heaven and among men.

The most prominent of these great political organizations, which were to control the earth at the close of its probationary state, are pointed out with so much historical and geographical precision; the part they are to act in the last scene of the political drama; the condition in which they are to be found as the catastrophe approaches, and the doom which they are to meet, are so distinctly stated, that every man who desires to look into the future; every Christian who fears God, and regards His word as sufficient to guide him, must feel the deepest interest in events which give a new aspect to the rapid and startling changes which mark their approach to the end.

But can it be decided, with any certainty, what nations are pointed out in the prophecies which mark the dramatis personæ in the great political arena of this world at the end? This is an important question, and we are not at lib-

erty to begin with mere assumptions in answering it. Some of these prophecies speak in the most general terms, others are more specific. The Savior, in the predictions he uttered as he was about to be offered, tells us that those who are to be tried under the Gospel are *Gentile nations*: "Jerusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled." The end comes at that point in the future. One of the most distinguished of the old prophets, surveying the same field, says: "For the over-spreading of abominations, he shall make it desolate even till the consummation, and that determined shall be poured upon the desolator." No fact can be more clearly settled than that the desolator of Jerusalem is Rome. Another view of the same prophet, though first given to the king of Babylon, is more specific. The succession of great worldly empires, that were to fill up the world's history, rise in their chronological order before his mind; they are numbered; their character, extent, work, and destiny are all marked; and the political condition of the last in the series, when the whole meet their doom "together," is plainly and repeatedly stated. The number in the succession was to be "four." The fourth was to "be divided." "And in the days of these kings," consisting of the divisions of the fourth kingdom, the great catastrophe was to come. After that, no place was to be found for them. The question is for ever settled, as to the hope of elevating any one great human organization to supreme power. All is done that was to be done. The future is fixed. He that said to the king of ancient Babylon, on the last night of his power, and pride, and profanity, "Thy kingdom is divided, and given to the Medes and Persians," has also said of the fourth and last great earthly kingdom, "It shall be divided; and in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This fourth kingdom can be no other than Rome.—While the divisions of the Roman Empire are in power, then, the end must come. With the "Gentile" character of Rome, in the Empire or its divisions, all the world is acquainted. With the nations now existing, who esteem it their highest distinction that they can trace their origin to some integral part of the Empire, and to retain some of the badges of her nobility, and imitate her greatness, every school-boy is familiar. And although the geography of prophetic scenes is not usually marked with minute precision, as all things that exist here must have a place as well as a time for their existence, there can be no great difficulty in pointing out the location of these off-shoots of ancient Rome; their names, their connection with the parent state, or their agreement with the character given them in the prophecy.

There is Germany with her galaxy of "States," some of which are of sufficient power—as Bavaria, Saxony, and Hanover—to take their place among kingdoms. Germany—including Austria and Prussia—even in our own times, has arrogated to herself the proud title of "the Holy Roman Empire." There are Spain and France, the conquest of which gave employment and glory to the most powerful of the Caesars. England shared the same fate; and like all the other nations of Western Europe is indebted, for the commencement of her elevation from the lowest barbarism, to Roman civilization. Switzerland, and the whole of the Italian peninsula, have been more or less identified with Rome for upwards of two thousand years, and constituted the paradise of the Empire. To this field and the nations occupying it, the most general and specific portions of prophecy which bring the end to view, point us.

What, now, was to be the character of these nations, in filling up the time of their probation! and what was to be their condition as the end of that time approached! The character of a nation is always determined by the great Ruler of nations, by the bearing of its position and policy upon the great purposes of man's probationary existence—the attainment of a knowledge of the will of God, the using aright the appointed means, and the performance of the appointed duties which his will requires, and the using of all the blessings of this life with a view to his glory, and a part in his eternal kingdom. When these purposes are kept in view as the subjects of a nation's care, the favor and protection of God is secured to that nation. When these are forgotten by a nation, God ceases to care for that nation: the fruitless tree cumber the ground. When these are opposed by a nation, when the blessings God has bestowed are perverted to defeat the great purposes for which they were given, God arrays himself against that nation: "they shut up the kingdom of heaven against men: they neither go in themselves nor suffer those that are entering to go in." If this opposition is persisted in by a nation, it must be destroyed. Wisdom, justice, and even mercy, demand it. In speaking of the character of these nations on whom the last exhibition of heaven's wrath is specially to be made known, as determined by their relation to God, his truth and people, the Savior says: "they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony." Luke 21:12. This character was to be exhibited "before" the beginning of sorrow to these nations should come. These sorrows are thus stated: "And there shall be famines, and pestilences, and earthquakes in divers places." Matt. 24:7.—"Famines and troubles." Mark 13:8.—"Upon earth distress of nations with perplexity." Luke 21:25.

Other portions of prophecy bring these nations to view as constituting a great brutal organization, in alliance with a cruel, wanton, lawless, and shameless ecclesiastical power, making war against the saints of God, and them that keep his commandments. Thus they continue till they become drunken with the blood of saints and martyrs of Jesus; till the end approaches, and their plagues begin, from the Lord God that judgeth them. What are these plagues? "Death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 13th, 17th, and 18th.

Here is the outline which is given us by the word of God, and by history, of the geographical position, and the character of the great controlling organizations, that were to exist at the end of man's probationary state. Here is something of what is said of their condition when the end comes.

"DISTRESS—FAMINE—PESTILENCE—TROUBLE—PERPLEXITY!"

"These are the beginning of sorrows."—The travelling pains which precede the deliverance of the nation that is to be born in a day. That new-born nation is to consist of the martyrs of Jesus, and all the saints of God from the least to the greatest, quickened into immortality, and conformed to the image of the first-born from the dead—the Lord from heaven.

Shall we compare the present condition of these nations with the picture drawn of their condition, near the end, in the prophecies? Let us begin with Rome, the political metropolis of Italy, and the central throne of an ecclesiastical despotism, which assumes to embrace in its jurisdiction, by an absolute and divine right, all kingdoms, all states, all organizations, domestic, social, spiritual, and civil; all

rights and immunities of all men, all over the world! With Rome, against whose pagan and papal dynasties there is recorded in the annals of heaven, the slaughter of more than fifty millions of the saints of God; whose presiding lord claims to be the vice-gerent of God on earth—in truth, only of the god of this world—and to be elected to his office by the Holy Ghost—though not the Holy Ghost of the apostles, but the wholly ghosts of infidel, hypocritical, licentious, superstitious France—as the popes for thirty years have been by that of despotic, brutal, ignorant, stupid Austria; who assumes the name of an apostle for the purpose of treading under his feet, in scorn and wrath, every part of his example, but that of denying his Master, and every word of his writings, with all who would bow to his truly apostolic command, (see *Encyclical Letter*); the fountain-head of an organization the "most powerful" and most contemptible; the "most glorious" and most ridiculous; the "most holy" and most profane; the "most faithful" and most unscrupulous; the "most blessed" and most bloody; the "most generous" and most parsimonious; the most "liberal" and most tyrannical; the "most tender" and most cruel; the most "merciful" and most rapacious, of all the systems and organizations which have originated from the bottomless pit; which, as the visible representation of infernal ingenuity, confesses the divinity of Christ and his truth only by the perversion and profanation of all his sacred names, servants, and institutions; which is now acting the part of the Parisian gambler, who was willing to give ten thousand francs if he could recover his lost character, because with that he could get twenty thousand francs; but, unlike the gambler, is in a fair way, humanly speaking, to get the "francs" without recovering the lost character: for the head of this organization only proposes to adopt the invention of an heretical Yankee,* who a few years ago was knocked down in the streets of Rome because he would not pay homage to a superstitious pageant, with a few other inventions, to be hailed as "the great and good Pope!" Surely if the papacy were not incapable of perceiving its own degradation, or of blushing on account of it, such adulation would be viewed only as the most offensive burlesque. What is the condition of this "mistress of the world," in the most loathsome sense! of Rome in its civil and ecclesiastical capacity, which of late, like a viper warmed into life from the chills of half a century, has been feeling of itself, and trying its partially restored energies, in order to seize the first opportunity to inflict death upon the hand to which it is indebted for its existence!

How is it with Rome! The answer is brief, but its meaning cannot be told. While every human eye, but those who have felt her chains too long to hope for relief but by her destruction, is turning to Rome with hope and favor, all the judgments of heaven, announced as a part of her last earthly portion, are making their deep scores into her flesh, and into her soul. Is it political "perplexity" she is to feel? See what anxiety is betrayed by the court of Rome, and all who sympathize with its position, while, at every step it takes, it looks around in terror to see if it is not too near the armed assassins of Austria, or the more dreaded revolutionists of France; and how carefully must its members sit down to their repasts with the ever present fear in their hearts that some Jesuit has prepared the seasoning!

Are "distress" and "trouble" to be her lot? How can Rome look abroad over the fairest portions of her spiritual subjects, and mark the ravages of war, famine, and pestilence, and not be troubled? In Poland, where

* Prof. Morse, inventor of the Magnetic Telegraph.

a last effort for independence has been attempted, headed or encouraged by Roman priests, in which, if successful, every known Protestant was to be massacred, the attempt was arrested by the fall and slaughter of the proudest of her sons. In Spain and Portugal, nations which have been distinguished only by their treachery, cruelty, and superstitious devotion to Rome, the fire of civil discord is still consuming the best blood of the land. In Mexico, a nation of pirates and priests, the spoils of three centuries hoarded up in Roman temples is about to be wrested from the hands of her destroyers, without a feeling of pity or sympathy from other nations. In Madeira, where a few hundreds of humble converts from Popery to the Bible have been banished to a Protestant country, famine and pestilence have swept off those who preferred to bow to man rather than to the word of God, in the most appalling manner.

Ireland, the most stupid and furious of all the dupes of the Roman see, has lost one-tenth of her population in consequence of famine; and in her darkest hour, her only human friend, in whom she had confidence, who had the capacity to direct her impetuous spirit with safety or success, has been struck down by the hand of death. And O'Connell himself loved Rome better than Ireland: death has told the world that his heart belonged to Rome. Ireland can never be redeemed by Rome! And, as if there was to be no alleviation of Ireland's distress, the sunshine that might relieve her from famine gives a more deadly power to the pestilence.

Even England, the only nation that has humbled herself under the visitation of Providence, has severely felt the judgment from the throne to the poor-house. She has appropriated her millions for the relief of Ireland; all her commercial interests have been put in peril; riot and bloodshed have disturbed her cities and villages.

In every part of the prophetic field the severity of the infliction has been remarkably in proportion to the religious state of the people. "The king of the French," who devotes his treasures and arms to the transportation of sainted skeletons, miraculously discovered, to Africa, the imposition of his Jesuits and brandy upon such helpless Islanders as are just leaving the idols and the vices of heathenism for the virtues and devotions of the Bible, and the pampering and fortifying of the old Papal France, of which he is king, against the France of which he is not king—as Clovis more than thirteen hundred years ago devoted his arms to the subjugation of all heretics to Rome,—this king of the French, when he looks out from the battlements around his throne, upon the famishing millions of "the great nation," knowing that forty out of every hundred are assisted to the means of subsistence by public appropriations; when he hears the cry for "cheap bread!" mingled with "Vive le Roi!" as he appears, on the national holiday, upon the balcony of his palace; when a multitude parade the streets of one city—with a black flag, vociferating, "Bread at twenty sous, or death!" and in another, provision-stores are stormed and plundered by the mob, who at the same time raise the cry, "Vive la Republique!" "Vive Louis Napoleon!" When the king and royal family need two battalions of the line, fifty dragoons, and a battalion of the National Guards around his palace by day, two companies of picked men, and patrols of cavalry by night; when the loud murmurs against his ministerial Cabinet force them to retire from office, and an indignant nation reminds him, that after seventeen years of peace, and almost unexampled prosperity, they are glad to be saved from starvation by the aid of one of the most hated tyrants that sways a sceptre.—All this, with many other well-known difficulties around the throne of France, coming so suddenly, so unaccountably, gives a power and meaning to the word "perplexity," that has not been known even in that troubled nation since "the French" had such a king.

In the small kingdom of Belgium, which has

lavished nearly four hundred millions of francs upon the institutions of Popery in fifteen years, and the number of priests has increased twenty-six hundred in about the same time, this small kingdom is now encumbered with nearly a million of starving and houseless beggars. It is pointed to as the "Ireland of the Continent!" Austria, which has been the stay and strength of the Papacy for several generations, and especially since the fall of Napoleon, in some of her provinces has suffered the most severely from famine of any of the Continental nations. She is afflicted with the most painful evidence that every nation of Europe looks upon her with detestation and horror, that no nation on earth desires her prosperity; and in some of her most important tributary States, "Death to the Austrians!" is the popular cry. Austria is the steam-engine of European despotism. The safety-valve is fixed immovably, and the steam is rising. The explosion will, undoubtedly, be death to Rome; and the catastrophe that follows will involve her own doom! Before that comes, we trust the people of God will have been delivered! The condition of the other nations of Europe only extend the sad and ominous picture of distress, perplexity, death, and mourning, and famine. The court and the cottage, the city and the wilderness, the prince and the beggar, priest and people, all feel the plague upon and around them, there is no escaping. "Howl, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock: for the days of your slaughter and of your dispersals are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture!"

And how marvellous is this visitation! It does not come from a general war; nor from anything peculiarly unfavorable in the seasons. But by some unaccountable and unparalleled agency one of the great supports of life is smitten, and the whole earth mourns under the stroke. How remarkable is it, too, that the severity of the affliction should be felt by the papacy just at this time. The forbidden and suicidal sympathy lately manifested for her abominations had caused her to lift up herself in pride against the Lord, and against his Anointed. Her threats and curses were heard as impudently as of old. She said in her heart, "I sit a queen, and am no widow, and shall see no sorrow!" But to the purposes of Heaven, the mightiest potentates must bow. They may rise up against him, and seem to be strong above all fear in their rebellion, still the appointed cup of indignation must be taken, it must be drunk, in due time. She has had space for repentance given her, but she repented not, and now she is cast into a bed, and them that have committed fornication with her, into great tribulation.

And the only relief that comes to the papacy under these plagues is more annoying than even the plagues themselves. Popery is invariably valued by its poor superstitious dupes, as a charm against temporal evil; and they are made to believe, by the lying impostors who riot upon the fruit of their pious frauds, that "heretics" are cursed with every temporal evil. But now, those who enjoy the most undisturbed power of the charm are under the curse, while "the heretics" are comparatively free from it. And more than that, the "heretics" are the first to extend the friendly hand to these "only true worshippers of God," in their wretchedness. This is a puzzle to the poor Romanist that is already producing its effect. God grant them grace to understand the lesson, in season to come out of Babylon, before her plagues come upon her to the uttermost!

There is another lesson for us all to learn! It is this. God will see that his word is fulfilled! It remains for us to conform our plans so as to harmonize with it. What the past has shown to us, what the present is revealing, gives an assurance of what we are to expect in the future! To the upright there ariseth light in the darkness. Death speaks of life; perplexity of deliverance; trouble of salvation; darkness and desolation of the inheritance that is incorruptible, and undefiled, and that fadeth not away!

Correspondence.

LETTER FROM BRO. I. C. WELLCOME.
Dear Bro. Himes:—Since being at the Conference at Boston last week, and witnessing the missionary spirit there manifested by the brethren, especially of the ministry, I have felt like saying a few words in relation to the state of things in Maine. And while doing it, I do not forget that there are other States that loudly call for laborers,—other portions of the vineyard where the inhabitants are sleeping on the great and glorious subject of the soon coming judgment. Neither do I wish to call any from the places where God in his providence has called them to labor, and preach the gospel of the kingdom. But I wish to speak of some things connected with missionary labor, and, if possible, call the attention of some to the subject, that they may consider whether they are continuing in the way of duty, by sending the word of life to the destitute and blind among us. I also wish to say a word to those ministers that have for a long time held their peace.

First, then: Maine has been faithfully warned in many towns, and well instructed in relation to the coming of Christ, and the nature of his kingdom; but it was mostly done before 1844. And as that time was preached as being the end of our faith, and the end of our evidence of Christ's near approach; and as the time passed without the events being fulfilled, the people, who had just begun to learn in the matter, ceased to look longer, and many joined with the opposers of our hope, thinking that all the evidence in the case had failed. Again: Many of the ministry, who had received light on this subject, found it had become very unpopular, and that they must appear exceeding unwise to the world if they preached it longer, shut their mouths, and refused to give the people this bread of life, and commenced spiritualizing the Scriptures relating to the "blessed hope," and thus blinding the people. But another class of preachers, who were well instructed in the things of the kingdom, fell under that worst of errors, the idea that they could do no more—that the world could not be reached by the truth, and that they had lost their influence in community. Others felt so much mortification that they had been in error, that they refused to speak and warn the people of their danger, and also ceased to comfort God's people. While there have been a few left who continue to "preach the word with all long suffering and doctrine," and a few of the former class reclaimed, who, with them, are doing what they can in the work of the Lord, yet they can do but little among so many. While thousands in this State have been left without a judicious preacher, and have given up the faith, by not knowing what evidence the Bible afforded, after the time passed, that the Lord was at hand, and many others fell into fanaticism beyond recovery, yet there are many believers scattered all over the State, whose cry is "Come over and help us," and many of the people, who have not known the reason of our hope, have an interest to hear. There are many towns, and hundreds of school districts, that never had correct gospel preaching on the Advent, as we believe it. There are many, doubtless, in these places, who wish to hear for the truth's sake, and might be saved by the truth, and gathered into the kingdom of God.

O, my brethren, you who have laid down the cross, and cast away your commission to preach the gospel of the kingdom of God, will you not begin anew,—give yourselves to God again, and to his work of saving souls? Are you willing to sleep on a few more days, and when the Judge comes to reward his servants, have the blood of souls found in your garments? It will not avail then to say, that you could do nothing, or that the people would not provide means for you to live; for those who have worked in the cause have done, under God, some good, and they have lived, though perhaps in much poverty. Others have left the fields where God had placed them, because they saw that there was a lack on the part of many to sustain the cause by the necessary means, without being urged to it, which they would not do. It is true that most of the Adventists have seen the time when they felt ready to do all they could to enlighten the world, and help the poor; and perhaps they will now say, that much of what they did proved injurious. Well, if so, you have the fact to guide you a better way, and it will teach you to do everything understandingly. And while you now see the scattered state of things, you know that there are but few places where constant preaching can be supported; but you who have the means, and many of you have much that you will not need, and if kept, will perish in the day of the Lord, can raise a sum sufficient to sustain one or two missionaries in Maine, who can travel and hold conferences, and preach in all directions, until our Lord shall come. Can you do better with your money, your waste land, your overplus of stock, &c.? I can speak freely on this point; for I believe the Lord hath need of the use of the means his servants have laid up. I feel that the cause demands it. There are some who express gratitude for the bread of life they get in our meetings and conferences, that can spare one or

two thousand dollars for the cause without feeling any loss, unless his affections are on them; and if so, it would be a good way to get them off. Brethren, will you wake up to this duty?
Hallowell (Me.), May 30th, 1847.

LETTER FROM BRO. M. BATCHELOR.

Dear Bro. Himes:—I have a desire to say a word in reference to the Conference at New York.

I had some fears in reference to the results of the meeting, but was pleasingly disappointed. To me, it was the most profitable meeting I have enjoyed since '43. Everything was not right, and I never saw a meeting, of any importance, that had all things right. Upon the whole, it was a better meeting than I ever expected to enjoy in this imperfect state of things. There was a good spirit in exercise generally; it was easy to speak, sing, and pray. The blessed hope held the most prominent place. I formed acquaintance with many dear brethren who are looking for and loving the appearing of Him who bore our sins on the cross, and as a general thing, I found them strong in faith of the speedy redemption of Israel. The meeting will undoubtedly result in good, as much jealousy was removed; and I would it was all consumed, to be seen no more. I can speak for myself, that the Conference was a blessing, and I wish to see the brethren again. If the Lord will, I will soon visit the brethren at New York and Brooklyn.

I was glad to find some of my Hartford friends at the latter place, who still adhere to the Advent faith, and throw their influence in with those who are holding up the light of the speedy advent of Christ. I do believe that the Adventists are the people of God in a special manner, and that Jesus will own them as those that have been with him in his temptation. I find they are a praying people, and those that search the Bible.

We have had evil men and seducers among us; and so have all other bodies of men. Jesus had a Judas, and we have no reason to believe there ever was a perfect body of men on earth; but praise the Lord, there will be soon, when there will no more be a Canaanite in the house of the Lord.

Dear brethren, let us love one another, and lay aside all self and self-interest, having one object in view in all that we do, viz., the glory of God. Then we shall be owned of God, though we may be disowned by man. But I must close with saying, that I believe, with all my heart, that we shall soon see Jesus. Amen!
Pownal (Vt.), June 9th, 1847.

LETTER FROM THE WEST.

We give to our brethren the following extract of a letter, signed by Bro. T. Hedrick and J. Linville, and dated Laurel, Ia., June 2d, 1847, on account of the good spirit it expresses in reference to those who differ from us, as Adventists, in reference to our own differences, and especially as a call for labor in the West:—

Dear Bro. Himes:—We love the second coming of our dear Redeemer, and rejoice continually in the prospect as we see the day approaching. We, as Adventists, are greatly indebted to the "Herald," as an instrument in the hands of the Lord, in leading us to see the errors we had imbibed from our former, and, at the same time, honest Christian instructors, and we shall, at all proper times, make our acknowledgments of the same. We do not subscribe to your views respecting the state of the dead and the end of the wicked: we believe entire unconsciousness appertains to the one after death, and that entire, irrecoverable destruction awaits the others, if they die unreconciled to God by the death of his Son. Yet we are not going to withdraw our support from the "Herald" on this account. We think every man has the right to examine for himself, as he will have to give an account for himself in the day which we are mutually agreed is at the door. Therefore let us have love one for the other; that all men may know, that though we differ in some particulars, we are the disciples of him whom we believe will shortly come, and will not tarry.

We are greatly in need of some brethren from the East to preach on this glorious subject to our Western inhabitants. Brethren, if you love the appearance of Christ, and desire to warn the wicked to flee from the wrath to come, your "stronger evidence give," and come out and help us. There is here a great field, and the harvest truly is plenteous, but the laborers are very few. Brethren, answer it to your own hearts. What account will you give the Savior for your neglect of this part of God's moral vineyard, congregated as you are in the East, where laborers are abundant? O, lay this to heart. We have plenty to feed you with, should you gratify us in this particular. Come, then, and let us meet and converse together on this sweet and heavenly topic—the restitution of all things spoken of by all the holy prophets and apostles of our blessed Lord.

Will you send us able men, that are able to put to flight the gainsayers of our blessed hope?

Bro. E. LEACH writes from Norwich (Ct.), June 8th, 1847:—

Dear Bro. Himes:—The blessed hope, and glorious appearing of the great God and our Savior, is as dear to us as ever; filling our hearts with joy unspeakable and full of glory. If the contemplation of the rest that remaineth for the people of God, when all tears shall be wiped from off all faces; when the rebuke of God's people shall be taken away; when we shall be freed from the contaminations of sin; when the earth shall be redeemed from the curse; when the New Jerusalem shall descend from God out of heaven, and God shall dwell with men; when we shall see Jesus and be like him, and reign with him, and behold all the glories of his kingdom, and know that we are to have and enjoy these blessings for ever; I say, if the contemplation of these things is comfort and consolation to the Christian, then we have an abundant consolation. And all this but just before us! Soon will Jesus place upon our heads a crown of glory that fadeth not away.

We are still few in number here, but there has never been more than at present; and I believe we are rooted and grounded in the faith. At our weekly class meetings we have blessed times. The Lord comes with us, and fills our hearts full; it reminds us of the happy seasons we enjoyed in '43.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Essex, Vt., May 17th, Sister OLIVE HURLBUT, aged 50 years, wife of Bro. Heman Hurlbut. She was converted to the doctrine of the near approach of Christ, by reading the "Signs of the Times," given her in 1842-3 by Bro. E. Slater. She was much strengthened by reading the Scriptural evidences, and was much benefited by the lectures she heard from Bro. Kimball, Adrian, Dudley, Hutchinson, and others. She was baptized by Bro. Reynolds in 1844, and remained, it is believed, firm in the faith that He, whose right it is to reign, is even at the door. She read the "Herald" with interest, and loved to hear about the coming King, and travelled much on foot to hear the cheering news. But her warfare is over;—she fell asleep in Jesus in hope of a speedy and better resurrection.

DIED, May 23d, Sister CAROLINE PIPER, of Ashburnham, Mass., aged 26 years. She was a devoted Christian, a faithful companion, an affectionate mother, and greatly beloved by her Christian friends. The little band in that place feel that they have met with a great loss; but great indeed is the loss of our brother her companion, who is left, with three small children, to mourn and suffer on till the great Deliverer comes, and takes his people to himself. Sister Piper embraced religion at the age of eleven years, and thenceforward maintained a Christian character. She loved the appearing of Christ; and as might be expected, when the time of her departure arrived, she met the king of terrors with victorious songs, and shouts of praise to God. S. H.

Miscellaneous.

A VOICE FROM OLD SPAIN.

The New Orleans "Delta" gives the following as a translation from the "Heraldo," of Madrid. As an expression of views concerning the war with Mexico, and its probable result, the article is infinitely superior in sagacity and just appreciation of events to anything on the same subject that we have ever found in any of the London or Paris journals, greatly as the conductors and readers of those journals plume themselves upon the ability with which they are conducted.—N. Y. Spectator.

"The latest news from Mexico announce a triumph of the arms of the republic, which would be gratifying to us as Spaniards, as united to the people of that country by so many ties and so many traditions in common, if we thought it could decide, in favor of Mexico, the present desperate struggle between the Spanish and Anglo-Saxon races.—But unfortunately it is not so. We see that after prolonged disasters, after infinite defeats, operating in a country the thinness of whose population makes war most difficult, the Mexicans found it necessary to unite the flower of their army, in numbers four-fold superior to that of the Anglo-Americans, to achieve a triumph exceedingly doubtful, attended with losses which rendered any new operations impossible.

"This victory, it is true, has somewhat re-animated the spirit of the country, so far at least as a nation, whose people are not homogeneous, are susceptible of being reanimated; but in exchange for this advantage it has deeply wounded the pride of the Anglo-Americans, and if they determine to employ all their resources, the conquest of Mexico is inevitable.

"Let it be considered that the Mexican troops have been obliged to make a herculean effort to gather a few trophies from one of the divisions of the enemy—that this effort is al-

most a defeat, as it has left them exhausted,—and that there yet remain in the country three or four divisions of the enemy, against which nothing can be opposed—and it must be confessed that this victory of Santa Anna will only serve to precipitate the feeble nationality of Mexico down the declivity which leads to the precipice.

"For ourselves, we believe that Mexico is already virtually blotted out of the list of independent nations. What can be expected of a nation, distracted by revolutions and contests for ephemeral power, when the enemy is at its gates, and that no common enemy, but one which aims at nothing less than the destruction of its nationality? What can we expect of a nation, where the clergy—the richest Catholic clergy in the world—refuse the smallest sacrifice in favor of the country, and prefer the precarious possession of worldly goods to the salvation of the land!

"The army without resources, even without food; the rickety politicians of the capital conspiring to overthrow the established order of things; the clergy occupied in secreting their valuables, and in exciting the fanatical opposition of the people against the sale of their property, without considering whether the Anglo-Americans will not appropriate it with less ceremony; the only fortification of the coast threatened by a formidable squadron; a great part of the country occupied by an army highly disciplined, composed of men whose energy is proverbial, and abundantly supplied with every kind of munitions; what can result from all this? We look upon the consequence as inevitable. Enthusiasm will be re-awakened in the United States. An irresistible torrent of volunteers will inundate Mexico. And it will not be long before the eagle of the Union will light in triumph upon the ancient capital of Montezuma.

"We, as Spaniards, cannot but lament this result. The last remnants of the magnificent work of Hernan Cortes are about to disappear, and one of the most brilliant pages in our history will be bound, so to speak, in the volume of the stranger. Sorrowful effects of revolutions! of demagogical tendencies prematurely engrafted on a nation without stamina to support the effects of unholy ambition!—Thirty years of independence have not sufficed to make the Mexicans a nation, notwithstanding they have held in their hands the richest elements that Providence ever placed within reach of the human family. And why? Because they have strayed from the proper path; because they desired to form a republic with the materials fit only for a monarchy; because they converted, by a simple decree, the ignorant and oppressed Indians, the dregs of the population, ignorant until then even of the language of their lords, into free citizens, possessing all the rights which a free nation could give. We now behold, though too late, the unavoidable evils which this error drew after it.

"And now, is it not permitted to ask what the nations of Europe think of the indefinite extension which the American Union is acquiring, and which it carries forward with as much safety as rapidity, sometimes by arms, sometimes by money, sometimes by emigration, without ever appearing to consider the morality of the means which it employs!—Will they permit it to absorb, successively, the whole continent of America, and so form a nation by the side of which the most powerful states of Europe would appear as ridiculous pigmies? Will they consent that it shall consolidate its rich conquests, and make them the base of operations from which to invade in succession the states of Central America, where are to be found some of the most magnificent harbors in the world? Will they permit it, without obstruction, to reach the Isthmus of Panama—its golden dream—and thus yield to it one of the principal keys to the commerce of the globe?

"Time alone can answer these questions; but the history of the past affords us but little comfort for the future. Within this century the Union has acquired, successively, the Floridas, Louisiana, and Texas, and it is now about to acquire the Californias, and some of the richest provinces in Mexico. Who shall fix limits to the power of the active race which peoples it? Let it once extend to Panama, and its might will be irresistible. It will hold the dominion of the seas; it will monopolize the commerce of the whole earth. And when the English language is spoken on all the shores of the Mexican Gulf, what human power will be sufficient to prevent the island of Cuba and the English Antilles from falling by their own movement, and the impulses of irresistible attraction, into the arms open to receive them!"

THE WAGES OF WAR.

It was a few days after the news of Buena Vista—the very day that the mail brought the official list of the killed and wounded—we were seated in the office reading over the names with a sad curiosity, seeking out those with which we were of old familiar. McKee we remembered well—a dashing, daring artillery officer; he was in the third when we knew him. But he married, left the service, engaged in business, and at the opening of the war resumed the epaulets as Colonel of a Kentucky Volunteer Regiment. Brave fellow! none braver fell on that bloody field.

We were sorrowfully enough engaged in these thoughts, when a young woman entered the office. When we saw young, we mean under thirty. She had a small girl by the hand—a beautiful little creature, about three years old. Both mother and child, (for such no one could doubt to be their relationship who observed their features,) were dressed with extreme neatness, though all the little elegancies of decoration were bestowed upon the child.

We just looked over the top of the paper to note these particulars, when, having been directed to us by the clerk, she came forward to our desk.

We handed her a chair, and, while we endeavored as well as we could, to soothe her very apparent agitation, we were somewhat at a loss to account for its existence.

After a few minutes' conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain —'s company of artillery. This corps had been engaged, and, we remembered, had suffered very severely. She had been informed that the list of killed and wounded had arrived, and she had called to hear some intelligence of his fate.

She wished us to read over the names.

We again took up the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features as we read. Her agony was terrible. She was not unhandsome; but her face became ghastly pale, and her eyes looked unutterable despair as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence. Her lips were colorless, the perspiration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

The presentiment of evil had already almost broken her heart, and we knew that the relative must be a very near one.

She had avoided giving us her name, and, so soon as we found the list, appalling long, which comprised the casualties of the designated corps, we began to read. We did not know when we would reach the fatal name, if at all, and at each individual we looked inquiringly in the woman's face. She said nothing, however, for some time, and we began to hope that the name was not down, when we read—

"John —, sergeant, KILLED."

Such a scream! It was the wail of a broken heart. Only one—and then still as death.—That cry was ringing in our ears for a month. We immediately ran towards her, but she arose from her chair, motioned us her thanks, and without a word left the office. We had read to her the announcement of her husband's death. We did not do much service in the office that day.

The next morning, happening down on the wharf, we saw the woman and her little girl going on board the Cincinnati packet. She recognized us, and we spoke to her. She was crushed completely. She had grown twenty years older in as many hours. She informed us that she had resided with her husband in New York; that she was originally from the West; and, on his corps being ordered to Mexico, she determined to repair to her friends, and await the conclusion of the war. She had heard of the battle, and knew that Captain —'s battery was engaged; and on her arrival in Pittsburgh, had been directed to the "Journal" office for further information. She arrived the very morning after the receipt of the list of the killed and wounded.

We bade her good-bye. She continued her route to her girlhood's home, now desolate, as was all the world to her; and we to our daily business, a sadder man, indeed.

The little incident recorded above was recalled to our mind, on Saturday, by reading in a western paper the notice of the death of "Mrs. Sarah —, widow of John —," a soldier killed in the battle of Buena Vista.

It was our acquaintance—there could be no mistake. She had grieved herself to death for her husband.—Pittsburg Journal.

THE CHURCH THE WORLD'S ONLY HOPE.

If we cannot rely upon the church, by the blessing of God, to save the world, there is no hope in any organization; the pall of eternal night must hang over us; gloomy indeed is the prospect. The experiment has been fairly tried; God's people have been almost trampled out of existence; they nearly lost, at one period, their visibility by their corruptions, and that period has received the name of the "dark ages." Whenever the splendor of the church began to wane, then the darkness and the dampness of spiritual death crept over the earth. The hand on the dial plate moved backward. The experiment has been tried.—Who desires to try it over again! "But the church is corrupt," says one; yes, and so is thy heart; art thou better? If thou art a follower of Jesus, follow him: come into his fold, eat and drink of the significant emblems of his suffering; be reminded of Gethsemane; the Hall of Judgment; and the crucifixion; recollect it is thy own sin that he bore.—"Pray for the peace of Jerusalem; they that prosper shall love thee." Art thou wiser than thy Master! Seest thou corruption? Christ seeth much in thine own purification, and then thou shalt have faith to pray for the church. Be assured that she is the ark to this tempest-tossed world.

Dost thou profess to be His disciple? What right hast thou to complain? Make thine own self pure, and then thou canst consistently call for the purification of others.

Christ will take care of his church. His word is pledged for it; do thou take care of thyself, and flee!—lest the way of escape be closed.

The church is corrupt; yes, we know it.—But she is purer. There is no safety in deserting her. It will be like jumping overboard in a dark night. Cling to the ship. She will bring you safe into the haven of eternal rest at last.

The church is corrupt! Let us labor and pray for her purification. We will not desert her! we cannot desert her, for she is the Lamb's wife; and what Jesus Christ loves, we must love too.

The Almighty's means alone are omnipotent; all earthly resources must fail. The preaching of the cross anciently was to the Greeks foolishness, and to the Jews a stumbling block. Thus may the church appear inefficient to many men, worldly wise. But God against the world.

Other plans for the redemption of our race may captivate many, and they may be induced for a time to abandon God's ways of doing good; but they shall live to regret the day that they thought themselves wiser than God; and shall seek, in the bitterness of their sorrow, forgiveness at the foot of the cross.—Ch. Journal.

PREDICTIONS.

The Baltimore "Patriot" recently contained a communication, signed Gideon B. Smith, which contains some predictions relative to the grain and potato crops of this and the old country. He avers that he foretold, in 1843, the present scarcity of those articles, and what will be their state during the next two years. He does not profess to predict by supernatural power, but bases his predictions on what he terms philosophical principles. He says:—

But next year will be the great year in all Europe, where the potato is cultivated—that year will be the climax—the disease will pervade generally, if not universally. So far as the potato is concerned, there will be great scarcity of human food, and America will be drawn upon heavily for supplies of bread-stuffs. It behooves our farmers to prepare for this state of things, for it will come.

The wheat crop must also be looked to. I am not a dealer in wheat, nor interested in it, otherwise than as an eater of bread. But the scab will be found to effect the crop of 1847 to such an extent, that a scarcity of good flour will prevail. The scab is also an epidemic at times. It will spread over the whole of this country in 1847 and 1848; will appear in Europe this year and in 1848, and spread over the whole of that continent. It will follow the usual course of all vegetable epidemics, from west to east—that is, it commences in America, and will reach the eastern world. Nearly, if not all, animal epidemics commence in the east, and progress westward, as in the case of the Cholera. When the scab shall have run its course, then the wheat crop will be relieved of its baneful effect—1847 will be the climax in America. In 1848 there will be some of it, more or less; in 1849 it will disappear; one year later in all these dates, will be the time of its progress in Europe. But let no one despair. The potato, and wheat, and corn, and all other kinds of food will be preserved, and continue their abundant supplies.

IDOLATRY IN FRANCE.

In the small parcel which I sent you a few days ago, you will have found a new proof of the success of your agents; I allude to the piece of wood, coarsely carved, and representing, in a kind of halo of glory, a heart beneath the cross, supposed to be the heart of our Savior, worshipped by angels, bearing wax tapers in their hands.

This rudely-carved image, which painfully reminds us of similar ones, the objects of heathen adoration, is also an object of worship in country places in France, though boasting of so high a degree of civilization. It is circulated and sold on behalf of the Society, or Congregation of the Sacred Heart of Jesus. The identical image which you now have before you has been adored by numbers of poor souls on their bended knees, whom they, whose interest it is, seek to maintain in their ignorance and idolatry. I say poor souls, inasmuch as this piece of wood has been an heirloom in a family which, for a succession of years, has been devoted, soul and body, to the Church of Rome. Thanks, however, to the visit of a colporteur in the family alluded to, but, above all, thanks to the introduction of the word of God into it. The members of which it is composed, having learned that Jesus Christ is to be served and worshipped in spirit and in truth, have cheerfully abandoned the former object of their idolatry to the friend through whose instrumentality they wanted to know in what manner it behooved them to prostrate themselves before the Lamb of God that taketh away the sins of the world. You may therefore look upon this wooden image as a trophy of the Bible, affording matter of rejoicing when you call to mind that the Holy Scriptures are now the object of veneration and regard of its former possessors. Would to God that Papistical idolatry might everywhere in France meet with a similar overthrow.

Mr. De Presence.

PROCESSION OF THE BLESSED SACRAMENT.

The following exhibition occurred in the city of Philadelphia, and gives a pretty good idea of the manner in which these farcical displays are carried on in countries, where the good sense of the people is not arrayed against them. The account is taken from the "Boys' and Girls' Catholic Weekly Magazine."

On Sunday, the 6th inst., a solemn procession of the Blessed Sacrament took place in St. Joseph's church; it was conducted with much solemnity and taste. After the late Mass, the procession formed in the centre aisle; first came a few boys carrying the Cross and Banner of the infant Savior; then followed the young ladies from the age of four to twelve years, dressed in white, with white veils, numbering over sixty, each carrying a bunch of flowers, some of them carrying baskets, containing leaves of roses, which they strewed along the aisles where the Blessed Sacrament was to pass. Then followed about twenty-five small boys, with bunches of flowers in their hands, after whom the Rev. Clergy (one of whom carried the Most Holy Sacrament), followed by several gentlemen, each carrying a lighted taper. The procession moved through the different aisles, during which many appropriate hymns were chanted. What a beautiful and imposing sight it was to witness the young and innocent of the congregation with banners, flowers, &c., the gentlemen bearing tapers, the four angelic figures that scattered roses along the aisles before the Sacred Host, all viewed with reverence and delight by the congregation. The ceremony was concluded by the Benediction of the Blessed Sacrament.

CONDUCT OF THE ROMAN CLERGY.

The Tralee Chronicle, a conservative paper, contains the following:—

"I cannot, for the life of me, understand how the priests of this country are enabled to live, what between the great privations to which the necessity of their people, and the physical exertions to which their attendance on the dying and the dead subjects them," was the remark of a respectable Protestant clergyman a few days ago outside our office. It would be a heartless bigotry in us were we not to hear our testimony to the high eulogy contained in those few words of a minister of that faith to which our affections and our convictions cling. They are performing their duties at this crisis in a manner the most exemplary—indeed, we might say, with a heroic devotion. Death and want are busy amongst them. We have already recorded the passing away of some of them to whom we were bound by ties of warm friendship—that religion of the affections, which knows no sectarian distinction, but offers up its incense wherever purity of heart and lofty virtue have fixed their sanctuary. At the present moment, in this diocese, there are no less than eight Roman Catholic clergymen on the bed of fever, contracted during their ministrations. As men, as Irishmen, and as Christians, we cannot but accord to this stricken class of our countrymen our sincere and unaffected sympathy.

FOREIGN EMIGRANTS.

The editor of the "American Messenger" gives a very interesting account of a visit to the Alms House of New York city, from which we take the following description of the manner in which paupers are sent to this country from Europe:—

Who are these Germans, and whence came they? They were brought in ship loads from Hesse D'Armstadt, and other Principalities, their passages hither being paid by the parishes from which they emigrated. Their own account of the manner of coming to this country is as follows:—In July last a public crier went through the streets of Grossimmar, ringing his bell, and proclaiming, by the authority of the mayor, that all poor who were willing to remove to America, would have the money supplied by the public authorities that might be needed for their passage, after selling their little effects; and that on arriving at New York, they would be supplied by the Consul, and find abundance of work, land, &c. Eight hundred souls accepted this offer. On their arrival in October, they received \$3 for each family, and in three days 500 of them were in the Alms-house, where 300 still remain. The history of other groups would be substantially like this. And these are but the advance guard of a countless army.

The gentlemanly Superintendent informed us that there are 2900 paupers now in the Alms-house, including 500 in the hospital—all that the building will contain. About one-third are Germans, and nearly all foreigners of some class.

RUM AND PAUPERISM.

A large meeting was lately held in Manchester, England, to inquire into the evils attending the use of strong drink, in view of the present destitution among the poor classes. The meeting was convened by a placard, of which the following is a portion:—

"The present crisis! Pauperism is on the increase. Hunger is consuming the poor!! yet £50,000,000 are annually expended on strong drink, £30,000,000 of which are directly taken from the earnings of the industrious poor, who thus impose a voluntary tax, and deprive themselves and families of health, the comforts of home, and the enjoyments of true happiness.—The above amount, if rightly applied, would provide with education, food, and clothing the great bulk of society, and give a proper impulse to our own national industry and prosperity."

At the meeting itself the chairman stated, that the grain that was manufactured into intoxicating liquors in England in the year 1846, and that which might have been produced on the land devoted to the cultivation of hops, would have been sufficient to provide six millions of people with food during the whole of 1847, allowing to each individual two pounds and four ounces of bread per day. It is to be hoped that the dreadful lesson of the famine will not be lost. Evangelist.

TOBACCO PROSCRIBED.

The Baptists and Presbyterians are holding general conventions in Cincinnati, and the citizens of that place appear to be unwilling to extend the hand of hospitality to the delegates, unless they give up their tobacco. The Gazette says:—

"Our theological friends, the delegates to the Convention, seem to have brought their partiality for tobacco to a poor market. It is said the proprietors of the Second Presbyterian Church hesitated long before giving their consent to its being used for a Convention, not wishing to have it beamed with tobacco-juice. A distinguished physician offered to entertain four of the delegates at his house during their stay, if that number could be found who did not use the filthy weed. The Rev. Mr. Magoon, on extending Prof. Mitchell's invitation to the Baptist Convention to visit the Observatory, begged that the delegates 'would leave their tobacco at the foot of the hill.' In view of this general unpopularity, in all decent society, the editor of the 'Watchman of the Valley' entreates his reverend friends to forego its use altogether."

THE POWER OF THE PRESS.—In the year 1272, the wages of a laboring man were just three half-pence per day; and at the same period, the price of a Bible, well written out, was £30 sterling. Of course a common laborer in those days, could not have procured a Bible with less than the entire earnings of thirteen years! Now, a beautifully printed copy of the same book can be purchased with the earnings of half a day!

The following is from the "Democratic Review" for June. Were it not for the last line, the writer might have been taken for an Adventist. "Earthquakes frighten the world, and whirlwinds howl, Floods in their fury rise,—volcanoes blaze, And terrors terrify. Inevitable, Believing, trembles, that the Almighty wrath Sends these dire signs of the eternal doom. O, idle fear! Far distant is the end."

Foreign News.

IRELAND.—The accounts from the provinces speak in the most cheering terms as to the prospects of next year's harvest. The papers contain fewer outrages and fewer instances of hideous destitution, than have been spread over them for any week of the last six months. Fever and dysentery are, however, on the increase, and several persons in a respectable sphere of society are announced as having fallen victims to the former disease.

The Cork "Reporter" gives the following horrifying sketch of the state of the Southern and Western baronies of that extensive county:—

"The climax of mortality and misery has arrived. The peasantry are actually rotting off the surface of the earth. The living are swept off in the south western baronies by pestilence, and the dead lie unburied, melting away in this warm season, where they drop and die. The unfortunate beings who took refuge under the bridge at Ballinussig, died there, and there still their bodies lie, none venturing to approach them. On the verge of the coach road that runs in that neighborhood, a body lay exposed for days; and the highway, dykes, and cabins of the south and west, are darkly dotted with corpses blackening in the sun, or filled with masses of reeking putrefaction."

GOVERNMENT SCHEME OF EDUCATION.—On the 15th ult., in the House of Lords, Lord Brougham presented a number of petitions from Protestant Dissenters against the Government plan of Education. He was prepared to take his share of the responsibility of the proposition of the Government, and he regretted that so much objection was made to so harmless and safe a measure. Money for purposes of education had been granted for years, and it was only increased now. The plan had only been reduced to writing; there had been no change of principle, nor had any greater powers been given to the Established Church, or any taken away from the Dissenters; on that cardinal point there had been no change. He did not expect to live to see the Protestant Church overthrown, and the Roman Catholic Church established in its stead. He would rather perish than see that.

At a recent meeting in Cork, in connection with the existing distress, it was stated that Father Mathew had for some time past been feeding 2500 poor persons every day.

Roman Catholic children are to be excluded from the Edinburgh Industrial Schools, as the directors have resolved on Scripture instruction, founded on the authorized version of the Bible only.

ITALY.—The liberal example of the Pope is beginning to be imitated by the princes of Italy. The king of Sardinia, it is said, intends to give a sort of constitution to his people; and the grand duke of Tuscany is believed to be inclined to do the same thing.

Great distress continued to prevail amongst the poor of Rome, in consequence of the high price of bread. The Pope, however, had just ordered the sale of wheat at a much lower rate than the market price, paying the difference from his own purse.

Prince Jerome Bonaparte, nephew of Napoleon, lately died at Florence, from a disease of the spine. His physician at first gave some hopes of recovery, if the prince used the waters of Vernal, in the Pyrenees; but the French Government refused permission for the prince to enter the French territory.

A vessel, which has arrived in London from Calcutta, has brought 50,000 buffalo hams.

The house of Roberts, Freeman, & Co., of Manchester, has failed, to the amount, it is said, of £50,000 or £60,000.

Many of the cotton mills of Rouen have ceased working, and it is expected that no fewer than 50,000 workmen in that city and its neighborhood will be unemployed at the end of this month.

SWITZERLAND.—The democratic party of Geneva has just obtained a great triumph—the new radical constitution has been accepted by the people, by 5577 votes against 3187. The vote has been received with every demonstration of joy. The feeling against the Jesuits is reviving in Switzerland with intensity. The grand council of Geneva has just passed a series of resolutions, that the league of the Catholic cantons is unconstitutional, that the Jesuits should be expelled, and that if such resolutions be adopted at the next assembly of the Vorort, no delay ought to be allowed for carrying such resolutions into effect.

CANSA. May 26.—News reached here to-day by a schooner, that a vessel bound to Quebec, with 400 passengers on board, was totally lost on the Scatarie Islands during the easterly storm last week; and, shocking to relate, only six persons out of the whole were saved.

The grand duke of Oldenburg has forbidden the distillation of spirits from corn and potatoes.

The Mexican consuls at Havre and Marseilles, have protested against the right taken by the United States forces of substituting their own customs laws for those of Mexico, and have notified to French merchants that they must expect their property to be confiscated. They state, however, that

they have not received positive orders from their government to make such a protest, but they doubt not that it will be agreeable to it.

QUEBEC, June 7.—A letter, dated Cape Rosier, May 19, says the brig Carrick, of Whitehaven, from Sligo to Quebec, with passengers, was wrecked about four miles to the eastward of that place, and out of 167 passengers only 48 reached the shore—the crew, except one boy, were all saved.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JUNE 26, 1847.

The First Campaign of the Season.

We have just returned from the Camp-meeting at Perryville, N. Y. The meeting was removed to that place from Champlain, situated about seven miles from the Lake. Circumstances seemed to justify the change. The grove in which the meeting was held, was one of the most beautiful and convenient we ever saw.

The meeting commenced at the appointed time, though but few had arrived, in consequence of the heavy rain. On the second day, however, the friends began to come in in considerable numbers. Twelve or thirteen tents were put up, all of which were well filled with faithful friends of the cause from both sides of the Lake, and from Canada.

The congregations were good during the week, and on Sunday the attendance was very large. Perfect order prevailed throughout: there was less confusion than at any similar meeting we ever attended. To the credit of the citizens of that place and vicinity we would say, that we never were treated with more candor and respect than we were by them. The prayers of the friends will rise to heaven in their behalf for their kindness.

To us the meeting was a blessed one; never did we personally experience so little perplexity and annoyance as at former meetings of which we had the charge. It was indeed "good to be there." Unity and brotherly love prevailed. No bitterness or dissension were apparent; and where there was a difference in sentiment, the greater charity was exercised.

Father MILLER was with us, in tolerable health and excellent spirits. There were present, also, Bro. BUCKLEY, DUDLEY, TAYLOR, CUMMINGS, BALDWIN, SUTHERLAND, RONEY, and others, who shared in the exercises, and materially contributed to the success of the meeting. The sermons and addresses were listened to with very great interest, and the effect appeared to be greater than we have witnessed, of late, on such occasions. An excellent spirit pervaded the prayer and conference meetings, and the power of God was manifest in the conversion of sinners, and in the reclaiming of backsliders. We did not learn the number converted, but there were many sound, thorough cases reported.

The aspects of the cause are anything but discouraging. Strong faith, love of the blessed hope, tender yearning over perishing sinners, and an ardent desire to be conformed to the will of God, were strongly manifested in all the exercises. Never was there a time in our history when we felt more encouraged, nor a time when there were more urgent calls, from all parts of the country, for efficient brethren to spread before the people the evidences of the speedy Advent. The ear of the people is open to hear; and the "common people hear gladly." An entire change of opinion on the aspect of the times, and the destinies of the Gentile church and nations, is evidently being effected. The idea of the world's conversion, before the personal Advent, is rejected by most of those who candidly consider the reasons we urge in opposition to such view. We have the attestations of Scripture signs, and all that can inspire confidence and hope, that on this point we are infallibly correct. Arise, then, ye watchmen of Zion! awake ye, and blow the trumpet in Zion! and prepare the people to meet the coming Judge! Let the saints come up to the work with new and determined zeal. Do not relinquish your efforts, nor hope, just as the kingdom is about to appear.

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Our thanks are due to all our dear fellow-laborers for their faithful co-operation in the meeting; and especially to Bro. Buckley, and the brethren associated with him, to whose untiring energies much of the success of the gathering was attributable. We would here take occasion to acknowledge the united testimonial of our brethren in their liberal and cordial support of this office. Never was there a time when we were more in need of means to carry forward the work. But we have never been disappointed in our reliance upon God.

Our plans for future meetings will be arranged so that notice can be given next week.

BRO. HUTCHINSON.

We would express our gratitude to God that he has returned our dear Bro. Hutchinson to us in health and safety. He came in our absence to the Champlain camp-meeting. We shall have an interview with him soon, and arrange for some important meetings in Canada, and in the States.

We see no way to avoid a further prosecution of the mission to the Old world, after our summer campaign. May God direct; and may his name be glorified.

tion of the mission to the Old world, after our summer campaign. May God direct; and may his name be glorified.

¶ We see from certain quarters hints about brethren who approve the English and other foreign missions, and the hope expressed that such will not forget the field at home. Now, if brethren are opposed to doing anything abroad, let them distinctly say so. And if they mean to say that those who give a hearty support to the foreign, neglect the field at home, we shall be happy to show that those who heartily support the foreign, have done as much for the field at home, as those who begin and end their charities there. Let no man deceive himself.

NEW WORK ON THE PROPHECIES.—We have only room to say, that we have received the new work on the prophecies, by Mr. SCOTT, of Edinburgh. A more extended notice next week.

LETTER FROM BRO. I. R. GATES.

BRO. HINES.—I wish to say through the "Herald," that my son's sickness prevented me from attending my appointments, as published in the "Herald"; and notwithstanding my child is better, it is out of my power to attend any of them at this time.

It has been my lot to suffer afflictions the past year. Sickness has entered my dwelling, and laid its hand not only on me, but on all my family. First the whooping-cough, then the measles, and after that, my companion and two youngest children were taken with inflammation of the lungs, and were given up to die by the physicians; but the Lord had mercy, and raised them up. You can scarcely imagine what were my feelings when, in the midst of care and anxiety for my own family, news came of the death of my youngest sister and nephew, and my mother so ill, that it was not deemed prudent to allow her to take a last look of her daughter, (or even to know of her death,) before her body was committed to the dust.

But I can say to sickness and death, Do your utmost—your reign is short; Christ has pledged to put you down—to destroy the last enemy, which is death. I feel my spirit resigned while I stand on this blessed Advent rock, and looking for the all-conquering King of Zion, when death will be swallowed up in victory.

Yours truly in the hope of the gospel,
Lawrence (Mass.), June 21st, 1847. I. R. GATES.

LETTER FROM BRO. I. H. SHIPMAN.

BRO. HINES.—On my return from Boston, I found the brethren enjoying a good state of feeling; and yesterday we enjoyed a refreshing time in trying to preach the word, and in hearing the warm exhortations and prayers of the brethren.

I think our Conference at Boston will do a great amount of good. I am far from thinking that such Conferences are short; On the contrary, the faith and strength of the brethren are increased, rendering them better prepared to co-operate in the great work of spreading the light before the world.

A little observation will show, that those that withhold from their preachers the means of attending such meetings, are the last that do anything to sustain the cause anywhere. The plan, that such meetings should not be attended, because of the expense, has no weight in my mind.

Bro. Henry Eastman is laboring in this region, and is doing much good. He is a true yoke-fellow—an excellent preacher of the word. May the Lord send forth more laborers into the vineyard. I remember the dear brethren at Boston with grateful reflections. May the Lord bless and prosper you.

Sugar Hill (N. H.), June 21st, 1847. I. H. SHIPMAN.

BUSINESS NOTES.

G. Phelps.—You have paid for the six copies to No. 336. Wm. T. Moore.—The charts and question book are sent as you directed.

F. Gale.—We have sent the articles you have ordered by express; and put the balance (25 cts.) to your father's account with the "Herald."

Hiram Shute.—You will owe \$1.50 at the end of the present volume.

A. La Bounty.—The dollar from E. Brisbane was received.

APPOINTMENTS.

It may be expected that Bro. HALE will be at Portland on Sunday, July 4th, and proceed to the Penobscot the week following, as requested by Bro. T. SMITH. If practicable, Bro. F. G. BROWN will accompany him. Bro. SMITH will make such arrangements for meetings as he deems proper.

Bro. ADRIAN expects to return to Portland in a few weeks.

The Lord willing, Bro. R. V. LYON will commence a meeting in Richmond, N. H., July 1st, and continue over Sunday.

The Lord willing, I will preach at Providence, R. I., June 29th, at North Scituate, July 3d, 4th, and 5th, and at Northboro', Mass., Lord's day, July 13th.

J. WESTON.

CONFERENCES.

If the Lord permit, there will be a conference in North Scituate, R. I., on July 3d, 4th, and 5th. We continue it over Monday, because of the celebration of Independence on that day. Bro. White and Weston are expected to attend, and others of our ministering brethren are invited. We earnestly request our brethren in the adjoining towns to come to this feast of tabernacles.

E. BELLows.

The Lord willing, a grove meeting will be held in North Scituate, Mass., in Bro. Taylor's grove, Crawford settlement, to commence July 1st, and continue over the Sabbath. Ministering brethren in the vicinity are invited, though not professed Adventists. Some from across the lake are particularly invited. Brethren intending to be in this meeting, will please write me, (S. Taylor, P. M., Vienna, Mich.) and they will be met at the Temperance House in Detroit, or at Bro. Osborn's, the baker, on the 30th day of June.

STEWART TAYLOR.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies. \$435 52
DURFEE GETELL, of Fair Haven, Mass.,
the P. M. informs us, does not take his paper
from the office. He owes 4 48
Total delinquencies since June 1st, 1846. 440 00

WEST INDIA MISSION.

L. Lloyd. 3 00

NOTICES.

IMPORTANT WORKS.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fallacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of this Jubilee Hymn," by a Protestant Nonconformist Layman. 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Halliwell Stewart, M. A., Incumbent of St. Bride's, Liverpool. 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary. 36 pp. Price as above.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-3 wholesale.

CRUDEN'S CONCORDANCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c." By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime." Compiled by Thomas M. Preble. "The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble. Price 37 1-2 cts.

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Receipts for the Week ending June 17.

¶ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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money is forwarded.

Elijah's Interview.

BY THOMAS CAMPBELL.

On Horeb's rock the prophet stood—
The Lord before him passed,
A hurricane, in angry mood,
Swept by him strong and fast.
The forest fell before its force,
The rocks were shivered in its course,
God was not in the blast.
'Twas but the whirlwind of His breath,
Announcing danger, wreck, and death.
It ceased. The air grew mute—a cloud
Came, muffling up the sun;
When through the mountains, deep and loud,
An earthquake thunder'd on.
The frightened eagle sprang in air—
The wolf ran howling from his lair.
God was not in the storm.
'Twas but the rolling of his car—
The trampling of his steeds from far.
'Twas still again; and nature stood
And calmed her ruffled frame;
When, swift from heaven, a fiery flood
To earth devouring came.
Down to the depth the ocean fled—
The sickening sun looked wan and dead—
Yet God filled not the flame.
'Twas but the terror of His eye,
That lightened through the troubled sky.
At last a voice all still and small,
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In heaven and earth might hear.
It spoke of peace—it spoke of love—
It spoke as angels speak above—
And God Himself was there.
But O! it was a Father's voice
That made the trembling world rejoice.

"Judah's Lion."

(Continued from our last.)

Alick stood up, and with a lowly spirit
he prayed to the God of his fathers to be-
come his teacher. He pleaded the mercy
shown to Abraham, Isaac, and Jacob;
and all the rich promises to their seed.
He asked to be kept from error, and to be
made willing to receive truth: and though
the Name that is above every name was
not spoken by his lips in that whispered
prayer, his heart yearned towards the
Crucified, and its secret language to him
was that of the doubting suppliant.—"If
thou canst do any thing, have compas-
sion on us and help us."

He sat down, with a feeling of encour-
agement quite new to him, and without
hesitation began to read the Gospel of St.
John. The decided language roused his
attention more than anything in the New
Testament had done. "The word was
God. The word became flesh and dwelt
among us. He came unto his own, and
his own received him not; but to as many
as received him to them gave he power
to become the sons of God." "Why;
here is the whole matter in a nutshell,—
according to this, Jesus would be God;
his own, that is the Jews, would not re-
ceive him, and were cast off: others,
that is, the Gentiles, received him, and so
obtained our place and privileges. Can
this be?" He read on, and came to the

Baptist's testimony—"Behold the Lamb
of God, that taketh away the sin of the
world!" "That alludes to the lamb slain
in sacrifice, which the Christians say was
a type. I remember the Lion of the tribe
of Judah, who alone was worthy to open
the seals of the book, is described as a
lamb that had been slain: and Jesus said
to John, 'I am He that liveth, and was
dead, and behold I am alive for evermore.'
How these passages do dovetail into one
another! 'Taketh away the sin of the
world'—how? not in the lump, I should
think: for the sacrifices were of no avail
except to those who observed them as an
ordinance of God. The Israelite had to
lay his hand on the animal's head and
confess his own sins, in order to partake
of the benefit; and then they were carried
away into the wilderness—carried
away: 'taketh away the sin of the
world'—another coincidence. So then,
I must, if this be truth, have my sins
taken away by this Lamb of God. What
sins can I have committed, to need such
a removal?" Here was the turning-point.
Alick closed the book, and began to ex-
amine his past life.

He had no settled standard by which
to measure himself; at last, turning to
Exodus 20th, he began, and the reading
of the first commandment afforded him
perfect satisfaction; "I neither have had,
nor will have, any other God but the Lord
my God, who brought my fathers out of
the land of Egypt, out of the house of
bondage." The second delighted him
still more, "Oh, I am not only clear in
this matter, but I have borne an open tes-
timony in the public streets against the
sin of idolatry. If all goes on like this, I
may be easy enough." The third start-
led him. "Well, I have used that name
too lightly, in a moment of anger or lev-
ity, I have taken it in vain; may the
Holy One forgive me!" He would have
proceeded, but was unable. "This is a
sin, and I as an Israelite should have to
confess it on the head of the animal to be
forgiven. Well there's no scape-goat,
nor lamb for sacrifice here, so how can I?
'Behold the Lamb of God which taketh
away the sin of the world!' I see how
a Christian would apply it. But this
was only a fault of the tongue: I meant
no sin, and surely it will be forgiven. I
won't be guilty of it again."

He read the fourth, and was confound-
ed, "I know how strictly our people keep
this day, though we did not. The Chris-
tians have a sabbath too, and finely they
keep it! Men-servants driving their car-
riages about; maid-servants cooking rich
dinners; cattle fagged to death; and the
stranger within their gates coming and
going by means of such poor over-work-
ed cattle, and feasted by the labor of such
servants. Come, we can none of us
plead innocence here. If I were the
master of a house, I'd feel uncomfortable;
but being only a child in the house, I
could do no other wise than my parents
did, who have run in the face of this
commandment ever since I can remem-

ber, more shame to them," said Alick,
and passed on to the fifth.

This proved a terrible blow to him: he
had always loved his parents, but never
honoured them. His distress of mind
was great. He scarcely noticed the four
following, but the tenth confounded him.
"Not covet!" he exclaimed; "I have cov-
eted everything that pleased me, no mat-
ter who it belonged to. If obtainable, I
have purchased it; if not, I have gone
on coveting and secretly murmuring
about it. These four commandments
condemn me; and there are many and
many things not specified here, which I
know to be sinfully wrong, yet I have
done them times unnumbered; and even
if I were forgiven the past, I fear I should
be doing the same things, through habit
or thoughtlessness, often again. Oh, for
a lamb to take away all these sins; and
for help to do right in future!"

The more he reflected, the more unea-
siness he became: memory was awake, con-
science roused, and he quailed under
their rapidly-succeeding accusations. It
was long ere he slept, and on rising, he
felt ill and gloomy.

When he went on deck, Capt. Ryan
remarked to Mr. Cohen, "Sir, I believe
we are both agreed: unquestionably, all
truth is contained in the word of God."

"And in the oral law," added Ben-
Melchor, who remarked as he approach-
ed, that the speaker raised his voice, and
directed the words towards him.

"Meet me where you will," said the
Jew fiercely, "you shall not contaminate
my garment with the unclean doctrine of
the Nazarenes."

"Indeed, Josef, I hope I shall, with the
Lord's blessing, convince you yet. But
a heart of flesh must be given before the
law of the Holy One can be engraven
there," pointing to the Jew's side, who
shrank from him.

"You have spoken words of blasphemy
against our holy religion," said Ben-
Melchor, trembling with rage.

"I have not, your holy religion is
mine, except that where you grasp the
unfolded bud of the blossom, I feast on
the ripe fruit. I have denounced, and I
will denounce your Rabbinical absurdities,
not one half of which do you believe,
while you uphold them all; but your re-
ligion, Josef, as delineated by Moses and
the prophets, is that whereon I rest my
faith, my hope, my present consolation,
and everlasting peace. When my bless-
ed Master revealed himself as the risen
Savior, the promised Messiah of Israel,
and Redeemer of the world, how did he
instruct his eleven disciples? By open-
ing their understandings that they might
understand the Scriptures. What Scrip-
tures? Yours, the only Scriptures then
in existence. I wish you were half as
much devoted to Moses as I am!"

"This very day," said Ben-Melchor,
with bitter solemnity, "and in this very
vessel, there was worship paid to idols of
wood and of stone, made and fashioned
by men's hands; and a box was produced

where in was deposited a fragment of
unleavened paste, turned by the magic of
a Christian priest into the body of the
Crucified, whom you call Jesus: and
unto this did the Christians address their
prayers, kneeling prostrate, in supplica-
tion for the soul's safety of the slain man."

"Then they committed an act of most
detestable idolatry," answered Captain
Ryan; "utterly to be abhorred of all
Christian men. But, Ben-Melchor, why
do you talk thus to me? You perfectly
know that the religion of these people is
not my religion, but that it much more
resembles your's; being an abuse and
perversion of the truth—a counterfeit of
man's devising. Leave these pretended
misapprehensions alone, Ben-Melchor,
and meet me on the common ground of
God's inspired word, as contained in the
Old Testament, but made void and of
none effect to you, by your vain tradi-
tions received from your fathers."

Before they reached Smyrna, Mr. Co-
hen gently informed his son that he found
his health was wholly unequal to any
stay in that climate: it had been sensibly
declining, he said, for some time; and
he greatly wished to return home; but
that he would not deprive him of the pro-
mised gratification of passing some time
in the East. "Dear father!" said Alick,
unaffectedly grieved, "you must not go
home alone. Let me attend you, and
indeed I shall not feel the disappointment
so much as I should feel, seeing you de-
part unaccompanied by any one you
could look on with confidence."

"No, my generous boy; I shall be
better when I set my face homewards;
and see your's set towards the Holy City;
I wish you to visit it, Alick: and to kiss
for me, the very stones in the walls of
Jerusalem; Peace be upon her! I have
spoken to this excellent man, and he is
perfectly willing to admit you into his
party, and to be a parent and guide to
you during your tour. I am also sure
you will be delighted to show every at-
tention to his amiable wife, and that dear
little boy. What say you to it, Alick?"

"Oh my dear, dear father, how shall I
thank you for all this? leaving me in
such hands, to visit such places, and—
and—" then with one of his sudden
bursts of honesty, he said, "Father, I
cannot deceive you: if I go with them I
shall certainly have a great deal of talk
about their religion: I shall hear of Jesus
of Nazareth—and—I shall try to find out
whether or not it was of him that Moses
in the law and the prophets did write." He
stood, half dreading the reply, but
thankful to have spoken so candidly.

"Go, Alick, and enquire into whatever
is presented to your mind as the truth.
Find it, and having found it, hold it fast.
You are further advanced in the search
than I am: your earnestness, boy, has
shamed your father out of his indiffer-
ence. God grant it be not too late!"

Alick burst into tears, and throwing
himself on his knees implored forgiveness
for all his waywardness and undutiful-

ness, and a blessing. This was given with fervent affection: and Mr. Cohen said, "Your parting gift to me must be a Bible: for between Jew and Gentile, Talmudist and Papist, I have plainly learnt that it is only there truth can be found."

And so, in tears and smiles, in hope and anxiety, with hearts full of love, and heads busied with many thoughts, they anchored in the port of Smyrna.

On arriving at Smyrna, Capt. Ryan escorted Alick to a synagogue of the Jews. "While Alick joined with soul-felt devotion in the services, Captain Ryan stood more aloof, but evidently in prayer all the time. When they had ended, a number of Jews surrounded him and began an argument, as with one whom they had often encountered before. The numerous texts brought forward by both parties from the Hebrew scriptures proved to Alick that the Messiah was the subject of their conference, and a good deal of warmth was displayed by the Jews, while Captain Ryan, preserving his usual good-humour, had an answer for every one, and not a few perplexing questions to put to each. When they were again alone, Alick asked him, with a sly smile, if he had prevailed on any of his brethren to acknowledge Jesus of Nazareth as their Messiah.

"No, that was not the matter before us: in fact such admission would be no gain to any body."

"You surprise me. I thought it was the very turning point of the whole matter."

"Far from it: I have met with Jews who would acknowledge that their Messiah *might* possibly have come in a poor and humble guise; *might* have walked as Christ did, and like him have suffered, and *may* come again as we believe he will do, to reign. Yet were they not a whit nearer the truth. The Messiah for whom you look is but a man: a great prince, a mighty conqueror, appointed to accomplish a temporal deliverance, and then to reign over you as did David and your ancient kings. This will not suffice: the Bible bids you expect more, much more: it bids you look for the appearance of Him who is the Lord from heaven: even Jesus, the Savior, which delivereth us from the wrath to come."

Alick bit his lip: something in the service in which he had just united was strong in his mind: he said, "It is very revolting to a Jew to hear of a strange god."

"Not a whit more revolting to a Jew than to a Christian," answered Captain Ryan. "We are as jealous as you can be in guarding from all perversion that great doctrine, the unity of the Godhead. Your own scriptures set forth most clearly what we hold, that your expected Messiah, the Deliverer and Restorer of Israel, and the hope of all the ends of the earth, is a Divine Person. Now, here is the hundred and tenth Psalm: read it, and tell me to whom it refers."

Alick glanced over it; "I know it well, and it clearly refers to the Messiah. Ben-Melchor told me Israel was meant; but this expression, 'Thou art a priest for ever, after the order of Melchizedek,' must refer to an individual, not a nation."

"You are right. Now tell me, Cohen, who wrote this Psalm?"

"David."

"Then, I ask you a question which your fathers could not answer; if Messiah be David's son, in what sense is he his Lord?"

"I cannot tell you, for I am unskilled in these deep things."

"My dear lad! the best skilled in these things is he who receives like a little child the plain word of God in its most plain and simple meaning. The more you study it, the more you will be

struck with its glorious simplicity and comprehensibility."

"I confess, Captain Ryan, I have found it so; but on these more solemn and vitally important matters it may be more obscure."

"Just the contrary: what is of most consequence for us to know is revealed the most clearly. If you take this Psalm, for instance, as addressed by David in spirit to one who, though of his own flesh as man, was also to be a Divine person, and believe that he likewise offered up a sacrifice of abiding, eternal efficacy for the sins of this world; and that he shall come again to subdue his enemies and to reign as a king, not only over Israel, but over the whole earth; then you will see the beautiful harmony of the prediction; and its consistence with these parts of the oracles of God."

"Then you mean to say that the same strange doctrine is elsewhere set forth?"

"Elsewhere! ah, everywhere. Do you think we build our faith and hope on an isolated passage? One word, indeed, being God's word, would prove a sufficient security for the whole world to depend on; but he has graciously given us line upon line, precept upon precept, to the same blessed effect."

"Will you point out some of those passages to me?"

"Gladly: but remember that only one can teach you effectually; and lift up your heart for divine instruction."

"I do, Captain Ryan. I really desire to learn, but what you have said has startled me much. I thought if I once could bring myself to recognize in Jesus of Nazareth the Prince Messiah, so longed for by us, that I should be at once with you in faith; but I now find you require me wholly to alter my view of him to whom I have ever looked as the hope of Israel—you want me to confess that Messiah Ben David is—God." He hesitated and dropped his voice in pronouncing the last words.

"That is the point I was arguing with your people yonder; and I found them very determined in opposing me; but we have one appeal—to the law and to the testimony. I set before you what I believe and know to be the truth, and I tell you where I found that truth, that you may yourself seek it out. I have, however, this disadvantage to contend with, that whereas I have the inspired narrative of the fulfilment to guide me to the perfect meaning of various prophetic scriptures, you reject that portion, and insist on being convinced by the Old Testament alone without any reference to the New. Still I will meet you there. My task is to show that in the Bible, as you hold it, we have evidence of a Savior being promised, who is a partaker in the Divine Essence; far above the highest created angel, and an object of worship to those who acknowledge the Most High God."

"And that, I think, you cannot do."

"We shall see:—in your liturgy you have this passage, I think, in the grace after meals: 'O God, thou art our Father, King, Strength, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, the Pastor, the Shepherd of Israel: the beneficent King, who dealeth beneficently with all; for he hath been, is, and ever will be, daily beneficent towards us.' Now these words include every thing; and it is remarkable that three of them, in the exact order in which they stand, 'Creator, Redeemer, and Sanctifier,' set forth in the very same language that we use, the three persons whom we adore in the Unity of the Godhead: the Creating Father, the Redeeming Son, the Sanctifying Spirit. I think, Cohen, you hold strongly that to worship any created object is a sin?"

"A gross sin: an idolatrous act, hateful to God."

"Turn to the Psalm we were looking at. 'In the day of thy power shall the people offer thee free-will offerings, and a holy worship.' I don't ask you to reply, only note it down, to study at your leisure. Now look at Zechariah, the twelfth chapter: who is the speaker?"

Alick looked, and replied, "Certainly God is the speaker: of none other could it be said, 'The Lord which stretched forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him.'"

"Go on," said Captain Ryan; and he read to the ninth verse, and exclaimed, "These are glorious promises indeed! these *are* the days of the Messiah, the Son of David our King." He then resumed, and read, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."

"Well, Cohen?" said Captain Ryan, as Alick made a full stop.

"This is astounding!" exclaimed the young man, "there must be an error somewhere."

"Yes, there is an error in you, even want of faith. I just put this before you: I have not picked out an isolated passage, but made you read the whole context, by which you see the speaker is not changed. 'The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,' is declaring the triumphant period of Messiah's coming. And he says, 'They shall look on me whom they have pierced.' I will not now even insist on the obvious reference to the nation who nailed Jesus of Nazareth to the cross: I only ask you to consider the bearing of the passage as it regards the Messiah. And now just look at the next chapter, the seventh verse, 'Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones.' I wish to ask you whether you would apply the title of Redeemer of Jacob to any but God?"

"No, certainly not."

"What then does Jacob mean by that expression, 'God, before whom my fathers Abraham and Isaac did walk, the God that fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads.' Gen. 48: 15, 16. 'Who is this redeeming angel?'"

"You will not say it is our Messiah at any rate," observed Alick; "for, according to you, he is far above all created angels."

"True, he is so; but in his character of one appointed and sent on an especial work by his Father, I do allow, in this instance, the application of the term angel, which signifies a messenger, to Him."

"Now I remember," said Alick eagerly, "little as yet I know of the Bible, I remember a passage that explains this. When Moses led my fathers up out of Egypt, the Holy One said to him that he would send an angel to deliver them, whom they were to obey. This proves that power could be given to an angel, for a special purpose, to redeem the people from temporal evils."—(To be continued.)

Creeds.

(Continued from our last.)

My Dear Brother:—I propose, in this concluding letter, to inquire, Whether there is any just ground for your appre-

hension that an apostasy from the Bible is stealing into the Protestant Churches of this land, through the use of creeds?

You say: "It has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men and good motives, that saint-worship arose, and every feature of the Romish Apostasy." "Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds, with the same sensitiveness with which those holy Fathers would have shrunk from a rude word against the veneration of saints and martyrs, which they were fostering."

One would suppose, from this, that the subject of creeds had never fully arrested the attention of leading minds in the Protestant Churches of our land, and had never been fully and thoroughly discussed. Nothing can be more contrary to facts. The American evangelical churches have not slumbered over the subject; nor has the creed-power stolen in among them unawares. To a certain kind of assault on creeds they have been sensitive, and justly so; for it springs, as I have shown, from a dislike of the truth, and tends to infidelity.

But against such abuse of creeds as exists in the Romish Church, or in State Churches, there has been, and still is, a deep and determined feeling of hostility. And although, in some denominations, creeds are still unduly exalted, yet I do not think that the prevailing tendency of the age is to augment the power of denominational creeds, but the reverse.

I cannot but feel that your theory of prophetic interpretation has, to some extent, been your guide in making out your views of the coming apostasy, rather than a careful and discriminating study of facts. This theory leads you to expect that some terrible development of apostasy, through the creed-power, is near at hand, just before the personal coming of the Lord.

You say: "Oh, remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It *developes*. 'It is an apostasy that shall spring to life within us.' I am aware that, of the Millenarian interpreters, some think that the man of sin, spoken of by Paul to the Thessalonians, is not the Romish Church, but is something to be developed just before the coming of our Lord. Such expect that all things are to wax worse and worse in the Protestant world, till the Lord comes. The following views, expressed by you, seem to be of the same kind: 'Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but ah, it is hopeless of reform. We all pass on, and the tide rolls down to night.' 'Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things bode the rising of that final storm of indignation, which shall sweep away the vain refuges of lies.'"

It is always dangerous to allow a theory of prophecy to bias the mind in the study or perception of facts. I have already shown that facts do not correspond with your allegations. At least, the Congregationalists and the Baptists are, in no sense, even on your own principles, involved in the charge of apostasy. Nor is there, at this time, any peculiar tendency to give ascendancy to what you call the creed-power. On the other hand, the tendency is in the opposite direction. The freedom from the undue power of

creeds, which naturally springs from the Congregational system, is gradually spreading itself through all other denominations, although they still retain their confessions of faith. To understand this statement, it is important to consider the uses which have been made of creeds, in the different modes of church organization and government.

The leading modes of organization are, 1. A universal and exclusive church; 2. A national or State church; 3. A hierarchical denominational church; 4. Congregational churches. Let us look at the use of creeds in each of these modes.

1. There is the creed of a professed, universal, infallible, exclusive church; the profession of which is declared to be essential to salvation. Its essential theory forbids private judgment of the Bible, and is to be confounded with no other theory of a creed. Such a creed is not for a nation, but for the whole human race. It does not spring from a civil power, but can exist entirely independent of it, as it does in this country. It admits of no rival, of no appeal, and of no reasoning. Absolute, unreasoning submission is its lowest demand. It does not say, If you reject me, and yet receive the Bible, and believe fundamental truth enough to regenerate the soul, you shall be saved. But it says, Submit to me, and to me alone, or be lost. Now, between this and all Protestant creeds there is a great gulf fixed. Orthodox Protestant creeds do not make obedience to a particular corporation, but regeneration and faith in Christ, essential to salvation; one to remove the pollution of sin, the other its penalty. They teach that the regenerated man, who trusts in Christ, shall be saved, let him be where he may,—in the Church of Rome, or out of it. These same creeds all agree in teaching the doctrines on which regeneration and pardon depend, such as human depravity, the atonement, the agency of the Holy Spirit, and the like.

Protestantism makes the reception of a particular creed the basis of organization, but not the ground of salvation. No Protestant denomination says to those who leave it, You are lost; the wrath of God abideth on you, simply because you have left us. But they all unite in saying, "Without holiness no man shall see the Lord." "He that believeth not in the Son of God shall not see life, but the wrath of God abideth on him."

2. Let us now look at the creed of a State. This is a phenomenon that does not exist in our country. But wherever Church and State are united, it does exist. If the State is a Catholic State, it adopts, of course, the creed of the self-styled infallible Church; and, according to the true theory of Romanism, is intolerant to all dissenters, disfranchising and executing all who refuse to adopt it. Then this, there is no worse form of the creed-power that can be developed in the future; and like this, there is nothing in our land. Nor is there any reason to fear it. Even Romish nations have felt the necessity of abating from the severity of this system. In France, Germany and Belgium, Romish powers tolerate Protestants; nor will it ever be possible to restore the rigors of the old system.

On the other hand, Protestant States adopt Protestant creeds, not as the condition of salvation, but as the basis of organization and public order. On such grounds, Protestant States have established church and hierarchy. This, as really as the Romish system, involves oppression and injustice. Still its theory is not to be confounded with the Romish theory, for it acts simply for national ends, and does not profess to have the keys of God's eternal kingdom. The workings of this system are always bad. It introduces an unregenerated ministry,

creates a Protestant hierarchy opposed to vital godliness, tends to displace the Bible by creeds, and sometimes, as in Germany, runs through creeds into infidelity. But of this we are in no danger.

Other Protestant States, as Great Britain, have introduced the principles of toleration, and allow dissenters to spring up and react on the State Church. And, although they do not restore to dissenters all their rights, for they tax them unjustly to sustain the State Church, yet they allow them to adopt and promulgate whatever creed they please.

It cannot be denied that State creeds are always injurious and oppressive. But their power, all things considered, is not on the increase. On the other hand, the conviction is extensively gaining ground, not only in England, but in France and on the Continent at large, that the system of State Churches and creeds is evil, and ought to be abolished. The example of the Free Church of Scotland is working conviction, not only in Switzerland and France, but in the whole European world.—(*To be continued.*)

Palmyra.

(From the "Children's Advent Herald.")

If we start from Jerusalem and travel nearly north-east, one hundred and twenty miles, we shall be at Damascus, the oldest city in the world. About forty miles north-west of Damascus is Baalbec, a city which was once very great, and which had 5000 inhabitants, less than one hundred years ago, but which is now a mass of splendid ruins. If we travel eastward, bearing a little to the north, one hundred and thirty miles further, we shall pass through deserts of yellow sand, and at length ascend a small range of mountains, from which the broken remains of what was once the proud Palmyra will first meet our astonished gaze. In the deep solitudes of that dreary desert where, for a great distance, we do not pass a single dwelling, we find white marble which has been wrought by skilful artists, now lying in the form of broken columns, with their bases and richly-ornamented tops, scattered over a space of three square miles.

One modern traveller says:—

"It is scarcely possible to conceive any thing more magnificent than the view of its ruins, when they burst upon the eye, as seen from the Valley of the Tombs. On which side soever we look, the earth is strewn with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled with dust."

But the columns are not all thrown down; some of them are erect, and others fallen. They are so numerous, that the spectator is at a loss to conjecture in what order they stood, or for what purpose they were designed, in the great buildings of which they formed a part.

Volney says:—

"In the space covered by these ruins, we sometimes find a palace, of which nothing remains but the court and the walls, sometimes a temple, whose peristyle is half thrown down; and then a portico, or gallery, or triumphal arch.—Here stood groups of columns, whose symmetry is destroyed by the fall of some of them; there we see them in rows, so long that they look like solid walls."

The ruins of the "Temple of the Sun," exceed the rest in extent and magnificence. Its grand entrance was supported

by four fluted Ionic pillars, and adorned with rich carvings, of vine-leaves, and clusters of grapes, in bold and spirited relief, looking much like real wreaths surrounding the stone, instead of being so beautifully chiselled as a part of it. The Temple itself was only 100 feet by 45. It appears to have been surrounded by a row of columns 50 feet high, in addition to two other rows, within the lofty wall which enclosed its outer precinct, each 37 feet high.

Shall we question this mute record of the past?

Without a word of written history, by which to interpret its reply, we can read, in its rich carvings, that taste and skill have here been busy in creating forms of beauty to delight the eye; we see, in its vast extent, that many millions of people, in successive generations, have here had their earthly dwelling. Here they entered upon life with hearts beating high, while hope told its flattering tale of coming joys. Here the active merchant gathered wealth from the world's commerce, and enriched his family with the treasures of many lands. Here ambitious spirits have promised themselves happiness in seeking renown; but they died with their hopes still unsatisfied, and all that remains to them here may be read in a few inscriptions on tombs, some in Greek, and some in the Palmyrene language, which is now an unknown tongue. But the desolation which has come over all this greatness speaks most plainly of the vanity of all man's works.

On the same subject one of the famed builders of Palmyra spoke;—for this is that city, mentioned in 2 Chron. 8:4, where, in reciting the works of Solomon, the sacred historian says: "He built Tadmor in the wilderness." Tadmor signifies a palm-tree, and the Arabs have always called it by its original name. In this city, then, the workmen of Solomon wrought, more than twenty-eight hundred years ago. Here was a resting-place for the caravans, which brought the spices of India to Jerusalem. It stands on a small oasis, or fertile spot, about twenty miles, or one day's journey, west of the Euphrates. Its situation was so favorable for the interchange of commodities between the great cities of Babylon and Nineveh, Shushan, Ctesiphon, and Persopolis on the east, with Damascus, Antioch, and Tyre on the west, that many suppose it was a place of considerable trade before the days of Solomon. But Josephus says: "Solomon, making an incursion into the desert, possessed himself of it, because in that place were fountains and wells of water, and there built a very great city, which he encompassed with strong walls."

Alexander conquered it, nearly seven hundred years after the days of Solomon, and changed its name to Palmyra, because of its situation amid palm-groves. After Alexander's death, it became independent, and remained so about four hundred years, peacefully trading with its eastern and western neighbors,—the Parthians and Romans,—though they were fighting with each other.

A little more than one hundred years

after Christ, it became a Roman colony. But when that proud empire was sinking under its weak and wicked rulers, the great queen Zenobia threw off the Roman yoke, and even annexed Egypt to her dominions. But the well-trained legions of the emperor Aurelian were too strong for her troops. She was twice defeated, and having retreated to her city, was at length taken captive, and carried in golden chains to Rome, to grace the triumph of the Roman emperor.

Nearly five hundred years afterwards, it was taken and plundered by the Saracens, after which it gradually sunk to its present ruinous condition. It is now occupied by about one hundred wild Arabs, who live in twenty or thirty rude huts, amid the splendid ruins, of which they know or care but little.

The city of Baal-ber,—or *house of Baal*,—is supposed to have been the same as Baal-ath, mentioned among the cities which Solomon built, in 2 Chron. 8:6.

While the ruins of these cities tell us that the earth has grown old, and the fulfilment of prophecy shows us that its term is almost ended, while we cannot help seeing that wickedness increases among its inhabitants, how unspeakably important it is, that we secure an inheritance among the redeemed,—which can never pass away.

The Modern Jews.

No. III.

Another aspect in which Moses was enabled to contemplate the future condition of the rebellious children of those he was leading towards Canaan, is presented in these terrible words: "And among these nations shalt thou find no ease. And thou shalt fear day and night; and shalt have none assurance of thy life."

In illustration of this prediction, Jewett's "Christian Researches" contains the following:—

"A gentleman who was for some years a British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happen to be a Christian, and remonstrance is made by the Consul of his nation, the Bey is quite ready to give satisfaction. He sends some one to shoot the agent of his cruelty, and, with an air of regret, asks the Consul if he is satisfied. If not, he is ready to give him still further satisfaction. But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. This people feel the curse is full, that among the nations where they are scattered, 'they should have no ease, and find none assurance of their life.'"

The Encyclopedia of Religious Knowledge, after giving a brief sketch of Jewish History, to the tenth century, says:—

"Besides what they suffered in the East in the Turkish war and crusades, it is shocking to think what multitudes the eight crusades destroyed in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt. In England, at the coronation of Richard I. (called Lionheart), in 1189, the mob fell upon them, and murdered a great many of them. About 1500 of them were burnt in the palace of the city of York, which they set on fire themselves, after killing their wives and children."

This illustrates that prediction also, which is in Lev. 26:37—"And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no more power to stand before your enemies."

You would be tired of reading the long catalogue of thousands murdered in almost every country under heaven.

But I will copy one or two facts more:

"A dreadful massacre was made of the Jews at Lisbon, in 1506, for three days together; where men were not suffered to die of their deadly wounds, but were dragged by their mangled limbs into the market-place, where the bodies of the living and the slain, with others half alive and half dead, were burnt together in heaps. Two thousand perished in this barbarous manner."

"In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo, forced many to murder themselves, or change their religion. A decree was made in Spain, in 1493, that all the Jews should either change their religion, or quit the country in three months. On one day, the vast number of 300,000 went away on foot, not knowing whither to go. They suffered such cruel treatment in the adjoining countries, where many died of famine and pestilence, that they left the land, and committed themselves to the sea in ships. But there they met new disasters; and when they came on any coast, some were sold for slaves, others drowned, and many were burnt in their ships, which were set on fire, so that almost all of them perished."

"In Persia, the Tartars murdered them in multitudes. From 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey."

While we mourn over these calamities, let us remember that every word of God is true, and that he hates every form of sin. If the Jews had heeded the warnings and invitations of their prophets, they would not have suffered such things. By punishing the Jews, God warns the Gentiles, who now enjoy the chief advantage the Jews once possessed: for *to us are committed the oracles of God.*

Children's Advent Herald.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 3, 1847.

The Mountain of the Lord's House.

A CONSIDERATION OF THE 2D CHAP. OF ISAIAH, AND THE 4TH CHAP. OF MICAH.

(Concluded from "Herald" of May 8.)

Thus, in the first chapter of Isaiah, the prophet passes down through the low state of Zion, exhorts men to repentance, shows them the consequences of rebellion, shows how Zion shall be redeemed, and what the fate of the wicked will be at Christ's coming. And thus the way is all prepared for an exhibition of that transcendent glory which shall follow the introduction of the kingdom of God. The prophetic eye of the inspired seer has passed beyond the latter days of the church, and he proceeds to relate what he saw concerning Judah and Jerusalem in the last days—i. e., in the days last referred to, when Zion has been redeemed with judgment, and restored as at the first, and the wicked are all destroyed. It is then no longer symbolized by a deserted cottage, or a vacated lodge: it is now the mountain of the Lord's house, established on the top of the mountains, and exalted above the hills. Instead of there being no man to

care for it, we find all nations flowing unto it. How striking is the contrast!

This view is objected to because it is said all nations shall flow unto it. Let us look at this objection. All nations do not now flow unto the church! No. And they cannot in the present state, without the world's conversion. This, then, can never have respect to the present age, without falsifying all those Scriptures which show the prevalence of iniquity till the judgment. But will there be nations in the new earth? Yes, and they will do what it is predicted these shall do.—Rev. 21:24, 27—"And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it."—"And the leaves of the tree were for the healing [therapeutic—the household] of the nations." Zech. 14:16—"And it shall come to pass, that every one that is left of all the nations, which came against Jerusalem, shall go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

But says one, I did not know that there would be separate political organizations in the new earth. And why need you thus suppose? The word "nations" does not necessarily denote a plurality of states: it is another term for people, and denotes here the same as people. This is shown by the use which Isaiah and Micah make of it. They both use the terms nations and people interchangeably. When Isaiah says "all nations shall flow unto it," Micah says "people shall flow unto it." And when Isaiah says "many people shall go and say," Micah says "many nations shall come and say." The words being thus used interchangeably, prove that their meaning here is the same.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."—Will they say this hypocritically, or insincerely? The language gives no such indication. The words seem to come from full hearts.—They seem to come forth with an emphasis and force that could be emitted only from full hearts: from such hearts as will swell the bosoms of the risen saints. "Let us go up to the Mountain of the Lord, to the house of the God of Jacob." This is no heartless declaration, no worldly-wise policy, no mere lip service. The nations that give utterance to those words, with full hearts, must be nations with whom God delights to dwell.

The force of this is more clearly presented in the avowed object for which they would visit God's house in the top of the mountains: "And he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." They would go up from the holiest of motives—to be taught of God, and to walk in his paths: these, then, can be no hypocritical nations.

Another evidence.—God, speaking by the mouth of his prophet, declares that at this time "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." It must refer, then, to when Zion shall have been redeemed, and the New Jerusalem shall have come down, to be the dwelling-place of God, when his tabernacle shall be again with men; for not till then will the word of the Lord emanate from Jerusalem, and the law from Zion.

But, says the objector, it does not say the law will thus go forth,—the people only will say that "out of Zion will go forth the law;" and the people will say that He will judge among the nations; and the people will say that they will beat their swords into ploughshares, and the people will say they shall learn war no more. Stop, my brother. Where

is your license to thus add to the word of God, and put in your say where God has not said, or to speak what God has not spoken. But will not the connection warrant us thus to understand it? It will not. It does violence to the words of the text. It is true that the people will say "Let us go up to the mountain of the Lord, to the house of the God of Jacob;" and they also say that "God will teach us of his ways, and we will walk in his paths;" but here the sayings of the people end, and the sayings of God commence: it is God that declares that out of Zion shall go forth the law, and the word of the Lord from Jerusalem. The very punctuation expresses this, and the punctuation is required by the language of the original. After the declaration that "we will walk in his paths," a colon (:) intervenes; and the office of a colon is to intervene between passages the subsequent clauses of which are exegetical of those which precede. Thus the declaration of the people that they will be taught of God, and will walk in his paths, is explained: their declaration closes with a colon: and then God explains how they can be taught of Him by going up to the mountain of the Lord. It is because (for) at that time the law shall go forth out of Zion, and the word of the Lord from Jerusalem.

Again the prophet proceeds. "And he will judge among the nations, and will rebuke many people." How will he do this? He has already informed us in the preceding chapter, that Zion shall be redeemed with judgment, and her converts with righteousness; and that the destruction of the sinners and of the transgressors shall be together.—Thus the judging among the nations, and the rebuking of many people, must be at the judgment when Zion shall be redeemed.—Not redeemed after the mount of the Lord's house has been established on the top of the mountains; but redemption and judgment and rebukes are preparatory thereto.

Interpreters often fail to see the full force of a chapter, because they do not see the relative bearing of consecutive passages, and they look for a sequence in the order of fulfilment, like the order in the narration. We should, however, as nearly as possible enter into the spirit of the prediction, and go with the mind of the prophet, as his prophetic eye vibrates back and forth,—at one time looking to the kingdom as established, then, glancing at the scenes which will introduce it, then, turning to the people and exhorting them to preparation for it, and predicting the fate of the rebellious, and then, perhaps, turning again to behold the excellency of the glory that is to be revealed, and again turning to warn the wicked. By neglecting thus to follow the mind of the prophet, difficulties in the interpretation will arise, which such a course will dissipate.

It is so with this chapter: after looking to the kingdom established, the prophet turns back to its ushering in, and then turns and scans the present state of Jacob.

Again: he says, "And they shall beat their swords into ploughshares, and their spears into pruning-hooks." The people will say, they will do it, says one. No, my brother, there is no such qualification in the text. There is no connection between this and the preceding text, to warrant such interpretation. We must, therefore, understand that it is God who speaks. But, says the objector, will they literally beat their swords into ploughshares?—We do not suppose they will make ploughshares out of swords, any more than we suppose that the mountain of the Lord's house, will be a mountain of earth, or a house of wood, brick, or stone, or that it will be literally carried to the top of the mountains.—These expressions are figures: and yet they are figures expressive of certain well-known, understood, definite ideas—ideas as definite as could be expressed by language. As words,

when used in their primitive sense, have a definite conventional meaning, so phrases and figures have a like conventional meaning. Thus, the phrase, "they shall beat their swords into ploughshares, and their spears into pruning-hooks," is a trope, which has a sense as definite, as universal custom can give it. Its meaning is nothing more, or less, than that "nation shall not lift up sword against nation, neither shall they learn war any more." And this is the explanation which the text itself gives it. It is a Hebrew parallelism, in which the same idea is repeated and couched in different words, the two forms of the idea being explanatory of each other. The two phrases are also separated by a colon, which makes the last explanatory of the first. From this period the nations will live in peace, Zion will have been redeemed with judgment. Their ceasing to learn war will be one of the events that shall establish the mountain of the Lord's house on the top of the mountains, and exalt it above the hills.

Having spoken of the mountain established, and recurred to the events of its establishment, the prophet turns to the house of Jacob, shows them their present condition, and exhorts them to repentance. "O house of Jacob, come ye," says the prophet, "and let us walk in the light of the Lord." Then he shows them how their land is full of silver and gold and idols, and exhorts them to enter into the rock and hide in the dust for fear of the Lord, and for the glory of his majesty.

After showing the state of the Jewish nation, and exhorting men to humble themselves before the Lord, he again turns and shows the terror of that day, as the reason why they should be humbled in view of it. Says the prophet:—

Isa. 2:11-21—"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he riseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he riseth to shake terribly the earth."

Because this shall be the result, he says, "Cease ye [therefore] from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

In Micah 4th, the connection will better warrant the explanation of the people's saying, they will do thus and so. But there is no evidence of their saying those glorious things hypocritically. And even what they say is sanctioned by God.—When they say, "they shall sit every man under his vine and under his fig-tree; and none shall make afraid:" it is also added—"For the mouth of the Lord hath spoken it." Now if they were to say anything here recorded, and add that God had spoken it; if God had not spoken it, the testimony of the Spirit that these sayings would be false, would be recorded in the same connection.

Some attempt to draw an argument against this view from the 6th verse—"For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." The first "god," it is claimed, is the god of wicked men, in distinction from "the Lord our God." This is, however, a mere supposition. The

original of the word *God* is the same in both words. Consequently both may denote the Lord. We thus understand it, i.e., that every one will walk in the name of the Lord, who will be his God; and the speakers will also resolve to walk in the name of the Lord our God for ever and ever.—This must, then, be in the eternal state,—the introduction to which is thus described in Micah 4:6-13:—

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Subjugation of Tahiti by France. THE FOURTH BEAST DEVOURING.

A little more than a quarter of the way round the world from Boston, a beautiful group of islands is encompassed by the broad Pacific, enjoying a delightful climate in the southern border of the Torrid Zone. The largest island is one of the finest in that great Ocean. Capt. Cook visited it in 1768, to observe a transit of Venus. He wrote its name, O-ta-hei-te, but it is now called Ta-hi-ti. The group is named Society Islands. The inhabitants have mild features, and a pleasing countenance. Their agility in swimming, diving, and climbing trees, greatly amazed their visitors, by whom they have been praised for their gentleness, good-nature, and hospitality.

Here the gospel of Christ was received earlier than any where else in the Pacific. The first missionaries landed in 1797, from London, but, though greatly encouraged by their first reception, they met with many difficulties, which almost drove them to despair. Three of them were murdered at the neighboring island of Tongataboo, and 11 others fled from Tahiti to Port Jackson, in New Holland. But seven remained, and these were joined by others, who began to hope for success, till, in 1810, the wars among the natives drove all but two from the island again.

The enemies of missions triumphantly said, that the folly of preaching the gospel to people before they were civilized, was thus demonstrated. But once more the missionaries, in humble reliance on God, resumed their labors, and before the end of 1814, on the two islands of Tahiti and Eimeo, 50 were turned from dumb idols, to serve the living God. Among them were the king, a principal chief, and a priest of the first order. The success attending subsequent labors may be judged from the report made by Tyerman and Bennett, delegates from the London missionary Society, who visited the islands in 1821.

More than two months after, they wrote from Eimeo:—

"We have been more delighted with the victories and blessed results of preaching and living in the gospel of Christ than we are able to express. Truly, the half was not told us. The people here give as literal and pleasing a proof of being turned from darkness into light, and from the power of Satan unto God, as can be conceived."

"A nation of pilferers has become eminently trustworthy. A people formerly universally addicted to lasciviousness, in all its forms, have become modest and virtuous: those who, a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have uniformly declared their approbation of Christianity, and study diligently those parts of the Christian Scriptures translated for them, ask ear-

nestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honor them."

This bright picture has indeed had its dark shades. Great evils continued to exist in consequence of the introduction of rum by British and American ships, and the struggle against the vices of civilization has been not less severe than that against those of savage life.

More than three years ago a French war-ship, after having carried terror to the Sandwich Islands, proceeded to Tahiti, and offered the Queen protection—such as vultures give to doves.—Queen Pomare, who was, with good reason, greatly alarmed, wrote a pathetic appeal to Queen Victoria. The British Ministry undertook to negotiate with France, but the French naval officers continued to add outrage to outrage.

The Queen was required to sign a paper acknowledging the French protectorate, and to pay \$10,000, when she had been found unable to pay a former demand of \$2000, while the French guns were ready to open on her people, and reduce her towns to ashes. Under color of this extorted submission, a body of 400 marines landed, and violently tore down her flag, and hoisted the French colors. She fled to a British ship. After a few weeks, hearing that her excited subjects were assembling in the mountains, she wrote a letter to them, deprecating violence, which was seized by the French governor, and construed as treason against France. Some of her chiefs were invited in, seized, and loaded with irons. A number of the natives, (being expelled from town,) were seated, taking a quiet meal, when some Frenchmen came upon one party, consisting of the chiefs and their wives, seized the women, and attempted to drag them on board their boat. The chiefs resisted, and were immediately shot. A third chief then arose, and exclaimed: "What! are we dogs, that we are treated thus? we are a quiet people, and wish for peace, but you will not let us have it." The French, as if to prove his words true, instantly fired at him, but missed their aim. He then gave a signal for an attack:—the people rallied, and killed 30 or 40 of their assailants. Mr. Pritchard, a British missionary and Consul, was imprisoned, brutally treated, and expelled. In the summer of 1844, a war between Great Britain and France seemed inevitable; but the man who seized Mr. Pritchard was disowned by his superior officers, and the British Ministry was pacified, and they have looked on with seeming indifference, while the French have waged a disgraceful and cruel war against the resolute Tahitians, who have bravely defended themselves in their strong-holds among the mountains. But their strongest position has at last been taken by French soldiers, who were guided up a precipice by a native, whom they doubtless bribed. This particular spot had been deemed impregnable, and it took 30 men 7 hours to make the ascent. These diverted the attention of the Tahitians, while a larger body advanced by a circuitous route, and the natives finding themselves surrounded, yielded unconditionally.

That Romish priests in France have been investigators of these outrages, is evident. The Presbyterian remarks on the subject, very appropriately, as follows:—

"Poor Tahiti! Rescued from heathenish barbarism by means of gospel missionaries, it refused to admit French brandy and French Popish priests, for which enormity, the great French nation sent its fleets to batter the poor natives into a better notion of civilization; and an equally great nation, England, although pathetically appealed to by the Tahitian Queen for protection, looks on with entire unconcern, while the unoffending inhabitants are butchered by their civilized enemies. Disgracefully defeated for a long time, the French have at length, by means of bribery, succeeded in gaining the strong-hold of the natives, and thus subduing them. They are conquered; they have acknowledged their French masters, and hereafter, with the concurrence of Protestant England, French brandy and French priests will have free access to counteract the missions of Protestants. This is one of the cases for which there appears to be no earthly remedy, and which must be referred to the Infallible Judge in the last day."

We have received from Gould, Kendall & Lincoln No. 12 of Chambers' "Cyclopedia of English Literature."

Letter from Bro. I. E. Jones.

By the afflicting intelligence contained in the following letter, we are again called to weep with our dear brother, whose cup has been so deeply embittered during the year past. And so far as human, and Christian sympathy can afford relief, it will certainly not fail him. A large circle of "friends," besides those who are spoken of by him as having "been inexpressibly kind" in this affliction, will feel the hand that presses so heavily upon him, and remember him to the sure and sufficient source of help—the throne of grace. And how desirable does the realization of our blessed hope become under such afflictions!

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

Dear Brother:—The hand of the Lord has again touched me. Caroline Louisa Jones, died of inflammation of the lungs, Thursday, June 24, eight minutes before 2 P. M., aged 8 years and 6 months. Mary Emma Jones, died Saturday, June the 26th, 12 minutes past 7 P. M., of the same disease.

Thrice within eighteen months have I deposited "bone of my bone, and flesh of my flesh" in the vault, to sleep till the sounding of the "last trump." Seven or eight weeks since I wrote several of my friends that my children had been exposed to the whooping cough, and as they were very scrupulous, it would be a miracle if I did not lose two or three of them. The prediction has proved fearfully true. From the first, Caroline Louisa could not endure the air—it irritated the cough, and distressed her chest. Edwin Wells, my oldest, is in the same way: though I have some hope of his recovery. The babe, I have never supposed could survive the cutting of his molar teeth, as he has but just escaped at the cutting of each of the incisors; he is now cutting his molars (jaw) teeth, and is at the worst of his cough, which cuts off all human hope of his recovery. Little William Henry stands it very well, it does not affect his lungs.

Caroline, the oldest girl, seemed to have a presentiment of her death before she was exposed to the cough. After planting her little garden, (of about 3 feet area,) she gave it to Edwin, saying, she should not want it, and requested him to keep her rose-bush till it bore roses. She did not feel any interest in the new articles of dress which the sisters got for her last spring—she simply looked at them and expressed her thanks, but did not express any desire to wear them. They both expressed a desire towards their death to be with their mother, at rest.

My own health has suffered some under this affliction.

Truly, has God chosen his people in the furnace of affliction, and ordained that we must enter the kingdom through much tribulation. Afflictions make one feel for the Rock. No spiritualism will do at such a time. He must feel, and be fully persuaded, like Job, that his Redeemer lives, and will stand upon the earth at the last day, and that he shall see him in his flesh. God has decreed that we shall have but one world: and he has therefore chosen the poor of this world rich in faith, and heirs of the one to come. He chastises whom he loves. In this world, Dives had his good things, and Lazarus evil things: but in Hades, the first is tormented, and the last is comforted with present rest, and the prospect of a more glorious state at the resurrection. Much of the time I can so realize these truths as to feel perfectly resigned; but I confess that there are times when I grow faint at the dark surges of affliction which roar around me. While this city was moved with joy at the reception of Mr. Polk, I was consigning a beloved child to the tomb, and waiting at the dying couch of another, with three others sick around me. But I hope ere long to receive them again, and join with them in welcoming the King of kings and the Holy City, with sounds more sweet and glorious than the iron throats of the cannon going forth at the arrival of the President. Pray for me, that the Hand which is upon me may also be underneath and round about me. The friends here have again taken me in the arms of their kindness and borne me through the dark waters. Many of them could not have done more if the affliction had been in their own families. May the blessing of the orphans' God be theirs.

Yours, in tribulation, I. E. JONES.
New York, June 28th.

LOW HAMPTON, N. Y.—We attended meetings with the brethren in this place on June 13th. We held them in a beautiful grove in sight of the meeting-house, (of which our friends owned more than one half,) which was unoccupied on that day. Yet we were denied the use of the house, and were obliged to worship under the wide canopy of heaven. We had a good audience, and a very pleasant meeting.

We give, in another part of this days paper, the facts in reference to the manner in which the Advent brethren were shut out and cut off. We

hope the brethren there will now unite and enter upon the work of providing themselves with a convenient place of worship.

"THE MOUNTAIN OF THE LORD'S HOUSE."
—When we commenced that article in the "Herald" of May 8th, we expected to have finished it the week following. We were, however, unexpectedly induced to go to New York, to attend the Conference there. After that the editorial columns of the "Herald" were filled with the doings of the Conferences for two or three weeks, after which we left town for a season, and could not complete the article till the present number. B.

BACK NUMBERS OF THE "HERALD" WANTED.—If any of our agents have Nos. 1, 4, 7, 24, of vol. eleven, to spare, and can forward them to this office, without too much expense, we will compensate them for the same, and be greatly accommodated.

Popish Duplicity.

We have long ceased to regard as strange and unnatural, any freak, or procedure, of those who belong to the Roman hierarchy. There is no art, no matter how deceptive it may be, to which the Roman priesthood will not resort, in order that it may be blazoned forth to the world, that they have made a proselyte. We think they have been very unfortunate in the selection of the subject, in the following instance, however, as the mean and shallow trick is too palpable to deceive the most obtuse and credulous. The account is taken from the Boston "Traveller":—

The Catholic "Observer," and Boston "Pilot," have published a statement that the late Captain Chandler, Superintendent of the Houses of Industry and Reformation, at South Boston, "before his death, received the sacraments of Baptism, the Holy Eucharist, and Extreme Unction, according to the rites of the Holy Catholic Church." As every one acquainted with that gentleman knew that he held Popery and Popish priests in the deepest abhorrence, it is not necessary to contradict the evident implication and design of these deceptive statements; but as a certain Popish priest has undertaken to publish a part of a transaction which ought to cover him with infamy, it is but justice to him that the whole should be known.

Near the close of Capt. Chandler's sickness, after he was bereft of his reason by the violence of his disease, this priest was foisted into the house by the deception of another Irishman, who has been for many years a pauper in the establishment, without request, consent, or knowledge of any member of the family. While Mrs. Chandler was absent a few moments, and no one in the room except their son, now recovering from the fever and convalescent, the priest undertook to perform some of his mummeries, which consisted in pulling off the sick man's stockings, and trying to make him drink something from a tumbler, he all the time talking incoherently in his delirium, totally insensible of anything that was going on around him. He never once mentioned the priest nor his visit, nor any thing about him, to any member of his family, and they are confident that, had he recovered, he would not have retained the faintest recollection of his visit. One of the last wishes he expressed was, to see the Chaplain of the Institution, who repeatedly visited him during his sickness, conversed with him freely respecting the uncertainty of its issue, his feelings and hopes in the prospect of death, and at his request, offered prayer at his bedside.

Although Capt. Chandler never made a public profession of religion by uniting with any church, yet he was a man who feared God, loved the Bible, and sought and made its precepts the rule of his life. He respected every class of professed Christians who act consistently with their profession, but he entertained a deep abhorrence of Popery, in principle and practice. He often expressed his pity for the delusions of the Popish inmates of the house, especially when any of them in their dying moments rested their hopes for eternity on the senseless mummeries of this same priest, who was always admitted when the sick inmates desired it, and whom he spoke of as quite unfit to impart instruction or benefit of any kind to a dying person.

The above statement, which may be relied on as true in every particular, is all perhaps that the case requires; but if all the circumstances attending this piece of meanness and deception were detailed, they would be declared without a parallel except in the annals of Popery.

NEW COMET!—Professor Mitchell has received advice of the discovery of a new comet by Professor Colla, of Parma, and that the stranger was seen recently, at the Cincinnati Observatory. It further states, that this new comet is near *Lambda Ursæ Majoris*.

Correspondence.

Sermon on Dan. 12: 4.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

From our text we learn that there are certain specific events to transpire at a certain specific time, which period is denominated—"the time of the end." We shall endeavor to show—

I. What we are to understand by "the time of the end."

II. The nature of events then to take place.

III. Adduce the evidence that we are now living in the period thus denominated.

I. As regards the period here designated as "the time of the end," it cannot mean "the end of time," as some would have it, unless we have authority to reverse and change the language of Scripture at our will. "The end of time," and "the time of the end," are different in phraseology, and evidently in meaning. It is a period just prior to the end of time: or in other words, a period in time, but time's last end, as the language implies. But this fact is demonstrated more clearly when we consider—

II. The nature of events then to transpire.

I. It is a period defined by the cessation of martyrdom of the church. ch. 11:33. "The time of the end" is a definite period, up to which event they that do know their God (v. 32) are to fall by the sword, by flame, and by spoil. (v. 33.) *These passages, in connection with ch. 10:14, define this period as the time for the close of the severe and bloody persecution of the church of God.

2. It is a period defined by the political course of Napoleon. ch. 11:40-44. Observe the harmony here. Bonaparte's career and the cessation of martyrdom were simultaneous events, and fix the period at the close of the eighteenth century. It is evident, therefore, that it is a period in time intervening between the close of the eighteenth century and the standing up of Michael. (ch. 12:1.) The length of its continuance can only be determined by the prophetic numbers.

The events designated in our text, then to take place, are—

1. The book of this prophecy is to be unsealed.

2. Many shall run to and fro, and knowledge shall be increased.

That is, in "the time of the end," this book being unsealed, many will turn to and fro through its pages, and acquire a knowledge of its contents. Or, its contents being understood by the fact of the prophecy being unsealed, many will run to and fro in its dissemination. And it may have a more comprehensive meaning still, namely, that there will be an increase and diffusion of knowledge in general, both Biblical and scientific.

III. We shall now adduce the evidence that the present generation are living in the period denominated "the time of the end."

1. The long continued and bloody persecutions of the church of God have ceased. No fact is more demonstrable. It is as evident as that light and darkness are two different states in nature. No one can convince the man who has his sight perfect, that he is surrounded by midnight darkness, if the meridian sun is pouring its effulgent rays upon the earth around him; neither can any one acquainted with the history of the past 1800 years be persuaded to believe that he is now living in the dark ages of Pagan and Papal superstition and persecution, with the Inquisition in full bloody operation. To deny the fact that we are living in "the time of the end," we must prove as untrue and false all the past history of our world, and especially of the last eighteen centuries, as written by Gibbon and the Roman church herself, by her popes, bishops, cardinals, and priests.

2. The book of the prophecy of Daniel is unsealed, and its contents understood.

There has been more close Scriptural study of this book within the last half and quarter century than ever before. Martin Luther first brought this book to light from the dark hidden recesses of the cloister, where it had slumbered for centuries, and being struck with its peculiar character, and the nearness of predicted coming events, translated and published it separately; "A work," said he, "for these latter times."—D'Aubigne's Hist. Ref., p. 677. Since his time it has commanded increased attention, and within a few years its hieroglyphic representations of the four kingdoms have been drawn out upon canvass and hung up in public and by-ways in the Old and New world, and towns, cities, villages, and forests, have resounded with Daniel's prophecy.

3. Knowledge is to increase.

If it refers to this prophecy, or book of this prophecy, we see the fact verified from what we have already remarked. The politician and statesman have here clearly spread out before them the whole undisputed history of the past. The Infidel has had his sandy foundation shaken, and stood confounded that a Hebrew prophet, living near three thousand years ago, should so accurately predict the future. And its visions have been made so plain that a child, with but a brief knowledge of history—history in its mere outline—can readily understand them.

If it refers to Biblical knowledge in general, the text is fulfilled. The time was when Papal restrictions hid the word of God from man; but within a short time it has been translated and published into nearly all the languages of the world, and can now be read by almost every nation of our globe in their own vernacular tongue.

Does it refer to the increase and diffusion of knowledge in general? We can point to its fulfilment in the rapid, astonishing, and unparalleled improvements of these last days. Says a London paper concerning the discoveries of the year 1846, "We apprehend there can be no doubt that the year 1846 will be memorable to the end of time for the remarkable extensions, or new applications, of human knowledge, which will come before future historians as rendering illustrious its narrow limits. Most evident is it that we are now living in the days predicted by the Hebrew prophet, when 'many shall run to and fro, and knowledge shall be increased.' This is what we contend for, that we are living in this period as indicated by these signs. But with this fact staring us in the face, why 'boast of to-morrow,' or calculate for future generations, when they are only the indications that 'the end of time,' is just before us, and that with rapid strides the world is hastening to meet its end! How sudden will the wheels, now set in motion, stop, and the world appear before Him who has declared, 'The end of all things is at hand.'"

1. Among the improvements of the present day, those that refer to the transmission of intelligence hold the pre-eminence.

(1.) The printing press has been improved to such a degree as to make from ten to twelve thousand impressions per hour, or 200 per minute. I refer to "Hoe's Last Fast Printing Press." Compare the present with the past history of the Periodical Press as derived from authentic sources, and we shall see verified the truth of the sentiment, "Knowledge shall be increased." The first newspaper was issued (in manuscript at Venice, in 1583. The first printed newspaper was published in England, in 1588. The first periodical newspaper was published at Frankfurt, Germany, in 1665. Thus, since the 15th century, printing has come in vogue, and now through the world we have printing presses continually in operation, transmitting intelligence in every direction. In our larger towns and cities we have several daily publications, and these frequently issue the 2d, 3d, and 4th edition, in the course of 24 hours.

(2.) The second medium for the transmission of intelligence is the Magnetic Telegraph. The velocity by this medium is only equalled by thought. Benjamin Franklin first brought lightning somewhat under the control of man, but not till of late has it been made to subserve the most important purposes. About twelve years since the first experiments in telegraphing by electricity were made, and as late as the latter part of the year 1839 was the first machine actually put in operation.—But already have we almost an instantaneous communication between our large towns and cities, and the magnetic wires are being extended in every direction. This medium is likely to become so perfected as to transmit intelligence by sound, the tick of the magnet giving every letter and every word correctly. When God summoned Job to consider the resources of knowledge hid with Him, he said, "Canst thou send lightnings that they may go and say, Here we are?" And who could have conceived in the days of Job, or even a few years since, that lightnings would become our news carrier! And yet this actually has been achieved. By a recent discovery, too, it is found that electric light, by being directed on the human body, will make it so diaphanous as to enable us to study the action of the internal structure of our bodies, as the arteries, veins, nerves, &c., can be seen at work.

Under this head I also might speak of Rogers & Marks' newly invented night signals, the micrometrical wires, and the art of Photography, all of which are different mediums

through which knowledge is transmitted and obtained. But perhaps I could not illustrate more clearly to what perfection the art of man has arrived in this, than by referring to the Telescope. It is by this instrument we gain intelligence of other worlds in infinite space, far beyond the vision of the natural eye.—Galileo in 1610 succeeded in constructing an instrument that magnified thirty times; but what would he, or the men of his day, who incarcerated him in prison for his presumptuousness, have said, could they have known that in the 19th century that instrument would be made to magnify six thousand times! This instrument has pierced the depths of space and discovered other worlds and systems, hid for ages before the gaze of man, and by it astronomers have discovered, and been able to announce, the fact of a grand central sun, around which our sun, with its planets, and other suns, with theirs, revolve. The star Alcege, one of the Pleiades which God calls Job to consider in the significant language—"Canst thou bind the sweet influences of the Pleiades?" As though the Pleiades exerted a power superior to the orbs in the planetary system. But in reference to this instrument the art of man has achieved another triumph. It is said that when the telescope is applied to an object which it magnifies 1000 times, that its velocity is increased in the same ratio.—But the instrument has now been improved by arranging the mechanism so as to make the planet or object stand still, as it were, under the gaze of the observer any length of time.

2. We may illustrate the fulfilment of our text, in the second place, by referring to the facilities of locomotion, the means by which we convey from one place to another our persons and property.

(1.) For the first time in the history of our world we have the locomotive in full and successful operation. Says Nahum, "The chariots shall be with flaming torches in the day of his preparation. They shall rage in the streets, they shall seem like torches, and run like the lightnings." (Nah. 2d.) In 1818 there was not a single mile of rail-road in New England, except in a few stone quarries. But now there are not less than eight hundred and fifteen miles terminating in Boston alone. As respects their rapidity, it is stated that a train on the "North Western Rail-way," London, attained the maximum speed of seventy-five miles an hour.

(2.) The steam boat holds the same place on the waters, that the locomotive does on land. Dr. Lardner, a celebrated English philosopher, asserted, not many years since, that the Atlantic could never be successfully navigated by steam; and yet in 1818 the American steamer "Savannah" crossed the Atlantic from Savannah to Liverpool. This was the first time the ocean was crossed by steam.—In 1839 the British steam ship "Sirius" arrived in New York. This was a novelty.—The same year the "Great Western" made her appearance as a regular packet, and immense crowds of people went out to see her in the docks. The next great steam ship was the "British Queen." Then came the "President," and finally the enormous great steam ship "Great Britain." Thousands of these flying messengers of the waters are now flying on our seas, lakes, and rivers, and a constant communication kept up with the Old world—and all this in our day!

3. The ninth wonder of the world is said to be the speaking automaton. So perfect is the mechanism, that it almost lives and breathes. Hundreds of the nobility in Europe daily visit it.

4. Among the fine arts, we have the beautiful principles of Daguerrean applied also to the most important practical purposes. The human figure can be taken by a sunbeam in a second of time, as has been done in a multitude of instances, and recently the microscope and daguerreotype have been combined, by means of which objects can be taken in a magnified state. With a compound microscope objects may be magnified to fourteen times their natural appearance. And it is supposed that we shall soon be able to transmit to a silver iodized plate the surface of the moon, and even the smallest fixed stars, the iodized silver plate surpassing many thousand times the susceptibility of the retina of the human eye!

5. The art of man has not been directed to improvements for the benefit of the human race alone. But like Cain of old they have meditated the destruction of their brethren, and invented instruments of death more powerful and destructive than ever known before. Our own Government is employing at the South large Paixhan guns, and howitzers that discharge 40 shells per minute, of the most dis-

chievous character. The substitution of a new explosive material—the gun-cotton—in place of gun-powder, is another remarkable invention of these last days. The extent of its utility is not yet ascertained.

Says the Essex "Constitution," on an extract from the "Scientific American," from which I have gathered many of the above facts:—

"Man has been revealed to himself in this present age—his internal structure developed, and the laws of his physical being made known; almost all that we know of ourselves internally has been shown to us in this age; the grand truth of the circulation of the blood—the functions of most of the internal organs, and their connection with, and relation to, each other—the application of steam to machinery, to locomotion, &c.—communication by electricity—the addition of several planets to our system—the discovery of the nature of the nebulae—the true hypothesis of the Milky Way—the calculations of the orbits and the periods of a dozen planets—revealed by the microscope a new world of life before totally unsuspected—and many other discoveries, place the present age in most favorable contrast with the 6000 years when the veil of ignorance hid them both from the eye and mind of man—and we may add, by similar contrast, reveal the depth of him who declares the scientific character of the age superficial."

Finally, I would say, that there is no period more clearly defined than "the time of the end," and the evidence adduced to prove that we are now living in the period thus designated, must remain incontrovertible.

What an age we are living in—an age of wonder—of light and knowledge unsurpassed in the whole history of our world. And yet, in a time when the scenes of this world are to be brought to a sudden close, and the eternal world, with its joys, delights, and improvements, take their place. "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.) "The heavens and earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3d.) O. R. FASSETT.

Doings of the anti-Advent Members

OF THE

BAPTIST CHURCH AT LOW HAMPTON, N. Y.

The following documents, which set forth the spirit, position, and course of a "minority" of the church, of which our beloved Bro. Miller has long been a member, and which has been very much indebted to him, instrumentally, for its former prosperity, in opposing the Advent portion of that church, is but a specimen of quite a large class of cases which have been reported to us.

These documents, however, are not given for the purpose of complaining of our treatment, for we have not much to speak of compared with those who have lived before us, but as a mere act of justice to those aggrieved, to show other sufferers that they are not alone, and to show all who are similarly situated what they may expect. For a sort of necessity is laid upon the enemies of truth to violate every principle of justice, every written form of social obligation, and even decency. We hope every Advent believer will hold fast the truth, and maintain it honorably, that however unrighteously they suffer, it may be for righteousness' sake.

The first document contains the "charges" which the Baptist Church in Low Hampton "make" against "the majority of the Church:—"

CHARGES.

The Baptist church in Low Hampton make the following statements, as the grounds of their grievances with the majority of the church whom they consider as having left the original platform of the Baptist denomination, affording their countenance to doctrines which time has proved to be false, and which have been the occasion of dissension and discord among brethren:

1st. We are grieved that the brethren claiming to be the church, should have employed, in the year 1843, contrary to our expressed wishes, a man of avowed sentiments, that the Second Advent of Christ would take place in the year 1843, and whose known purpose was to preach this doctrine.

2d. We are grieved that the brethren above named should take up a labor with a number of esteemed brethren and sisters, and as far as their authority went, to exclude them from the church, because they could not conscientiously attend meetings where doctrines were preached which were so manifestly unscriptural, and of pernicious tendency.

3d. We are grieved that a test, not known in the Bible, of Christian character, should be set up by the above named brethren, viz: A belief in the second coming of Christ in the year 1844—a test which has been brought to view both private and public.

4th. We are grieved to hear from the above named brethren, all those churches who do not accord with them in their views, denounced as Babylon, the mother of harlots, &c.; and the ministry calumniated in a most slanderous manner.

5th. We are grieved to see the above named brethren countenance a departure from the usages of the Baptist church, and from Scriptural examples in administering the ordinance of baptism to persons without any relation of Christian experience, or other evidence of piety than belief in their peculiar dogmas.

6th. We are grieved that the above named brethren should violate their covenant engagements, and adopt a resolution disfellowshipping all those who deserted from them, without taking any previous steps of labor.

7th. We are grieved that the above named brethren should take away and withhold from us the church and society books, and communion furniture, and other property belonging to the meeting-house.

We would further state that the circumstances are a grief to us, inasmuch as they afford evident intimations of a purpose to change the character of this church into that of a Second Advent church, as has been done in many other places, when similar preliminary measures have been adopted.

HEZEKIAH WHITLOCK, }
SETH PECK, } Committee.
PAULINUS MILLARD. }
Hampton, November 10, 1844.

[Here follow the names of twenty females, and four males.]

The second of the documents contains the report of a council who sat on the "charges" of "the Baptist Church in Low Hampton" against the majority of that Church:—

Report of the Council in the case of the Baptist Church in Hampton.

In the judgment of the Council:—

1. Resolved, That the first charge has been sustained, and that it is not profitable to the cause of Christ, to make the Second Advent of Christ at any definite time, the common topic of discussion from the desk.

2. Resolved, That the second charge was sustained.

3. Resolved, That the third charge was sustained.

4. Resolved, That the fourth charge was sustained.

5. Resolved, That the fifth charge was sustained.

6. Resolved, That the sixth charge was sustained.

Therefore, we resolve, 1st. That in sustaining the minority in the above charges, we regard them to be the regular Baptist church in Hampton.

2d. That we recommend this church to hold itself to receive members of the majority upon suitable confession.

R. O. DWYER, Chairman.
LEVI PARMELY, Secretary.
Hampton, January 29th, 1845.

The third document is the "minority report" of this council who sustained the charges of the minority of the Church; so that while the majority of "the council" go with "the minority of the church," the minority of the council go with the majority of the church. Which of these minorities is in the right? or does one balance the other? Very well. Let "the case" stand as it is till a report is made on it without respect to councils or majorities!

The minority of the council would most respectfully protest against the majority of said council, for the following reasons, viz:—

That the charges exhibited by the minority of the church were not sufficiently proven against the majority; and several of them, if sufficiently proven, imply not in themselves a departure from the Scriptures, nor from the usages of the Baptist denomination. In no case was it proven that the majority of said church took any step towards the minority, that the Bible does not, in our opinion, fully sustain; excepting that the 6th charge was proven, which is for disfellowshipping all those [members of that church] who dissent from them without any previous steps of la-

bor. But that act was rescinded by the majority of the church, and due notice of it given to the council before they made their decision known to the public, or the parties, and the church accompanying the vote with a confession that they were wrong, and regretted the act. The step, however, upon which the charges were founded against the majority, was not taken until the minority (composed of four or five males only) had restored four or five others who had been excluded from fellowship by the majority, for the neglect of covenant obligations, and agreeably to the usages of the Baptist denomination.

The 5th charge was for departing from the usages of the denomination, by baptizing persons without any relation of Christian experience, or other evidence. This was not proven to be a church act. The proof was, that the minister who preached for the majority, baptized a person who insisted upon the administration of the ordinance the same night; but not until the minister and one other brother, at least, were convinced that the candidate was an experienced Christian. This act was justified by the undersigned by Scripture; as, for instance, the case of Lydia and her household, the Jailer and household, Philip and the Eunuch, and also the day of Pentecost, when there were above three thousand baptized. These Scriptural examples are believed by the undersigned to be a sufficient warrant for a minister of the gospel, in at least a case of emergency, to baptize when the candidate urges that he dare not hazard, until morning, the neglect of a known duty. This baptism has, however, never been sanctioned by any church act of the majority.

As a further reason for protesting, it was proven that the minority brethren had set up a separate meeting, and, as stated before, had restored, without any confession, we believe, five members of the church, who had been excluded by the majority (and who were the then acknowledged regular Baptist church) for neglect of covenant obligations, and not for a difference of opinion upon the Second Advent, or any other question. Still, the majority of the council, have, with these facts staring them in the face, acknowledged and resolved that the four or five brethren, together with the five brethren and sisters, excluded by the majority for neglect of the covenant obligations, shall be recognized as the regular Baptist church. It is true that the minority have several names of sisters added to their list, some of whom have taken but little part in church matters for many years.—Although the council was called as *ex parte*, yet, after assembling, it was made a mutual council.

The undersigned verily believe that great injustice has been done to the majority for departing from the usages of our denomination, in setting up a separate meeting, and in those four or five brethren pretending to hold church meetings, and restoring members who had been regularly excluded, and which, in fact, is sanctioning the same acts, or worse ones, than those complained of by the minority.

THOMAS A. SHERWOOD,
A member of the council, from the Kingsbury Baptist church, Washington Co., N. Y.

The fourth and last document in the case, is a letter from Bro. Miller. It will speak for itself.

Dear Bro. Parsons:—Your letter, asking for information concerning my exclusion from the Baptist denomination, to which I had belonged for about thirty years, is received. The history of the proceedings against me and my brethren (for the church were excluded with me, or quite a large majority of them,) is simply as follows.

The church, or the majority, had embraced what is called the Advent faith. While some of us believed in the time (1843), there were others who merely believed in the manner of the Advent, and assented to its being near; at the same time, there was a small minority of the church who were opposed both to the manner and time. Yet no labors had been taken on either side while in this situation.

The church voted that they would support the gospel, or a minister, by taxing themselves equally, according to their ability. Here the first seeds were sown, which indicated a division of the church. Two or three of the rich, covetous brethren, declared they would not submit to the vote of the church, and withdrew their support. The majority of the church then engaged Elder Jones, a Baptist minister. This was in the fall or summer of 1843. In the spring of 1844, the minority, by and with the advice of Elder Dillaway, a strong opposer of the Advent doctrine after '43, engaged him for half of the time, and

demanding of the church the meeting-house. But as Elder Jones had been engaged for a year, the meeting-house was not given up until the fall, when the brethren, rather than have any contention, gave it up to Elder D. and his hearers, and held their meetings in a school-house, where the minority had formerly held theirs. On the 29th of January, 1845, the minority called an *ex parte* council, in a private manner, so that it was not known to the church until the council met. This council, which was constituted on the day above mentioned, consisted of seven ministers and ten lay brethren. Enclosed I send you the doings of the council, and every Baptist can judge who has departed from the usages and customs of the Baptist denomination.—We are walking in the ordinances and fellowship as formerly in the church, and think it a small thing to be judged of men.

Yours, &c. WM. MILLER.
Low Hampton, April 27th, 1846.

We ought to say, in order to explain what may seem obscure in the address of Bro. Miller's letter, that the "Bro. Parsons" to whom it is written, is a Baptist minister in Western New York, who wrote to Bro. Miller to make a statement of facts in the case, with a view to their publication.

LETTER FROM BRISTOL, ENG.

Dear Bro. Himes:—I have little or nothing of importance to communicate, yet I thought I would send a line or two to you by Bro. Hutchinson. I am very sorry that Bro. H. is obliged to return to Canada; but I suppose laborers are scarce there as well as here. I do not look far into the future, or else I should say, I hope he will return to us. But

"The time is short—the day is near,
When Christ in glory will appear."

I am also very sorry that you are not likely to come over again. I do think that the brethren and sisters in America, who have enjoyed so much of your labors, counsels, and guidance, ought to spare you to us again, at least for a season, that we may enjoy like privileges. If God in his providence order it otherwise, we must submit; but we should be exceedingly glad to see you again. Bro. Bonham's return to England happened very seasonably. He came to Bristol yesterday week, May 17th, on his way down the country. He had no intention of staying in Bristol, however; but he spoke on Tuesday evening in our little room in Castle Green. Owing to the short notice, there were not many to hear. We prevailed on Bro. B. to stay with us till after Sunday, and we engaged the Mechanics' Institution, which seats 250, for him to preach in. The bills we put out read as follows: "Second Personal Appearance of Christ.—J. W. Bonham, from New York, will (D. V.) deliver three discourses at the Mechanics' Institution on the above subject," &c. Contrary to expectation, the room was filled each time, and many stood at the door. All were remarkably attentive. It is now a year and a half since we had any public lectures (I mean in a large place). So you see good may yet be done here. It is just as you said in the American "Herald," "We need a faithful minister to sustain and build up the cause." "The harvest truly is plenteous, but the laborers are few." Bro. B. contemplates re-passing through Bristol, when we shall have another opportunity of hearing the truth spoken as we have not often; I mean in a similar manner. We in Bristol have the sympathy, and I have no doubt, the prayers of Bro. and Sisters Tanner, whom, as you know, once shed much light in Bristol, and the surrounding towns and villages, on the Advent near. I believe much good was effected by them in Ludlow. I hope you will receive Bro. Hutchinson in health and safety. If you are absolutely prevented from coming, should time continue a little while longer, I hope some brethren will come to labor in this land.

Bristol, May 25th, 1847.

LETTER FROM LIVERPOOL.

Dear Bro. Himes:—I take the opportunity of Bro. Hutchinson's returning to write to you, hoping that he will find his family and friends in good health, after so long a stay in this country. The Lord reward him for his work of faith and labor of love. I am much obliged to you for sending the "Herald" so regularly; it has been a source of much instruction and pleasure. It is very pleasing to read the letters of the brethren who are living in constant expectation of meeting our dear Redeemer. The "signs of the times" speak plainly that the coming of the Lord draweth nigh. O that the voice might be heard by every sincere follower of the Lamb, that they might arise and trim their lamps, and be like unto men that wait for their lord.

We are sorry to learn that you cannot at present come over to England; we should indeed have been glad to receive you, and the dear brethren who intended coming with you. We hope and trust, if time continues, to see you

once more. Do, if possible, come over and help us; the harvest truly is plenteous, but the laborers are few. The Lord has been working among us since you were here, both at the north and south end of the town. Many have been brought out of darkness into his marvellous light, and have rejoiced in the God of their salvation. We have had refreshing times.

I send you the "Churchman's Magazine," and two small works, by one of the most devoted church ministers in Liverpool, one that has the salvation of souls at heart, and brings before his people the coming of the Lord as an event nigh at hand, as you will see by his works. His church is filled to excess. I hope you will accept them as a small token of my love to you, and to the cause in which you are engaged.

Give my love to Bro. Brown, Bro. Miller, and all the brethren. I pray that we may all at last meet around the throne of God, where parting shall be no more.

Yours affectionately in the good hope,
SAMUEL GARNETT.
Liverpool, June, 1847.

LETTER FROM BRO. E. W. MEAD.

Dear Bro. Himes:—I am extremely glad to receive the "Herald" from week to week. It is comforting and encouraging to know that the cause we have espoused is rising—it cannot but rise. The Bible teaches the personal and speedy coming of the Lord from heaven. I am truly glad the cry has been made; I verily think it is the only cry that will be made before the Lord comes. I never could see definite time so clearly as some thought they did; still, I never opposed any time. I concur most heartily in the views published in the "Herald"—"To-day, to-day." I hope the brethren will not again fix on a day or hour. Let this be the watch-word—"Be ye also ready." Many that I am acquainted with are our opposers, because definite days have been fixed upon. Anything will do for some to excuse themselves. I have no doubt many see what is right, and approve of it in their consciences, and still the wrong pursue, because the Second Advent doctrine is so unpopular.

We begin to have preaching a little oftener than formerly. On the whole, the cause must and will be sustained. The reasons are as good now as they were in the days of Luther, if I am not much mistaken. There is a striking resemblance in the two cases. The Pope and the Romish church called the Reformer an heretic, and summoned him before them and excommunicated the reformers, and sought to exterminate them. And for what? Because they believed the church corrupt, and that they did not follow out the precepts of the Bible. We have been denounced for believing the church has erred, in departing from what the Bible taught, and teaching what the Bible does not teach, viz., the world's conversion, the return of the Jews to Palestine, and all to be effected by men and money. It seems they had lost sight of the coming of the Lord, and the glory that would follow, and believe their inheritance is to be obtained at death. In a word, we have been anathematized for believing that the Lord means just what he says. I am aware that the divisions among us have tended, in a great measure, to injure the cause. Truth is mighty, and will prevail—God will be honored.

The "Herald" has been the best religious paper I have read. I approve of its course, and intend to be its supporter. To this end I send you the enclosed, expressing my sorrow that I have been so long in arrears. I hope to be more punctual hereafter. I do not intend to do as many have done—get indebted, and then return the paper, or refuse to take it from the office. I have noticed many of this class posted in the "Herald." What do they think, or what will others think of their honesty? After your liberal propositions, that if poor, and unable to pay, by so saying they would have their debt remitted, the presumption is, they are dishonest, and the quicker you can get rid of such subscribers the better. It may be thought I am harsh; but if I am not honest enough to pay for a thing I have received, all that is published from week to week in a paper entitled to as much credit as the one under consideration, will do them no good.

I wish to ask you two or three questions. 1st. Do you believe the Bible teaches a particular mode of baptism, and what is it?

2d. Can a child of God so apostatize as finally to be lost?

3d. Can a person become a new-born child until he is baptized into Christ?

I ask these questions because I have heard much about them in our Advent meetings, the first two in the affirmative, and the last in the negative. You may regard these questions as not worth an answer. I do not press it—my mind is settled on them. If I am wrong, I desire to get right.

Yours, waiting for the Lord,
Norwalk (O.), June 16th, 1847.

ANSWERS.

1st. Yes. See Matt. 28:19.

2d. See Rom. 14:15; 2 Pet. 2:20.

3d. By "a new-born child" we suppose is

meant, a person being "born of God." We think he can. Though he may not profess his faith in Christ without being baptized into Christ. But while we are ready to say what we "believe," we leave others to decide what they must believe for themselves.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JULY 3, 1847.

FUTURE OPERATIONS.

Arrangements are now being made for Camp and Tent meetings in the following States:—Connecticut, Rhode Island, Vermont, Massachusetts, Maine, New York, and Canada.

It is well known to the friends of the Advent cause, that our public Conferences and Camp-meetings have proved to be the most efficient instrumentalities in the spread of light on the Advent doctrine. Had it not been for these means, the cause would have suffered immeasurably, during our severe and protracted trials. Those who think otherwise, and suppose that papers, and the various interests of the cause, are sustained by enchantment, or the do-nothing system, might possibly be convinced to the contrary, if they were once subjected to a trial on their own resources. But all our brethren should be aware, that an abiding interest in the doctrine of the Advent has been created and sustained by an immense amount of hard and severe labor. And it should not be supposed that we can succeed without employing all the means within our power. While some, who have volunteered to defend the "supplies" in the rear of the army, may regard a victory as very easily purchased, those who stood shoulder to shoulder in the front rank, can assure them to the contrary. Some have sowed, and while they have despaired of seeing the fruits of their labors, yet others have reaped bountifully. Therefore let us arise; and whether sowing or reaping, let us unitedly prosecute our work, and the God of all grace will bless and prosper us.

The general objects of our proposed meetings are—1st. Fully to present the doctrine of the speedy, personal coming and reign of our Lord. 2d. To stir up to duty and preparation every class of believers in the Lord Jesus.

3d. To beseech sinners, in Christ's stead, to be reconciled to God.

We regard the above objects as possessing sufficient magnitude for the employment of all the energies of the true servants of God. And while these objects are being accomplished, it cannot for a moment be supposed, that questions of contention and strife should receive the slightest countenance.

We shall be glad to hear from the friends in the States named above, as soon as convenient, when we will specify the time and places of meeting. The following places have been named, though they may not be the most favorable that could be selected. We desire to hear from all concerned.

FITCHBURG, Mass. ADDISON, Vt.
DAVIS' ISLAND, N. H. MESSINA, N. Y.
BRIMFIELD, or vicinity, Mass. POLAND, Me.
LITCHFIELD, or vicinity, Ct.

"Spoken Against."

We hope never to occupy that position of the false prophets, where all men would "speak well" of us. But we desire to show, that when they speak evil of us, they speak falsely. Nor have we an encumbrance of such impenetrable materials as some appear to have, and suffer charges and calumnies to remain uncontradicted, under the plea, that a notice of them is a concession too great. But yet, whenever we have stepped aside to defend ourselves, it has not been done from personal considerations; but solely from a desire to shield, as much as lay in our power, the blessed cause of Christ. In this we have but followed the example of St. Paul, and others, who were slandered for the truth's sake.

We desire to correct an impression on the minds of some, that an over-sensitiveness has led us to self-defence on personal considerations. Such is not the fact. Our very position as a business man, and to which business the success of the Advent cause, under God, is not a little owing, imperatively requires, that every unfounded charge should be promptly met and refuted. It would seem, that the slightest reflection would be sufficient to convince any one, that where one is engaged in business transactions with the world, no success can be expected to ensue to him who is the subject of grave and dishonoring charges. Silence at such time is a tacit acknowledgment that the charges are true.

We have not only to do with men of the world, and true-hearted friends, who have confidence in our integrity, but also with false brethren,—those who openly profess the warmest friendship, but secretly join with the scornors of our hope, in the grossest slanders, in order to destroy our character, and paralyze our efforts in this cause. An effort has recently been made in this vicinity by a few of this class, to accomplish what our enemies have failed to do heretofore; but it has proved abortive; and the actors cannot fail to be regarded with contempt by all who are conversant with the facts. The individuals alluded to have chiefly confined themselves to insinuations; but they have openly declared that they had the means to ruin us, and have even spe-

cified the large sums they would expend in effecting it. And we doubt not that bribery would have been resorted to by these persons, if they could have found those who were as wicked as themselves, to bear false testimony against us. But the issue has been made, and— we pity the movers in this vile and deceitful movement.

It may be thought that we speak too strongly, or unadvisedly. But we know whereof we affirm. As God would have it, their secret correspondence has come to light, and been put in our possession; and those on whom reliance was placed to testify against us, not only have the greatest confidence in our integrity, but are willing to witness against the wickedness of the conspirators. At the proper time, we shall have a dark chapter to open, in which the true character of some who call themselves Adventists, can be read.

Personally, we care but little concerning what has or may be said to our disparagement. We like the following remarks, which we cut from an exchange paper:—

"What if people do speak against you. Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning, and open the way for a dozen slanders. Keep on your course, and go straight forward, and trouble not your head about what is repeated, and feel all the better, and wear a less frightful face. Slander never killed a sterling character, and never will; her coat will not sit upon him, without a pull here, and a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader—repeat what another has said in rhyme, and if we have been talked about or slandered, it will do us as much good as a fry at Diamond Cove:—

"Not all they say or do, can make
My head or tooth or finger ache,
Nor mar my shape, nor scar my face,
Nor put one feature out of place;
Nor will ten thousand thousand lies
Make one less virtuous, learned, or wise;
The most effectual way to baulk
Their malice is to let them talk."

A. HALL.—We agree with you that all the commands and ordinances of the gospel should be strictly kept. But we think undue stress laid upon any one of them would be unwise. We would give to each their proper place and importance.

AN IMPOSTOR.—At the request of the brethren here, we would give notice through the "Herald," that G. J. MORGAN is a swindler, and unworthy of confidence.

William Campbell, Abraham Burkholder,
John Greenleaf, J. Carr,
John Harris, E. Lomley,
D. Campbell.
Clark (C. W.), June 21st, 1847.

BAPTISM OF A DEAD BODY.—The following fact is related by a correspondent of the Paris "Archives of Christianity," of 24th April, 1847.

An English blacksmith in Derrin (department of the North) died the 16th of March last, after several months' illness, and was baptized on the 18th, about two hours before being interred. The man was a Protestant, and never, so far as is known, showed the least intention to become a Catholic; but his relative, being more attached to pomp and shows than to evangelical faith, made as an excuse their remoteness from a minister of their own religion, and applied to the curate of the parish to obtain admittance for the corpse into his church, and that it might be buried according to Catholic rites. The curate did not refuse so good an opportunity, knowing that his pay would be according to his services, and that he would in this case make more money from the body than from the soul. But first he would resort to a pious stratagem! As he had not been able to make the deceased a believer, nor an obedient member of the Romish Church during his life, he found it easier to make him one after his death. Accordingly two hours before carrying him from his dwelling, and twenty-four hours after he had breathed his last, he was baptized, and then buried with due pomp, as being a Protestant converted to Catholicism!!

THE HEROES OF MONTEREY.—Just one year ago there marched through our streets as noble and splendid a body of men as ever went forth to battle. They were about 900 strong.—The men were in the vigor of youthful manhood; and as in perfect order and with military precision they paraded through our city, the admiration of our people broke forth in loud applause of the gallant array. This was the first Tennessee regiment, under the heroic veteran, Col. Campbell. They left our city fresh from their own happy homes in the mountains, and by the river-sides in healthful Tennessee, full of hope, ambition, and patriotism; they departed in cheerful spirits and with impatient ardor for the seat of war.

On Friday last, the whole of this gallant regiment, whose history we have thus briefly sketched, arrived in our city. It numbers just 350, about one-third the force with which it left. And this loss it has sustained in a twelve months' campaign. It has averaged a loss of fifty men a month.

N. O. PLYMOUTH.

EMIGRATION TO OREGON.—Two hundred families left St. Louis for Oregon and California. This, added to the emigration from St. Joseph, of those who made that their starting point, will make a very large train.

There passed through Washington, Pa., recently, forty-nine emancipated slaves, on their way to Ohio. They had been liberated by Mr. Cochran, of Hampshire Co., Va., who had given them \$500 to pay their expenses.

ALAS! POOR IRELAND!—A late Irish paper is before us. It is dated the 1st May. It says:—

"Where are the May-day rejoicings now? Where the laughing revellers? Alas! the fingers that wove the wreath and coronal of this day twelve-month, are either stiff in death, or busy closing the eyes of those whom famine and pestilence have swept away; if flowers are plucked, it is to deck the death-bed or the grave—and no more joyful sounds are heard in our afflicted land than the moan of the dying and the voice of the weeper.

"On the May-day morning of by-gone years, the peasantry of Ireland arose to celebrate a jubilee. To-day, with tottering limbs and hungry stomachs, seven hundred thousand men crawl from their wretched beds of rotten straw, with the horrible prospect of starvation staring them in the face! With famine in their eye, and fever in their blood, they creep from their wretched hovels, to throw, coffinless, into hurried graves, their parents, wives, and children; or to betake themselves to seek a wretched mockery of nourishment at the nearest soup-kitchen.

BUSINESS NOTES.

Mr. Alden French's bill, \$6 20, is returned. We cancel his account, and send the paper to the close of this volume free.

J. D. Needham—The amount now due on your paper, according to the regular subscription, is \$1 32. You can see Dea. W., and settle it as you and he think right.

Jerusha Rich—You have paid to 343, in v. 14.

W. Hubbs—We credit one dollar by A. Werden.

D. Campbell—\$1 50 received. Bundle sent.

E. Noyes—We send no paper to Isaac Noyes, of Peirmont, N. H. Shall we send to him at that place?

J. W. S. Napier, \$10—We have sent the books.

A. A. Dodge, \$1—12 Charts sent to Jackson, Mich., by mail. Bill for Charts, \$3.

Sister E. E. Ford—We would send the paper and book, but do not know where to send them.

Prudence Clark—The money was paid—all right.

C. L. Baldwin—There were only \$5 in your letter—we give credit for \$6.

M. E. Murfee, \$5 for poor in Ireland.—It shall be handed over.

APPOINTMENTS.

Bro. HINES will lecture in Philadelphia, Pa., in the Museum, Sunday, July 4th. He will also attend a meeting in Philadelphia, to be held in the BIG TENT, to commence July 6th.

APPOINTMENT CHANGED.—On account of the miscarriage of a letter from Bro. Litch, notifying the Philadelphia meeting, the visit of Bro. Hale to Portland and the Penobscot will be postponed two weeks. Bro. Hale and Bro. N. Southard may be expected to meet where Bro. T. Smith may appoint, on Sabbath, July 18th, and a few following weeks.

The Lord willing, Bro. I. H. Shipman will preach at South Waiden, Vt., Sunday, July 11th.

[We hope Bro. S. will be in Boston the 18th, the Sunday after the above.]

CONFERENCES.

The Lord willing, a Conference will be held at Bro. Burrows', in Clark, C. W., commencing July 10, p. m., and continue over the Sabbath. There will also be one at Nelson, commencing July 17th, a. m., and continue over the Sabbath. Bro. Thompson will accompany me to the above Conferences. D. CAMPBELL.

DELINQUENTS.

[Under this head we may do some injustice. We hope not. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies	\$440 00
The paper sent to ALDEN FRENCH, of Columbus, O., is discontinued on the "advice" sent. He owes	6 20
The P. M. of Bangor, Me., returns the paper of JOHN EWER, stating that Mr. E. refuses to take it out because he does not believe the doctrine. We suppose that is the case, from the fact that he owes	11 80
E. M. COOPER and A. WILLIAMS, of New Hartford Center, Ct., send back their papers, the first owing 1 32, and the latter 2 00.	3 32
Total delinquencies since June 1st, 1846.	461 32

ENGLISH MISSION.

Received since our last—M. E. Murfee, Jr. 5 00
P. Bromley 17 00

WEST INDIA MISSION.

G. Wise 5 00
A. Friend 2 00
C. L. Baldwin 2 00

NOTICES.

IMPORTANT WORKS.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 35 pp. Price, 4 cts.; 37 1/2 p. per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Hal dane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 35 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 35 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 35 pp. Price as above.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1/2 cts. retail, 33 1/4 wholesale.

CHILDREN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY," for the use of Schools, Academies, &c. By Sylvester Bliss, Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS,"—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$3 a set.

"THE VOICE OF GOD: or an ACCOUNT of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1/2 cts.

CLARK'S Gospel Chart.—Price 37 1/2 cts.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price \$12. Also for sale by Bro. Litch, at 46 1/2 Walnut-st., above Dock-street, Philadelphia.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Mauvaise's French Course," at her residence, corner of Line-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 a. m. and 4 and 5 p. m.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 112 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Thursday evening. A Sunday-school is held in the same place each Lord's day afternoon.

"The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH

The Advent congregation in Baltimore held their meetings three times every Lord's day, in the Franklin Saloon, on North-street, third door from Baltimore-street, east side.

Meetings are held in Lowell, Kirk-street Chapel, three times each Lord's day, and also on Tuesday, Thursday, and Saturday evenings.

Advent meetings in Lawrence (new city).—Friends residing in, or visiting this place, or vicinity, will find a band of believers on the Sabbath at the School-house on Haverhill-street, near the corner of Hampshire-street.

Second Advent Meetings are held in Concord, N. H., every Sunday, at the Athenaeum Hall, No. 101 Main-st.

Advent meetings in Providence, R. I., are held three times on the Sabbath, and on Tuesday evening, in Hopkiss's Hall, entrance 33 Westminster-street (formerly Market-street).

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Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kiloh. Cleveland, O.—D. L. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Ct.—Aaron Chapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. Milwaukee, W. T.—L. Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—Van Tracy, 71 Perry-street. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 46 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George H. Child. Rochester, N. Y.—J. Marsh, Talmage Block (third story), Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Watertown, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending June 24.

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ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XL. No. 23.

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money is forwarded.

The Glorious King.

(From the Christian Journal and Union.)

There is a King of glory
Ere long on earth to rise,
Song in prophetic story
Descending from the skies:
The Babe of Bethlehem 'tis He!
It is the Man of Calvary.
Not crowned with thorns, and gory,
But crowned with glory now!
Not crowned with thorns to-day!
Not mocked and led away,
But crowned with glory now!
He cometh, cometh speedily,
To save his suffering saints,
Saints groaning, waiting, ready,
And endeth their complaints:
With joy they meet him in the air,
And shout the swelling triumph there,
No longer poor and needy,
But crowned with glory now!
Not one's reviled to-day,
None stumble in the way—
All crowned with glory now!
O tears, and sin, and sighing,
Now let your prisoner go,
Discharged from pain and dying,
And from a world of woe,
I go to Christ—he comes to me—
We meet in bright Eternity—
Oa clouds he cometh flying,
On clouds of glory now!
Victorious in his wars,
Full many a palm he bears,
And crowns of glory now!
O what are tribulation
And all the ills I bear,
Compared with this salvation
And all the glory there?
Behold a city fair and high,
Bright capital of earth and sky,
That dureth with duration,
All filled with glory now!
The armies of his grace
Triumphant reach the place—
'Tis glory, glory, now!
There every sight that pleases,
There every sound that cheers,
There sweet immortal breezes
Inspire the palmy years:
There all the just join in a band,
From every age, from every land,
While o'er them reigns King Jesus,
With crowns of glory now!
The people of his grace
Have reached the heavenly place—
'Tis glory, glory, now!

"Judah's Lion."

(Continued from our last.)

"I am delighted, my dear boy," said
Capt. Ryan, "to hear you proving Scrip-
ture by Scripture. Now let us look at
that passage; you will find it in the twenty-
third chapter of Exodus, the twentieth
and following verses. Read it attentively."
Alick read; "Behold, I send an angel
before thee to keep in the way, and to
bring thee into the place which I have
prepared. Beware of Him and obey His
voice, provoke Him not; for He will not
pardon your transgressions: for my Name
is in Him. But if thou shalt indeed obey
my voice, and do all that I speak; then I
will be an enemy unto thine enemies, and
an adversary unto thine adversaries.' This
is what I alluded to; and it is very plain."
"It is very plain, Cohen," said Capt.
Ryan, solemnly, "and I beseech you to
ponder it deeply. The glorious King

who will yet come to reign over you, and
us, and over the whole earth, the Mes-
siah, the Anointed One, He it was who
first brought your fathers into the good
land which we hope shortly to visit: the
land given by covenant to Abraham and
his seed; and into which the Angel—the
Messenger of that covenant led them. I
now ask you, do you know the meaning
of that great and terrible Name by which
God revealed himself to Moses; which
your people avoid pronouncing, and which,
therefore, I never pronounce to them.—
Do you know the high import of this
Name?" and he pointed it out to him in
Hebrew.

"I know it imports greater things than
we can utter," replied Alick.

"Is it not expressive of self-existence,
of eternity, of unchangeableness,—in
short, is it not altogether incommunicable?
would it not be blasphemy most fearful, in
any creature to assume to himself that aw-
ful Name?"

"Who would, who could dare to do it!
We reject your Nazarene, because he ven-
tured to claim it, and we are shocked at
you for supporting that claim."

"And we support it, Cohen, as much
on the strength of this very passage as
any other. This Angel is one sent; that
is clearly expressed; and of this Angel
it is declared that the great, the awful, the
incommunicable Name is IN HIM. To
him they are required to yield obedience,
not because God, as then speaking to
them, will punish disobedience offered to
his appointed vicegerent, but because 'He
will not pardon your transgressions.'—
The power of forgiving sins resides in
him; and who can forgive sins but God
alone? Obedience is to be rendered unto
him by the command of God, who else-
where has repeatedly said, that he will
not give his glory to another; and the
people are cautioned not to provoke Him,
because evidently, the power to punish
resides independently in Him. This is
indeed He to whom the Father says, in
the forty-fifth Psalm, 'Thy throne, O
God, is for ever and ever: a sceptre of
righteousness is the sceptre of thy king-
dom.' This is he of whom it is said
in the second Psalm, 'Kiss the Son,
lest he be angry, and ye perish from the
right way, when his wrath is kindled but
a little. Blessed are all they that put
their trust in him.' Yes; and 'Cursed is
he that putteth his trust in man and mak-
eth flesh his arm.'"

Alick listened with deep attention: "I
do not deny that you have startled me very
much; but I have no doubt our learned
men have found another meaning for these
expressions."

"They have done their utmost to ex-
plain them away, of course; and hence it
is, that though Moses, who testified of
Christ, is read in the synagogues every
Sabbath-day, you cannot perceive his
meaning—the veil is on your hearts.—
In the day when you shall turn to the
Lord, rejecting all the glosses and pervers-
ions of men, and desirous to be taught

of Him alone, in that day the veil shall be
taken away, and you shall clearly see
what is now hid from your eyes. All
that I ask of you is an unprejudiced ex-
amination of your own Scriptures, with
incessant prayer to God that he would il-
lumine and direct your mind. He alone
can reveal himself to you; and if you
will not ask for such revelation, surely
you despise the gift, and must expect to
be left in darkness. Secret prayer over
the Word of God, can do nothing but
good. He will not lead you into error,
nor suffer others to lead you, if you hum-
bly commit yourself to his teaching and
protection."

"That is my great comfort. You, or
others, may bid me look in the Bible for
evidence to establish a false doctrine; but
if I do it in earnest prayer to God, he will
make my search the very means of
strengthening me against what is wrong."

"Exactly so; if I wanted to deceive
you, the last thing I should do would be
to send you to the fountain of truth, the
light that maketh manifest."

"I shrink from your doctrine before,"
resumed Alick, "because I would not re-
cognize my Messiah in a crucified man:
now, because I dare not regard him as
the Most High God. What a strange
mystery is this!"

"All creation is a mystery: the finger
with which you now turn over that leaf is
a mystery most wonderful, most incom-
prehensible. How comes it, Cohen, that
at the very moment when your mind con-
ceives a purpose of investigating what
stands on the next page of the book, at
that very moment your finger, the im-
mediate loss of which would not in the small-
est degree lessen or affect your intellec-
tual powers, executes the purpose of your
mind, with accuracy, dispatch, and facility
not to be surpassed? Oh, contemplate
for a moment the magnificent mysteries
that enwrap the lowest of his visible
works, and then think what must be the
unfathomable mysteriousness of the awful
Creator Himself? Remember, He has
revealed to us in that book what we are
to believe; and be content to credit what
he says, to receive what he gives, and to
wait for a different stage of being, before
you essay to comprehend what must, in
our present state, be utterly incomprehen-
sible."

"But now, Captain Ryan, if I am to
believe without understanding, why should
I reject what the Papists believe?"

"How can you ask such a question! I
bid you yield undoubting credence to all
that God declares in the Bible; and one
of the plainest, most unmistakable things
there revealed, is the abhorrence in which
the Lord holds idolatry. The Bible, my
dear friend, is the universal key; with it,
we unlock the fetters that bind the poor
Romanist, and set him free; with it we
unlock the casket that the Jew holds
closed, and exhibit to him the treasure
that he was unconscious of possessing."

They had now reached their temporary
abode, and found Mr. Cohen so much in-

disposed as to require all Alick's atten-
tion. He expressed an anxious wish to
find himself on the homeward way, and
talked of immediately proceeding by a ves-
sel bound for Jaffa. The result was the
embarkation of the whole party in a very
small but commodious vessel, for the port
of Jaffa. Alick's gratitude knew no
bounds; and Charley was wonderfully
delighted.

"Do you know, Mr. Alick," said he,
"that Jaffa is Joppa, where Simon the
tanner lived by the sea-side, and Simon
Peter lodged with him; and there came
a great sheet down from heaven, and a
voice bade him slay and eat all the things
in it? You know, that was a vision to
let him see he was not to despise the Gen-
tiles, but to go to Cornelius the centurion,
when the messengers came to say an an-
gel had bade him send for Peter."

"Well, now, Charley, you must show
me that story in the Bible; for I confess I
can't make anything of it, in the way
you have told it to me."

"Oh, to be sure I will," and he bus-
tled away for his Bible, and was soon on
Alick's knee, reading to him the tenth
chapter of the Acts. Alick was greatly
struck with it. "This was a remarkable
epoch," said he, half unconsciously, "for
here was the first acknowledgment of the
Gentiles. I plainly see, every thing con-
tinued Jewish up to this time."

"O yes," answered Charley, "and if
you read the next chapter, you will find
how Peter got into a scrape with the apos-
tles in Jerusalem for eating with Gen-
tiles."

"Indeed! then let us read it directly:
I should like to know how he got out
of the scrape." This was done; and
Charley said, "Well, what do you think
of it?"

"Why, what do you think of it, Char-
ley? I should like to hear your opinion
of the matter."

"I think it is very beautiful. You
see, Peter would not have gone to a Gen-
tile for all the messengers that the Cen-
turion could have sent, because it was
contrary to the law that he had; but
when God himself commanded him, how
very readily he did go! The Papists
make Peter the first Pope, but you see
he behaved quite unlike a Pope—he
would not let Cornelius worship him."

"Stop, Charley; does God make laws
and unmake them? are his commands so
uncertain? He forbade a thing to be
done by the Jews, and then commanded
a Jew to do it. Is it so?"

"I suppose if God commands it to be
dark to-night, that it is no reason he
should not command it to be light in the
morning, Mr. Alick," said the child, set-
ting his broad eyes upon him, in wonder
at his bringing the charge of inconsisten-
cy against the Lord. "And I suppose if
the sun's light came at first only on the
tops of the mountains, that is no reason
it should not shine into the valleys bye
and bye, Mr. Alick."

The answer was conclusive; it opened

a new scene to Alick's view; and made him almost enter into the thankful feelings with which the Jewish apostles said, "Then hath God also to the Gentiles granted repentance unto life." Alick always felt, when with Charley, like one who was being quietly towed into a pleasant haven; but when with others, he seemed painfully toiling against a rough current.

Alick resumed the discourse with Charles.

"But now, Charley, if this King should, after all, not be the one you expect, what will become of you?" Charley stared at him, and then asked, "Do you mean, what would become of me if Jesus Christ was not King of the Jews, and King of heaven and earth?"

"Yes."

"If so, I must be lost entirely; I should go to hell; because I should have no Savior. But don't talk in that way, Mr. Alick. I know very well he is the King; he is the Lord, he will save me, a poor little sinful child, and he will save you, if you believe in him."

They made the passage as favorably as they could wish; and with a very great accession of Scriptural knowledge, so far as the Hebrew Bible went, and not a little improvement in the languages most requisite to be studied preparatory to a tour in those deeply interesting countries, Alick approached the shores of Palestine.

On reaching that ancient land, they fell in with a Jew by the name of Da Costa. In the course of a conversation, Capt. Ryan asked him if he had read the New Testament?

"Ay; through and through; and with the greatest attention."

"And what impression did it leave on your mind?"

"Just so much impression as the shadow of yon floating cloud has left on the objects over which it passed. I was a Jew before I read it; and having read, I was as much a Jew as ever."

"You would have been twice as much a Jew had you received the testimony which it bears to the King of the Jews. But answer me honestly to this, did you, before investigating that book, or during the investigation, pray for divine light to guide you into all truth?"

"No; for having all truth in my possession, while I hold the law and the prophets, I should be belying my faith, and mocking the Most High, if I ask to be guided into what I know does not exist."

"Well, then, did you pray to be kept from error?"

"No, I do not remember that I did: I had one touchstone, 'Hear O Israel,' and whatever militates against the unity of the God of Israel is by that touchstone at once exposed and shivered to atoms." He spoke this with an expression of mingled indignation and contempt.

"I grant it: but the great mystery that you reject courts a contact with that touchstone. You do not try it fairly, because you do not ask of the Lord to show you what, if it be true, is, must be, a mystery to human reason, and apprehended only by faith; which faith is the gift of God, given for man's justification, as your own Scriptures declare; for Moses says, 'Abraham believed God, and He counted it unto him for righteousness,' and Habakkuk says, 'The just shall live by his faith.' Isaiah asks, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' I could cite many more passages to the same effect; but I will only direct your attention to one, and that an awful one:—you will find it in the sixth chapter of Isaiah."

"What is it?" asked Mr. Cohen.

"It is this," answered Capt. Ryan; and he read the passage, "Go, and tell

this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

"And you apply this to us, because we reject certain additions made by man to the Word of God?" said Da Costa.

"It must apply to you, for Isaiah wrote of no other people; and according to your own declaration, you receive the whole of the Old Testament without a cavil. It is against a farther revelation of God, continually referred to in those Scriptures, that you close your eyes, ears, heart; and you will not even put up a secret silent prayer, to have the veil taken away which we assert is upon your heart; and if it be not there, surely such prayer can do no harm. The Lord will not answer a petition for more light by deepening your present darkness."

"That is the point: we have light in abundance: and to ask for more would be to ask a vain thing."

"Your fathers thought the same. Do you remember a passage in the Gospel, where Jesus cured a blind man, and so provoked the boastful rebukes of the Pharisees, who scoffingly asked him, 'Are we blind also?' Jesus answered them, 'If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth.'"

"I don't remember it; but no doubt you quote correctly."

"Yes: and without recollecting it you express the very same thing that they did. You boast of seeing—of having as much light as you require: and indeed, the light you have in the Old Testament is a true light, shining in a dark place; but its purpose is to show you a path whereby you may emerge and walk in the blaze of day. It is because you neglect this use of the light already vouchsafed, that you offend the gracious Giver, and remain under his displeasure. Oh, that you would search, not only carefully, but prayerfully, the record which God hath given us of His Son!"

Da Costa shook his head; and Capt. Ryan desisted from pressing the point further at that time.

One of the first visits made by the party was to the reputed house of Simon the tanner. The consul to whom it belonged had given a ready permission to explore every corner of the old ruin, which was, indeed, a work of no difficulty.

"And is this Simon's house?" asked Charley, in a tone where doubt and disappointment seemed to predominate.

"So they say," answered Da Costa, "I have helped many to a sight of this place; but I confess I don't exactly know what happened here. Can you tell me the history of this renowned tanner?"

Charley's eyes sparkled: "Oh, it isn't the tanner, Mr. Dockster," (so he called the Jew)—"we know nothing about him, only his name; but Peter lodged here; and he went up to the top, there, to pray, and—stop, I'll read it; for I shall make a jumble if I try to tell you all." He borrowed his papa's Bible, and read the particulars, to which the other listened very attentively, as did both the Cohens. Having ended, he shut the book and said, "It all comes to this, Mr. Dockster; up to that time you Jews had the true religion all to yourselves; but here, here," and he looked joyfully up again to the dark, dull pile of broken building, "we poor Gentiles were let in, you see."

"No, no," said Da Costa, involuntarily, as he turned away, with a look of displeasure not usually seen on his cheerful countenance. Capt. Ryan immediately asked, "Do you mean to deny that a participation in your spiritual blessings was promised to the Gentiles?"

Da Costa answered in Hebrew, "'You only have I known, of all the families of the earth.'"

"True; at the time those words were spoken, no nation upon earth, save Israel alone, knew the true God, or were acknowledged by him as his people: but, versed as you are in the Scriptures, a moment's reflection will bring innumerable passages to your mind where, through you, a blessing is promised to Gentile lands. Take, for example, the promises given, and continually repeated to Abraham himself. 'In thy seed shall all the families of the earth be blessed.' How do you explain this?"

"It is not yet accomplished," replied Da Costa, evidently not wishing to prolong the discussion which he had inadvertently provoked; but seeing his opponent by no means disposed to let it drop, he added, with some warmth, "I never can, I never will for a moment credit the tale that any part, not to say the whole of the law delivered with such terrible signs and awful sanctions to my fathers, through their great leader, Moses, was abrogated by the visionary appearance of a bundle of beasts to an obscure fisherman on the top of a house," and he looked scornfully up.

"In the first place," said Capt. Ryan, "nothing was abrogated in the way you mention. A remarkable vision, bearing upon a particular branch of the national dispensation, was so explained to Peter's understanding, as to induce a ready obedience to the Voice that bade him go and bear tidings of salvation to a Gentile inquirer. The visionary sheet with its contents descended from heaven, into which nothing defiling can enter: and the lesson impressed on his mind was that God had cleansed them. The whole was typical and beautifully expressive. As to the individual being only an obscure fisherman, Moses was nothing greater in the world's estimation, when keeping sheep on the mountain where the Lord first appeared to him. Moses, himself an Israelite, was divinely instructed to proclaim to the people of Israel their approaching deliverance from the land of Egypt, the house of bondage. Peter, also an Israelite, was divinely commissioned to announce to the Gentiles, that unto them too was granted repentance unto life—deliverance from the far worse bondage of Satan. Nor were the signs that confirmed the divine mission of Peter less marvelous than those vouchsafed to Moses—nay," he added, as Da Costa, with crimsoning cheek attempted to interrupt him: "hear me out. The powers given to such as believed in those days, were as marvelous as any on record. They spake with tongues of which they were before wholly ignorant; they cast out devils, they healed the sick, they recalled the dead to life. And more, ay, far more than all this, Da Costa, they prevailed so to plant this hated, persecuted religion, without the aid of sword, or spear, without the aid of regal power, or an atom of worldly influence, without even the aid of human wisdom, or learning, or skill, that not all the powers of earth and hell combined could resist the progress, or shake the solidity of the work. Oh, believe me, what you scorn as a bare invention of man, is but the continuation, the completion of God's glorious work, begun in the Mount Horeb, finished on Mount Calvary, and yet to be proclaimed and established throughout the world from the summit of the Mount of Olives, when the feet of your glorious King and ours shall there stand, and his voice be heard, and from his presence the ungodly, like smoke, shall vanish away. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

He gave the text in Hebrew; and as

he stood facing the fiery Israelite, with a look, tone, action, not a whit less fiery than his own, Da Costa's countenance softened into an expression of gentle kindness, evidently no less natural to it than the high determination of the preceding moment. "Well, Ryan, I, for one, shall rejoice to see you, and such as you, partakers in the blessedness of that glorious period, which you seem to see at once so clearly and through so wrong a medium, that your faith furnishes me with the most puzzling enigma I ever tried to read."

Capt. Ryan continued: "There is no neutral ground for either of us to occupy. The King whom we both expect will be to us a king of terrors, if we regard him not in all the bearings of his three-fold office, Prophet and Priest, equally as King. As Prophet, he must have somewhat to teach more than Moses directly taught; for to Moses God saith, 'I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' Again, as Priest, he must have a calling higher than that of the Levitical priesthood, higher than Aaron, for David distinctly says, 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.' Now Melchizedek was, as you will see here, (Gen. 14: 18) king of Salem, and priest of the Most High God: he blessed Abram in the name of the Most High God: he praised the Most High God for delivering his enemies into his hand; and now, Da Costa, what did Abram unto Melchizedek?"

Da Costa, who was deeply examining the Hebrew text, which Ryan all along had quoted, supplied the answer from it. "He gave him tithes of all." But I don't see the slightest connexion between this and what we are talking of."—(To be continued.)

Creeds.

(Concluded.)

3. Leaving State creeds, let us now come to creeds of Protestant bodies, with an extended hierarchal organization. I use the word "hierarchal," not in an odious sense, but as applicable to all systems which deny the Congregational principle of the completeness of individual churches, for all purposes of self-government, and which establish superior tribunals, with authority to review and reverse their decisions.

Now, generally, if not always, such systems have a denominational book and creed, besides the Bible, as their basis. So is it with the Episcopal, the Methodist, and the Presbyterian Churches. And any of these could become a State Church, so far as their organization is concerned. It is not so with the Congregational denomination. At the time of the Westminster Assembly, it was proposed to make some system which could take the place of the system of Episcopacy, which had been abolished. The Congregationalists, though urged to do it, could, on their system, devise none. The rights of particular churches would not allow it. No body could be founded, on their principles, which could be called THE CONGREGATIONAL CHURCH OF ENGLAND, with power to govern all local churches. With the Presbyterians the case was different. Their principles of church order not only allowed, but required them to subject all local churches to one great body, called the Presbyterian Church. Such hierarchal bodies feel the need of a creed and a book of discipline, as a basis of organization, and in order to produce uniformity.

Still, even such bodies have a creed on grounds not at all to be confounded with

Romish grounds. They regard their creeds and books simply as essential to ecclesiastical organization and government, not to salvation.

Moreover, in the Presbyterian Church, to which you specially refer, the terms of acceptance are such, that he who receives it, is not bound to every detail of the creed. He receives it as "containing THE SYSTEM of doctrine taught in the Holy Scriptures." But, at the same time, he is called on to declare that the Bible "is the only infallible rule of faith and practice." The Confession, Chap. I. §6, also says: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which nothing is at any time to be added, whether by new revelations of the Spirit, or traditions of men." Again, Chap. I. §10: "The supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture." Again, the larger Catechism, Quest. 3, declares that "the Scriptures are THE ONLY RULE OF FAITH AND OBEDIENCE."

Hence, you are forbidden to understand the accepting act as making any thing but the Bible a rule of faith and obedience. And those who accept the creed of the Presbyterian Church are not only allowed, but required, not to accept it as a rule, any farther than it agrees with the Bible. And to discover its agreement or disagreement, they are referred to the supreme Judge, the Holy Spirit, speaking in the Scriptures.

If the matter is thus understood, there is no apostasy in requiring those who join the Presbyterian Church to accept the creed, as containing the system of doctrines taught in the Holy Scriptures. It is only a mode of discovering whether there is such an agreement as to the sense of the Scripture, as to render organic action in the same body possible. A Unitarian, a Pelagian, an Arminian, could not consistently act with a Calvinist. Why should such wish to come into the same organization with them? Such could not accept the Confession of the Presbyterian Church, as containing the system of doctrine taught in the Scriptures. I could. Not that I deem it perfectly free from errors; but it teaches the great doctrines of the entire depravity of the human race, the need of regeneration and atonement, and the agency of the three persons of the Trinity, in devising and executing the plan of salvation. And after all your protestations against the presumption involved in saying that we know what the system of the universe is, I think we do know it clearly. The present system is designed to redeem the Church, and destroy Satan. Paul tells us explicitly that God created all things to show forth his glories by the redemption of the Church.—Eph. 3: 9, 10. He tells us that the redemption of the Church, and the prostration of Satan and his hosts, shall coincide, and that then cometh the end of this system.—1 Cor. 15: 24—28. The state of the universe beyond that point, under the new system, when rebellion shall be prostrate, and God be all in all, is also presented, in the twenty-second chapter of Revelation, to the eye of faith.

The great outlines of this system for redeeming the Church, destroying Satan, and renovating the universe, are clearly set forth in the Presbyterian Confession of Faith. Hence, I did not hesitate to declare, when I joined the Presbyterian church, that I regarded it as containing

the system of doctrine taught in the Scriptures. If I were asked, Do you accept the Principia of Sir Isaac Newton, as unfolding the great law of gravitation, and disclosing the system of the material universe, I would at once say, Yes: and in so doing I should not declare that I regarded the work as free from errors, or give up my right to judge of it by comparing it with the book of God's works.

Multitudes, I know well, do accept the Presbyterian Confession of Faith on such principles, and still regard and treat the Bible as being, what the Catechism declares it to be, "the only rule of faith and practice." Hence, I do not agree with you, in the assertion that liberty of opinion, even in our Presbyterian Seminaries, is a mere form. And from all that you say as to "thumbscrews of criticism," and "a choice of chains and of handcuffs," I entirely dissent. The Confession of Faith itself explicitly declares that the Bible is the ONLY rule of faith and practice, and calls on all who receive it, to test it, and all other human doctrines and decrees, by the Bible, under the guidance of the Holy Ghost. Let them do this, and God will deliver them from all chains and thumbscrews, and guide them into all the truth.

Still, I am free to confess, that the system of the Presbyterian Church, as to creeds, is liable to misuse, and in some respects tends to it. It has, in fact, been misused. In trials for heresy, for example, as in the case of Mr. Barnes, Mr. Duffield, and our honored father, the Confession of Faith has taken, in fact, the highest place, as the rule of trial, and the Bible has been appealed to merely in "confirmation of an exposition of the Confession of Faith." Still, this is not demanded, nay, it is forbidden, by the Confession, for the Confession declares the Bible to be "THE ONLY RULE of faith and obedience."

And farther, the common mode of referring to the Confession as "the book," shows the same tendency, unduly to exalt it. What is the meaning of the words, THE BIBLE? Is it not, *The Book*? THE BOOK of books? And shall a human composition be allowed to receive and wear that title? And is that system in all things right which tends to this result? The primitive churches had no hierarchal organization, and hence they imposed no authoritative creeds.

4. I come now to the Congregational churches without a hierarchy, and to their use of creeds. I need not say that this system pleases me best, because here the Bible, both in theory and practice, is, in fact, "the book." These churches are abundantly willing to make known their faith. They respect and believe the confessions of the Reformers, in their great outlines. They especially regard the Westminster Confession, and also the Savoy Confession, which is, in general, the same as to doctrine.

But they do not use these as a basis of hierarchal government, or union; for there is no organized body which has power over the faith or practice of particular churches. The churches, therefore, are left to the Bible, as the rule of doctrine and discipline, and such an expression as "the book," applied to any thing but the Bible, is never heard among them. The same state of things exists in the Baptist churches, for the same reasons. Nor is there any tendency among Congregational churches to another state of things. On the other hand, the principles of Congregational freedom, and responsibility to the Bible alone, are leavening other bodies, whose organization is hierarchal.

I cannot, therefore, agree with you in your fears of an apostasy to be completed in the ruin of the churches. On the other hand, I see an increasing tendency

in the Protestant world to subject all organizations, systems, and creeds, to the trial of the fiery truth of the Word of God.

Allow me, in conclusion, to make a few general remarks on the relations of belief, organization and individual liberty.

Man was, no doubt, made for individual liberty; but he was, no less, made for society. In a state of social organization, some of the purest sources of created happiness are found. Still, the freedom of the soul is of higher moment than any social interest; for the true idea of mental freedom is liberty to follow God in thought, emotion and action, and such freedom is the highest interest of the soul.

The great problem is, How to harmonize the demands of individual freedom with those of organization. This can be perfectly done only through God. There is, in the nature of things, a basis for concurrent opinion, in the spiritual world, as really as in the material system. There is one God, one law, one gospel, and if all men did but see the system as it is, they would agree. The sun enables all men to see the natural world as it is, and to see it alike. It could never be done by lamp-light. So, when God shall be on earth the unsetting sun of his people, all will be perfectly free, and yet perfectly united in the truth. Then will the apparently conflicting claims of individual freedom, on the one hand, and of organization on the other, be perfectly harmonized. But in a state of intelligence and holiness below this standard, there will be divisions of opinion, sectarian organizations, and diverse creeds. And there is no direct way of removing this state of things. All attempts at latitudinarian comprehension are vain. If men are to think and act to any purpose, they must think and act precisely, and then let those act together who can. As knowledge, holiness and communion with God increase, grounds of division will pass away. But an assault on creeds, however fierce, can never produce this result.

You complain of the penal influence of public sentiment, on those who dissent from the common evangelical denominations. I freely admit that in a low state of sanctification, severe and unkind feelings are too often exercised towards those who dissent from the common belief. But perfect holiness, though it would remove all sinful feeling, would not create indifference to the truth. God is not indifferent to the truth. With the whole Almighty energy of his being, he loves truth and hates falsehood, and communion with him will produce the same spirit in his people. Love will produce tenderness and forbearance towards those who err from the truth, and patient efforts to win them to God. But no love can conceal the conviction that fundamental error will ruin the soul. Love of the truth admits the soul to heaven; love of a lie casts it into the lake of fire.

This sensibility to the importance of fundamental truth Satan ever aims to destroy. To preserve and increase it, is the great aim of God. It is impossible to render this otherwise than painful to the propagators of error. It would be a calamity great beyond utterance should God's Church cease to express his love of truth and hatred of error. It is her chief duty to do this. When she ceases to do it, she is no longer the salt of the earth, or the light of the world.

And when the system of the universe is finally established, never to be moved, the perfect belief, and infinite love of the truth, which exist in heaven, will react, like consuming fire, on all who love and make a lie. In great measure it will produce that lake of fire and brimstone into which they will be cast.

This punitive power of opinion and feeling takes place chiefly in the case of

fundamental doctrines, such as are essential in order to convince of sin and regenerate the soul. A denial of these ruins the soul, and no holy man can be indifferent to such a denial as God has declared to be criminal. And yet this is the very state of things which multitudes desire, as essential to mental freedom. They desire an impossibility, so long as God remains as he is, and his people live in holy sympathy with him.

I know well that you do not wish to produce such a state of things. And yet those who do, find many things in your sermons which they use in their efforts to effect such a result. I deeply regret that you should have given them such an advantage, and that you have spoken, in terms of such unjustifiable severity, of the real and devoted friends of the truth.

I trust that God will enable you to disentangle the many important truths you have presented, from the erroneous or one-sided statements with which they are so unhappily connected; and that he will guide you into the pure and perfect truth.

I am your affectionate brother,

EDWARD BEECHER.

A DYING MOTHER'S LOVE.

The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease they could not cure. The whole family died. On the opposite side of the way, lived the family of a poor laborer, who was absent during the whole week; only coming on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was much worse, and before night the plague spot showed itself. She thought of the terrible fate of her neighbors. She knew she *must* die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She therefore locked the children into the room, and snatched her bedclothes, lest they should keep the contagion behind her, and left the house. She even denied herself the sad pleasure of a last embrace.

Oh, think of the heroism that enabled her to conquer her feelings, and leave home, and all she loved, to die! Her eldest child saw her from the window. "Good bye, mother," said he, with his tenderest tone, for he wondered why his mother left him so strangely. "Good bye, mother," repeated the youngest child, stretching his little hand out of the window. The mother pauses; her heart was drawn towards her children, and she was on the point of turning back; she struggled hard, while the tears rolled down her cheeks at the sight of her helpless babes. At length she turned from them. The children continued to cry, "Good bye, mother." The sounds sent a thrill of anguish to her heart; but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

Oh, that mothers were as careful not to impart the worse contagion of sin to their children.

THE JOYS OF REPENTANCE.

"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling countenance wrote *Joy*. It would seem as if none could write anything else; but another, with a look of more thoughtfulness, put down *Hope*. A third, with a beaming countenance, wrote *Gratitude*. A fourth wrote *Love*, and other feelings still, claimed the superiority on other minds. One, turned back with a

countenance full of peace, and yet a fearful eye, and the teacher was surprised to find upon her slate, "Repentance is the most delightful emotion." He turned to her with marks of wonder, in which her companions doubtless participated, and asked, "Why?" "Oh," said she in the expressive language of looks and gestures, which marks these mutes, "it is so delightful to be humbled before God!"

She had been one of Nature's lofty spirits, whose very aspect seemed to demand the deference of those around her, and who had strong claims to it. She had recently become "as a little child" under the influence of the gospel, and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and at the same moment, the ample provision for its forgiveness—and the humbling melting of the soul, in penitential love, and gratitude, and joy, surpassed, in her view, all that the whole circle of emotions could furnish.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 10, 1847.

Bro. Cook—"Kolasis."

It is with pain that we are obliged again to notice the attempt of Bro. Cook to nullify the force of the Savior's declaration:—"These shall go away into everlasting punishment." If this declaration of our Savior is permitted to remain, it is in vain to deny the "everlasting punishment" of the wicked. To deny this, Bro. C. finds it necessary to do away with its force. He has endeavored to give the impression that the Greek word *Kolasis*, rendered punishment, is simply "cut off," or excision. We have before shown the fallacy and unfairness of his reasoning: another article of his now requires still farther notice. It will be remembered that the question at issue is this:—Bro. C. accused us of preferring Josephus to Jesus, because we quoted from Josephus language, which Bro. C. claimed contradicted the language of Christ. To show this contradiction, he made quotations from Josephus and the Savior, which he arranged in parallel columns. In his extract from Josephus, were the words: "the wicked shall have eternal punishment." We inquired why he did not contrast this portion of his extract with Matt. 25: 46, so that it should read thus:—

Jesus. Josephus.

"These shall go away into everlasting punishment." "The wicked shall have eternal punishment."

Instead of frankly admitting that the language of Josephus in this particular does not contradict the language of the Savior, Bro. C. attempted to show that "punishment" does not in the original denote what we understand by punishment; but that "the word 'punishment' was in Greek *kolasis*, (from *kolazo*, to prune, or cut off, &c.) and denotes excision, or destruction everlasting." In this he made no reference to Donnegan or other authority. Now it is known that Bro. C. understands everlasting destruction to denote "extinction of being." And when he asserts that *kolasis* denotes "excision, or everlasting destruction," he means to be understood, that it denotes eternal extinction of being. This we deny: this is the issue between us: it is the one we shall keep steadily in view, and which we shall not permit Bro. C. artfully to dodge, pass around, or escape from, in any way. We

shall insist that he do one of three things—show authority for his claim that *kolasis* denotes destruction, in his sense of the word, manfully admit that he was wrong in thus defining it, or else stand convicted of adhering to a position which is disproved.

We inquired why, in thus partially defining the word, he should give its definition of "to prune," and omit those definitions of it which directly conflict with the idea of extinction of being. We judged that if truth was his object, he would have given all the evidence for, and against; and that his giving only that which he judged, the most nearly favored his own view, denoted his determination to carry a point, and not to present the truth. As he has, in a later communication, quoted from Donnegan, we will waive the last inquiry, and confine the question to the issue above.—Viz. does *kolasis* denote extinction of being, or does it denote punishment? Says Bro. C.:

"The verb, from which the word translated punishment, is derived, is thus defined by Donnegan in his large and much admired Lexicon: 'PROPERLY TO CUT OFF, or take from, to curtail, clip, &c.; to punish.' *KOLASIS*, the word rendered punishment, he defines—'THE ACT OF CLIPPING, OR PRUNING, &c., punishment.' 'Pickering defines *KOLAZO*: 'TO LOP OFF, to check, to prune, &c., to punish.' *KOLASIS*: 'the pruning of trees, &c.' In the N. T. punishment, Robinson agrees with this last definition of the noun."

"Surely no scholar (much less an instructed Christian) will say that Donnegan is 'sore the least evidence,' or that 'the original will bear NO SUCH CONSTRUCTION,' after reading the above. It was Dr. Donnegan, I think, that I first consulted, about two years since. From him the statement was made, that the root of *kolasis* signified 'to cut off.' I knew that my pocket lexicon gives only the secondary use, or popular opinion of the word, as Webster does of baptism. But Donnegan gives us first its proper import, then follows the accommodated uses of it. From the above facts, I remark:—1. That the primary meaning of the word, given by the best sources of information within my reach, is TO CUT OFF, or LOP OFF. The consequent etymological import of the noun is as already published, 'excision.' It indicates, with the adjective *aiōnios*, 'the EVERLASTING DESTRUCTION' of the wicked, as we are taught in positive terms, 2 Thes. 1:9, and Psal. 37: 20—28. The Hebrew word *karath*, rendered 'cut off,' corresponds with the root of the Greek in our text. He who has prejudged the case, AGAINST SUCH FACTS, is not prepared, I conceive, to speak at all with candor."

We remark on the foregoing, that Donnegan or Pickering, as quoted above, or as given in their Lexicons, do not in the least favor the idea that *kolasis* denotes excision, in the sense of destruction, as Bro. C. in his previous article affirmed. Says Donnegan, respecting the verb:—

"*Kolazo*, and *kolao*, fut. aor. Att. *kolo*, fut. mid *kolomai*, properly to cut off, or take from, to curtail, clip, or mutilate; hence to prune—generally, to chastise,—literally and metrically to correct, to check, to moderate, to chide, to rebuke, to PUNISH—to keep back, to hinder, repress, or restrain, to keep down. *Kolazo mai*, Pass. to be CHASTISED, repressed, &c."

He then defines—*Kolasis*, "the act of clipping or pruning—generally, RESTRICTION, RESTRAINT, reproof, check, CHASTISEMENT; literally and metrically, PUNISHMENT. Subst. of *Kolazo*."

In comparing the above extracts from Donnegan, with the reference of Bro. C. to him, it will be seen that Bro. C. has omitted the fact, that Donnegan, in his definition of *kolazo*, the verb, affirms, that to chastise is its use "generally." The omission of the word "generally," is a very serious one, in giving the definition of the word.

It will also be seen, that in quoting Donnegan's definition of *kolasis*—the word rendered punishment, in the text, the word in dispute, and consequently the word whose meaning decides the question at issue,—he has omitted to inform his readers that its meaning is "GENERALLY, restriction, restraint, reproof, check, CHASTISEMENT." Was that omission designed, or accidental? Could Bro. C. suppose that he was giving light on the meaning of the word while omitting its general use? or that the above definitions are unimportant in arriving at its meaning? These are serious considerations, and should not be disregarded by one who writes "in the fear of God" and "with all candor."

* Not having italic letters belonging to our nonparel type, where words printed in italics occur in the above, we have printed in small capitals, and where small capitals occur, we have substituted capitals.—Eo. HAN.

Another point in connection with the above, is worthy of consideration. Bro. C., in quoting from Donnegan, has put "cut off" in caps, as though that decided the question; but the reader will see that Donnegan has not used these words in the sense of "excision" or "destruction," but has expressly explained "cut off" to be, "to take from, and curtail." He says: "cut off, or take from, to curtail." Now any one with a small share of discernment, if his "heart" is honest, will at once see, and acknowledge, that cut off, in the sense of curtailment, does not denote that the thing curtailed is cut off, but that something is cut off from it: as we expressly affirmed in our former article. It will be seen that it is used in the sense of lessened, diminished, made smaller, restricted, restrained, &c.—There is a great difference between the state of the branches which are pruned, or cut off from a tree, and the tree which is pruned and diminished by having its branches cut off. The former, separated, are dead; the tree, pruned, is only curtailed: the tree is not cut off. All, who read in "candor," will see that Donnegan, when quoted in full, does not give Bro. C. the least support for the position he has assumed. Can it be possible that he does not see it! or "has he," to use his own words, "pre-judged the case against such facts?"

But we have not yet done with Donnegan. This learned lexicographer also gives the meaning of the cognates of "kolasis," which also shed light on the question. He defines "*Kolasma*, atos, to," as "punishment, chastisement;" and "*Kolasterion*, ou, to," as "a place for inflicting punishment, or torture; a prison—an instrument of torture, a mode of restraint." And other cognates he defines, as, "one who punishes, chastises," "pertaining to, or qualified for punishment, chastisement," &c. &c. &c. It will thus be seen that restraint and chastisement are the leading ideas connected with the term *Kolasis*, and its cognates, as defined by Donnegan.

We will now consult PICKERING, to whom Bro. C. refers us. Pickering's Lexicon, it may be proper to remark, is most highly prized by scholars. The copy in our library, is the revised edition, published the present year. This learned scholar defines *Kolazo* thus: "To lop off, to check, to prune or curtail any thing. *Thucyd.* iii. 40; *Zen. Cyr.* i. 2, 7; to vex, harass, *Id.* viii. 7, 3; to restrain, moderate, curb; in N. T. to discipline, to punish; *pas. kolazomai*, to be punished, *Lys. in Eratosth.* to be checked, repressed." He defines "*kolasis*," the word in dispute, to be "the pruning of trees; in N. T. punishment, CHASTISEMENT, correction; a hindrance, an obstacle; reproof, a restraint, check."

The "candid" reader will see from the above, how much Pickering favors the idea of "excision, or destruction," in the sense of extinction of being, in *Kolazo*, or *Kolasis*. The "candid" reader will also be led to enquire, why Bro. C. should omit the important definitions of *chastisement*, &c., from Pickering's definition of the word, if he wished to give a "candid" exposition. They will also enquire, why he should quote from him the words "to lop off, to check, to prune," and omit the words, "or, to curtail any thing," which were given by the author to show the sense he attached to the lopping off, i. e., that the thing itself is not lopped off, but that it is curtailed by something being lopped off from it. We marvel that one who claims to write "with all candor," should present such a partial exhibition of truth. "Candor" is not afraid of the whole truth, nor will hesitate to present both sides of a question. When we detect a man in the suppression of evidence which militates against his own position, or in the presentation of a part of the facts, when he professes to write "in the fear of God," and see no disposition to forsake or confess such a course,

when detected in the act, but rather an attempt to pass around the question at issue, we must confess, painful as it is, that we should henceforth prefer to go ourselves to the original sources of information, than to trust to the results of his investigations and researches.

While we are referring to Pickering, it may be proper to add, that he defines the cognates of *Kolasis* as follows: "*Kolasma*, atos, to, a punishment, chastisement, correction; an instrument of punishment;" "*Kolasterion*, a place of punishment; an instrument of punishment; a prison; restraint," &c.

The testimony of Robinson, we have already considered, but will refer to it again. He defines the verb *Kolazo*, "to mutilate, to prune, &c., trees, *Kolasein ta dendra* [Theophr. de caus. Plant. 5. 9. 11. trop. to correct, to moderate, Ael. V. H. 11. 3. Plot. ed. R. viii. p. 312. 8. Xen. Oec. 20. 12. Hence in N. T. and generally, to discipline, to punish, c. acc. Acts 4: 21, *poskolasantai autous*. 2 Pet. 2: 9, *kolazomenous terein* i. e. to reserve, as subject to punishment, see Winer § 46. 5. p. 290. Butt. § 144. 3. Math. § 566. 6.—2 Macc. 6: 14. Hdan. 3. 5. 13. Xen. Mem. 3. 13. 4."

Kolasis he defines, "mutilation, pruning, e. g. *kolasis ton dendron* Theophr. de. caus. Plant. 2. 4. 4. In N. T. punishment, Matt. 25: 46. *eis kolasis aionion*. 1 John 4: 18. See in *Echo*. c. a.—Wisd. 16: 2, 24. Ael. V. H. 7. 15. Diod. Sic. 1. 77. pen.

"*Kolaphizo*, f. iso (*kolaphos kolapto*) to strike with the fist, to buffet, c. acc. Matt. 26: 67 et. Mark 14: 65, *ekolaphisan auton*. Hence generally, to buffet, to maltreat, 1 Cor. 4: 11. 2 Cor. 12: 7. 1 Pet. 2: 20."

It will thus be seen that Robinson uses the words "to prune," to denote that something is cut from the thing which is pruned, and not that the thing which is pruned is cut off and separated from something else—just as we defined it in our former article. It will also be seen by the discerning mind, that Bro. C. does not get the least support for his position from one of the authorities that he has quoted. We marvel that he should venture such a partial exhibition of their testimony, when the presentation of their entire testimony does so completely overthrow the position he has attempted to sustain. Did he suppose, to quote his own words, that "the worthy Donnegan has never travelled so far" as Boston? "New York and Boston are" not "so far out of this great world, as that the worthy Donnegan has never travelled so far:" he has not only visited those villages, but he there resides, with Pickering, and Robinson, and Gesenius, and Wigram, and Parkhurst, and Jones, and Guesenius, and other standard authorities who testify against his assumption.

In addition to the above testimony, we have the opinion of the translators of the Bible,—forty-seven of the most learned men that could be found in Great Britain. They find the word *Kolasis* occurring but twice in the New Testament: in the one place they translate it *punishment*, and in the other *torment*; they find the Greek word, *Kolasomai*, occurring but twice, in one of which, Acts 4: 21, it is, "might punish," and in the other, 2 Pet. 2: 9, "to be punished;" they find *kolaphizo*, occurring five times, and in each place render it "buffet," or "buffeted;" yet Bro. C. ventures to assert in opposition to all the learning of the present and past ages, that it denotes "excision."

Again: Bro. C. says, "the Hebrew word *karath*, rendered cut off, [in Ps. 37: 20—28] corresponds with the root of the Greek in our text." The word would be more properly written, "*kah-rath*." It occurs in the Old Testament in two hundred and eighty-seven instances, in only a portion of which is it rendered cut off. In Dan. 9: 26, it is applied to the cutting off of the Messiah; in 1 Kings

18: 4, it is applied to Jezebel's cutting off the prophets of the Lord. The same word is rendered, "to be confederate," "to covenant," "to cut," "to cut down," "to cut off," "to destroy," "feller," "to hew," "to hew down," "to make a league," "to make a covenant." It will thus be seen that it does not exclusively imply what Bro. C. understands by it. It is defined by Gesenius—"to cut off," "to destroy," and also, "to make a league, a covenant with," &c. But Gussetius, in his Hebrew Latin Lexicon, defines it, primarily, by the Latin word *Cedere*, which Ainsworth defines thus: "1. To lash, or whip. 2. To beat, or knock. 3. To fell timber, to cut. 4. To kill, or butcher. 5. Sometimes, to slay in sacrifice. 6. To knock, or rap. 7. To prune, or lop. 8. To convict." It does not therefore denote exclusively "excision."

We, however, query very much, whether Bro. C. is correct in asserting that "the Hebrew word *karath*, corresponds with" the Greek word *kolasis*. As we make no great pretensions to a knowledge of the Hebrew or Greek—being entirely dependent on the Lexicographies and scholars, it is our privilege to consult, and as Bro. C. is more learned than we profess to be, we should not question his assertion here, if we had not found him so wide from the truth in so many of his other assertions respecting the authorities he has consulted. We know of no Hebrew Greek Lexicon which gives the corresponding words of those languages: doubtless there are such. The Septuagint gives the Greek, corresponding with the Hebrew of the Old Testament; but of that only. There is a Hebrew edition of the New Testament—the N. T. Greek, translated into Hebrew—which was published by the London Bible Society, in 1817, and which we are informed by the ripest Hebrew scholar in this city, is of the highest repute among scholars. Now if *karath*, as Bro. C. asserts, was the Hebrew term which corresponds with the Greek *kolasis*, we should expect to find it there used, in translating Matt. 25: 46 into Hebrew. But we find no such word in that translation. The learned translators have used the Hebrew word *O-nesh*, or *Goh-nesh*, to express the sense of the Greek *kolasis*. And after finding so many errors in Bro. C., we are constrained to place more confidence in this translation than we can in his assertion. We will then inquire, what is the meaning of the Hebrew word *O-nesh*, or *Goh-nesh*. Gesenius defines it, "to impose a fine, to amerce." He says, "the primary idea seems to be that of imposing," "or better, that of urging," "to amerce one in money," and, "generally, to be punished,"—the very word the translators used to represent the meaning of the Greek "*kolasis*." *Goh-nesh*, when it occurs in the Hebrew of the Old Testament, is translated, "to amerce," "condemned," "to punish," "to be punished," "PUNISHMENT," "surely," "tribute," "confiscation"—and by no other terms: it is in no instance rendered cut off. It is the "chosen term" of the Spirit, when declaring in Prov. 19: 19, that "a man of great wrath shall suffer punishment."

But as the Greek *kolasis* occurs twice in the New Testament, may it not be that in 1 John 4: 18 *karath* is used in the Hebrew? If it were, Bro. C. would have some authority for his assumption. But alas! even that fails him. In the Hebrew Testament the same word, *Goh-nesh*, is used to represent *kolasis*, in each place of its occurrence. If this is not the corresponding Hebrew, it is very singular that it is the only word that is used in the Hebrew Testament to represent the *kolasis* of the Greek. We really wish that Bro. C. had been more particular, and not made such affirmations till he had learned whether they could be sustained; for it is no pleasure to detect such a series of blunders.

There is another mode of arriving at the meaning of a word; and that is by learning how it is translated into other languages. We will then inquire how "*kolasis*," the Greek of "punishment," in Matt. 25: 46, is rendered in the Latin and French. The reader will remember that it occurs but twice in the New Testament—in this text, and in 1 John 4: 18. "These shall go away into everlasting punishment," is, in the Latin,—"Et ibunt in supplicium eternum." "Supplicium" is defined by Ainsworth—"1. A supplication, a prayer, an atonement; 2. Sacrifice, a general prostration; 3. That which is offered in sacrifice; 4. Public punishment, and sometimes private. 1 John 4: 18—"Fear hath torment," is in the Latin,—"quoniam timor punishmentem habet," which, according to Ainsworth, denotes chastisement, or punishment. And in the translation from the Latin Vulgate into English, the same word in Matt. 25: 46 is again rendered punishment. In the French Testament, *kolasis* in Matthew is rendered "*peines*," and in John "*peine*"—which in Boyer's French and English Dictionary is defined,—"pains, trouble, toil, labor, ado, difficulty, punishment; pain, suffering, torment, affliction, grief, sorrow, anxiety, concern." Thus the French and Latin give no countenance whatever to the idea that *kolasis* denotes "excision."

Says Dr. Barnes on the text: "The original word, here translated punishment, means torment, or suffering, inflicted for crime. The noun is used but in one other place in the New Testament, 1 John 4: 18—"Fear hath torment." The verb from which the noun is derived is twice used, Acts 4: 21, and 2 Pet. 2: 9. In all these places it denotes anguish, suffering, punishment. It does not mean simply a state, or condition, but absolute, positive suffering; and if this word does not teach it, no word could express the idea that the wicked would suffer."—See Notes on Matt. 25th.

Dr. Clark says, of the phrase "*kolasis aionion*," that "the original word '*aion*' is certainly to be taken here in its proper grammatical sense, continued being, aieion, NEVER ENDING.—Some have gone a middle way, and think that the wicked shall be annihilated. This I think is contrary to the text. If they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer."—Note on Matt. 25th.

Our readers will now be enabled to judge "who has prejudged the case against such FACTS,"—Bro. C. with not a solitary philological or etymological fact to sustain him, or we who are sustained by such an overwhelming array of testimony.

Bro. C., claims that "cutting off is essential to pruning. In pruning vines, the injurious branches are cut off and taken away from the parent stock." He however failed to notice that in each authority he referred to, *kolasis*, when used in the sense of *prune*, denotes that something is taken from the thing which is pruned; and not that the thing which is pruned is cut from something else. This distinction, observed by both Pickering and Donnegan, entirely reverses the conclusion Bro. C. has arrived at.

Bro. C. also says, that "our word punishment does not avail our opponents at all, even though it were the primary meaning of *kolasis*. It signifies what our opponents seem not to notice, the infliction of the penalty of some law on the violator of it." As Bro. C. pleases to call us "opponents," will he as an opponent inform us by what authority he thus defines the primary meaning of punishment? His assertion, unsupported by authority, is insufficient to settle a disputed question. Till he presents some evidence, it will not be necessary to labor this point. We will simply remark, that it is from the verb "to punish," is defined as follows, and corresponds with the following words in the languages quoted. "Arm., *punicza*; French, *punit*, *punissant*; Italian, *punire*; Spanish, *punir*; from Latin *punio*; 1. To pain; to afflict with pain, loss or calamity for a crime or fault. 2. To chastise.—3. To reward with pain or suffering inflicted on the offender." Thus it will be seen that the primary signification of punishment is pain, and from the same Latin root.

Bro. C. speaks of "Prof. Whiting's indirect re-

ply, through the editor of the 'Herald.'" Prof. Whiting has not replied to Bro. C., directly or indirectly,—nor will he while Bro. C. continues to quote from the authorities he acknowledges he has access to, a partial and one-sided testimony, purposely omitting the evidence they give against his assumptions. Prof. W. not only has not spoken, but did not know that we intended to speak. Bro. C. complains, when we publicly referred to Bro. W., that he does not answer. We referred none to him only those who wished to receive instruction. Those who would teach him were not thus referred. The manner in which a man disposes of testimony is a sure index of his motives respecting truth—i. e., whether he desires the truth, irrespective of his own opinions, or merely wishes to sustain his notions. If he desires to learn the truth, he will look at all the evidence, for and against, and decide in favor of the majority of testimony. If he has no wish for the truth, but merely wishes to sustain his own opinion, whether it be right or wrong, he will look only at the evidence which favors his own views; and in presenting that, he will be very careful to omit that which bears directly against them. Now when a man shows that he does not wish to be convinced, and has "prejudged the case against facts," he has no right to claim any notice whatever, and should not complain if he is treated with the silence he deserves.

If Bro. C., in quoting from Donnegan and Pickering, had presented their testimony in full, and impartially, we should not have deemed it necessary to notice his article at all, but would have left it to the good sense of his readers. As it is, with his reputation for piety, and professions of "candor," and "writing in the fear of God," we feared that "silence" on our part would be construed as an inability to present counter testimony. Our "apology" for deferring a notice so long after his appeared is, that we were not aware of the existence of his article, till our attention was called to it since our return last week.

We notice that Bro. C. has commenced a series of articles on the origin of the doctrine that when we are absent from the body we are present with the Lord, which we understand him to regard as a heathen doctrine. If we can anticipate no more impartiality in the historical argument, than has been manifested in the philological and etymological one, it will be hardly worth the while, amid present duties, to follow him in all the sinuities of his labyrinthine deductions. The prevalence of a belief among the heathen, is no evidence of its heathen origin, when found in the word of God. If it were, the heathen traditions of the flood, of the incarnation, of spiritual intelligences, &c., might be regarded as of heathen origin. When the human race has all descended from righteous Noah, it is more probable that the gleams of light, discernible amid heathenish darkness, are traceable to the great source of light, than that the teachings of Scripture, which accord with some heathen conceptions of truth, are of heathen origin. The Bible, and that alone, is the great standard of truth: other testimony is valuable only as it accords with the Scriptures of truth. On the testimony of Jesus we rely: He has said that the wicked shall go into eternal chastisement. They may call us "heathen," if they will, for believing in "the testimony of Jesus;" but we cannot take the infidel ground, that his words may be turned and twisted, frittered away, and made meaningless, or made to mean what he has not spoken. There is a curse pronounced on those who shall take from his words, and the Spirit testifies that those who shall not hear him, shall be cut off. However much we may differ respecting the meaning of some of the words of the Old Testament, let us not wrest those of the New, which is to be regarded as the inspired expounder of the Old. A doctrine which does not exist in the New Testament, cannot exist in the Old, when rightly understood. We must therefore abide by "the proper meaning of Messiah's chosen term to denote the punishment of the sinner."—"These shall go away into everlasting punishment."

If any severity may be discernible in the above, it is a severity inspired by a zeal for the truth. We have no personal feeling to gratify. As a man, we would not harm a hair of Bro. C.'s

head; but we do desire to show him the precariousness of his foundation, and the tendency of his reasoning; and it would cheer our heart to take him by the hand, rescue him from his theological obliquities, and place him by our side on the firm foundation,—the broad platform of TRUTH.

TO CORRESPONDENTS.

R. R. Wilson.—The fact that Messiah the Prince was to be cut off after the sixty-nine weeks, would give no intimation how much after that it would be, only as it is limited by other qualifications. It is limited by the phrase the midst of the week, which could not denote, before the middle. It is true that we read in Zechariah that Christ would thus come; but then he comes as a king: unto Messiah the prince was to be sixty-nine weeks. The covenant was confirmed, because the promise of it had been given, and this promise was confirmed: it will be fulfilled at the resurrection. We see no evidence to sustain the affirmative of your interrogations.

J. W. Chase, jr.—We think that portion of the 22d Psalm to which you refer has reference to the millennial kingdom.

"D. T. S."—The Sun is doubtless the source of light, prepared by God for that purpose; and if it was extinguished, the earth would be left in darkness, save that dissipated by the stars. The sun has not only been darkened, as visible in New-England, but has also been darkened at other times to other lands. The Savior did not predict an entire and total darkness of the sun to all lands at the same time; he said it should be darkened; how much, was not predicted.

The Savior doubtless addressed all those words to the Jews; and thousands of those who heard him, will doubtless come up in the resurrection, and exclaim, "Blessed is he that cometh." He gave no promise that the nation, as such, would thus exclaim.

We understand the "wood, hay, and stubble" to denote, whatever is not in accordance with righteousness; and yet if a man has actually built on the rock Christ Jesus, while he suffers the loss of those things, he shall be saved, but must be greatly tried, as gold is tried in the fire. While he escapes being actually lost, it would have been still better for him to have been just right.

DEAR BRO. HIMES:—I should like to know how you reconcile Rev. 14: 10 with 2 Thess. 1: 9. The first speaks of the wicked being tormented in the presence of the angels and the Lamb, and the other says they are to be punished with everlasting destruction from the presence of the Lord. I should also like to learn your views of Isa. 57: 16. A. ROBBINS.

Ewing (Mass.), April 30, 1847.

We must remember, that there is such a thing as God's immediate presence; and yet he is omnipresent. Cain went from the presence of the Lord; and so did the devil, to torment Job; and yet the presence of God extended to the places whither they went. We must therefore understand the word in each place of its use so that it will not contradict its use in another place. We understand that the wicked will be banished from God's immediate and special presence, will be driven from his favor and the society of holy beings, and yet his eye will be continually on them. Isa. 65: 16 refers to his anger towards his people. If he was to be angry with them forever, they would fail of restoration to his presence.—Their spirits would fail from before him; would be driven from his presence to outward darkness. That he does not here refer to the wicked, is manifest from the last two verses of the same chapter, where he declares that "the wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Why have the wicked no peace? It is because they have failed from before the Lord, and can never more rest, or have any peace, saith the Lord God of hosts.

SPOTS ON THE SUN.—A paper asserts that the sun's disc, for more than a year, has seldom been seen without spots. During the two months past (April and May) spots have been more numerous, and of greater magnitude. It is reasonable to suppose these spots have had some influence in affecting and varying the temperature of the weather. A comparison of the sun's image and spots, as they appear on a screen, magnified, have at various times shown dark patches enough, if placed together, to cover a circle area 50,000 miles in diameter; and it is worthy of remark, that some of these spots, or rather cluster of spots, burst forth suddenly, and appear for a day or two, and as quickly disappear, indicating changes in the luminous envelope upon a most magnificent scale.—There were, on the 29th of May, six spots on the disc of the sun, varying from 5000 to 15,000 miles in diameter.

Correspondence.

"The End of the World."

[We have twice before published this tract with remarks—but it may not be amiss to give it again.]

Br. Himes:—A small tract, with the above title, published by the "American Sunday-school Union," has, for a number of months, been lying on my table, demanding some little attention. I have concluded, with a few notes, to turn it over to you, to be disposed of as you may think proper. It is a New Year's present to my little boy, from a good Deacon. Whether intended as a lesson of wisdom to the lad, or as a thrust at his pa for respectful treatment of so-called "Millerites," is immaterial as it may be uncertain. Commencing with the above title, the tract proceeds as follows:—

"THE END OF THE WORLD."

"Not long ago, a great many silly (1) people had a notion that the end of the world was just at hand, and some were wicked enough to pretend to fix the day. (2.) We are sure that a very young Sunday-school child could have taught these foolish people better, for he could have told them what the Bible says, that 'of that day and that hour knoweth no man.' (3.)

"And there is a good reason why our Heavenly Father should leave us in ignorance on this subject. If some unsteady boys were left by themselves in a field or a shop, and were told to keep close to their work, for the master-workman would come back when they did not expect him, and if he found them idle, he would severely punish them: would they not be likely to keep busy! But suppose he should tell them that he should look in upon them at just half-past eleven, would they care much how they behaved till about that time! (4.)

"Hear a true story. Sixty-four years ago on the 19th of May last, there was such a remarkable darkness all over New England, that it was called the 'dark day.'"

"The Legislature of Connecticut was sitting at Hartford, and when the darkness became so great that they could not see, people were filled with alarm, and many supposed the day of judgment had really come! Some weak member of the legislature proposed to adjourn, but a wise man made the following short and sensible speech:—

"I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, I wish to be found doing my duty. I move, therefore, that candles may be brought."

"I say he was a wise man;—for he was resolved to do the work before him while he had time. Whenever God should choose to stop the progress of time, it would be time enough to stop doing his duty. But so long as there was duty to be done, he was bound to do it." (5.)

(1.) A pitiable sneer this at the great body of believers in the personal Pre-Millennial Advent of the Savior near. "Silly people," having a "notion" that the end of the world was just at hand! Such is the character given to all the Adventists of this age; by the Managers of the "American Sunday School Union," in a child's tract, scattered broadcast over the world. Is it a true character? No: And the delineation is proof that the Managers are superciliously vain of their own piety, learning, and natural powers of mind, or very ignorant of these graces and gifts as found distinguishing many Adventists in this country and Europe. Whilst, as a general thing, it may be true now as in ancient times, that "not many wise men after the flesh, nor many mighty, nor many noble are called," it is nevertheless equally true that among them are found some of the most gifted minds of the age. Men should have wiser heads or purer hearts than are exhibited in getting up this tract, to be intrusted with the mighty engineering of the "Union."

(2.) Very kind thus to distinguish between Adventists on the score of wickedness, after putting upon all of them the mark of silliness.—Those who "were wicked enough to pretend to fix the day." That fixing definitely upon a day or year for the coming of the Savior a second time, distinguishes one class of Adventists from another, is doubtless true. Although not settled in my own mind, within less than twenty-five years of the time of the Advent, I yet can not think that wickedness distinguishes my brother who fixed upon the day, from me, unless by fixing "the day," he meant the setting of

time from pretended revelations, in visions or dreams of disordered imaginations. Whilst it is true that many have run wild and wicked on the time and manner of the Savior's coming, that fact does not stamp the day and year theory with necessary wickedness. To compute the times given in the Bible honestly, modestly, and with a view to truthfulness, is right and duty. Near the time will at least be known. The Savior enjoins knowledge.—Luke 21: 29—"Behold the fig-tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," or, as Matthew has it—"know that it is near even at the door." Certain specified things are with certainty to indicate the Advent near. Prophetic numbers are designed, no doubt, to come to the aid of the Bible student in distinguishing those signs. It was the murderous heart of a carnal Jew that said, "Let their bones rot who compute the times," to prevent an examination of those numbers in Daniel. There is a Scylla as well as a Charybdis.

(3.) We read of children "wiser than their teachers." It may be so with these. Adventists generally have not been strangers to Sunday-school instructions, and need not be told that the Savior said, "of that day and that hour knoweth no man." To many of them this passage of Bible is quite conclusive against knowing the "day and hour." Others have examined it and think it no bar to an ultimate knowledge of the day and hour. Some of them may suppose that the Savior had reference to the destruction of Jerusalem. Others to avoid an implication that the Savior was not divine, honestly concluded that the word "know" means to make known, as in 1st Cor. 2: 2. Others still have authority for saying that after the time the Savior made use of these words, he received additional revelations from the father (Rev. 1: 1), and suppose that time is among them. Now while I may differ widely from these views must I believe that those men, who hold them, are therefore necessarily wicked?

(4.) Suppose the Savior had told his disciples, that he would "look in upon them" precisely at the end of the millennium? Would there, in such case, be any care among them during those thousand previous years? Or, if the Savior had said, when ye shall see certain things come to pass, know that I am, on my return, "near at the door," would those disciples pay any regard to his service until they should see those signs?

(5.) This is a very good story. It proves that a wise man would keep doing his duty, whether there was a known day or year fixed for the world to come to an end or not. It illustrates the great idea of Christian obligation. Do duty, come what may;—do duty, as justice should be done, though the "heavens fall." Duty is man's—consequences, God's.

The story proves another thing most clearly—viz., that the many who supposed the day of judgment had come, whether members of the Legislature of Connecticut or not, including the "wise man" who moved "that candles be brought," were not believers in the Whitby theory of a millennium of peace, righteousness, &c., on earth, before the coming of Christ. Wise and good men in past generations, as well as the present, have been Adventists. Would that the stimulants of the Advent faith, in their life and power, might be brought to bear upon the Christian world, in the place of the deathly form, generating false stimulants, which so much abound in the Whitby theory, or prevailing notions of a mere spiritual millennium! But I will not indulge further reflections; but close with the "Golden Rule" of the tract, to which I call the special attention of its publishers:—

"THE GOLDEN RULE."

"Love God with all your soul and strength, With all your heart and mind; And love your neighbor as yourself, Be faithful, just, and kind."

"Deal with another as you'd have Another deal with you; What you're unwilling to receive, Be sure you never do."

A. L. P.

Montrose (Pa.), June 29th, 1847.

P.S. It may not be too late to correct one error which occurs in the report of my remarks at the New York Conference. It may be found in the following sentence:—"I do not so much object to the abstract truth as to its application to the Christian action of the world." The phrase "Christian action," should be *Christianization*. As it stands, obscurity is thrown over my remarks, if not entire unintelligibility. I wish to be understood. I was objecting to the application of the fol-

lowing sentiment to the conversion, or *Christianization*, of the world, viz.:—"Without faith in the purpose and promise of God, there can be no Christian action." The learned professor of Theology who advanced the sentiment, if I rightly understood the drift of his remarks, was endeavoring to lay, in the philosophy of morals, a basis for the error that men must believe in the purpose and promise of God to convert the world, in order to labor with divine approbation under the commission, "Go into all the world and preach the gospel to every creature," &c. Such ostracizing of Adventists, who do not believe in God's purpose to convert the world, from the work of missions, I was unwilling to pass unnoticed. It was the very thing desired by some, as a philosophical basis for the assertion, that the doctrine of the second advent of the Lord quenches the spirit of missions in those who embrace it. If such be the legitimate conclusions from such philosophy, then facts disprove the philosophy. I am confident that no class of Christians have performed a greater amount of successful labor, in proportion to their numbers, in the work of missions, than Adventists. I believe none have been qualified to do as much. The doctrine, which allows the proclamation of the "hour of God's judgment," a coming King to reign personally, is the true mission doctrine. I may at another time give the reasons for the fact. A.L.P.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Himes:—Having occasion at this time to order another copy of the "Herald," and to enclose money for that object, permit me to add a few thoughts touching what has passed before us since the date of my last (Norwich, May 18).

The next day we met an appointment in Plymouth, where we had an interesting and profitable season at the house of Bro. Brown. The Baptist minister of that place (Elder W.) was present, and participated with us. We think that prejudice was, in some degree, removed from certain minds. Mrs. W. and others were desirous that we should remain and give a course of lectures in that place. But the next day we had to meet our engagements in Otisville, where we remained and labored with a small Baptist church for nearly a week. We had good congregations most of the time, and on the Sabbath the house was filled.—Having heard but little preaching which embraced the gospel of the kingdom, several became deeply interested, and urged us to remain another week with them. But engagements in other places prevented. A post-office is about to be established in that neighborhood, when it is expected that several of those brethren will subscribe for Advent papers.

We next visited the church in Manlius, where we spent a week, preaching evenings and on the Sabbath, and during the day received, at the house of sister Blood (where we abode), frequent calls from those who wished to enquire on the subject of our blessed hope. A sister B. and others were especially benefited. The Sabbath was a day of more than ordinary interest; and in the evening, while we were paraphrasing on Matt. 24th, a young lady became deeply affected; and as soon as opportunity was given she rose, weeping profusely, and said, "Do pray for me." The brethren faithfully met her request. She also prayed for herself, with deep penitence, and before the meeting closed, she manifested great joy and peace in believing on the Lord Jesus, and in the prospect of soon seeing him for herself.

Visited our family friends in Fayetteville, some of whom appeared to be comforted while they listened to a few lectures delivered (by request) for their special benefit. The recent accidental and sudden death of a beloved mother brought us together from three different States. But "we sorrow not even as others who have no hope," because she sleeps in Jesus. Further particulars respecting her are given in an obituary notice.

We spent the first Sabbath in June with the friends in Syracuse, to whom we preached three times in the Methodist church at Lodi; the brethren appeared to be strengthened. In that place, even, we hope, and confidently believe, that more than "eight souls" will be found ready to meet the Lord at his coming, and to exclaim, "This is our God, we have waited for him."

We then went to Woolcott (Wayne Co.), where we spent a week to good effect. We were received by Bro. and Sister Fowler with great kindness and Christian affection. May the Lord reward them. The people in that community had heard but little on the subject of the Lord's speedy coming; they therefore came together every evening, and listened at-

tentively to the word till 10 and 10 1-2 o'clock. On the Sabbath, the Christian church in West-burg was opened to us. The house was well filled with a solemn and attentive congregation. Elder Stanton, their minister, was present, took a part in the services, and kindly offered us the house for the next Sabbath. Several individuals belonging to the Christian, Methodist, and Baptist societies, received the doctrine we advocate, in the love of it, and were made exceedingly happy in confessing the same. Backsliding and other sinners were manifestly alarmed; but few of them, however, appeared to be benefitted by the word; yet we hope, and ardently pray, that in some of those hearts the word will prove a "savor of life unto life," while in most cases it will doubtless prove the reverse.

We then returned, and attended the Conference at Orin, which commenced on the 18th inst. The Universalist church (a commodious house) was kindly opened for that object. The season was truly refreshing. On the Sabbath the house was filled; and the congregation listened with solemn attention to the word, as it proceeded from the lips of our dear Bro. Bywater and others. From the close of the afternoon's discourse (say 3 1-2 o'clock), till 6 o'clock, the whole time was faithfully improved by the brethren and sisters in exhortation, singing, and praising God, not with instruments of music, but with broken hearts and contrite spirits, being completely filled with the blessed hope. The ministering brethren present were Bro. Bywater, Bales, Wendell, and Heyes. Each acted in his appropriate sphere, and not a jarring note was heard in all the public services.

From the Conference, we had intended to go into Lewis and St. Lawrence counties, and perform considerable labor, time and health permitting. But the way did not open to meet our expectations, and we therefore consented to meet a pressing call in this place, a directly opposite course, thirty miles. We commenced our labors in a commodious school-house, on Wednesday evening, 23d inst., and have addressed a solemn and intelligent congregation every evening since. Brethren from a distance of two to ten miles have come in and participated with us. On the Sabbath, the Baptist church in Scott, a few miles north, was kindly opened to us, and a large congregation listened attentively to the word, while we occupied, during the day, more than four hours and a half. The audiences were composed of various sects. Some were sorely offended, others were considerably alarmed, while most of the active members of the church seemed to be comforted. Being abolitionists, and having suffered for the truth's sake, they were the better prepared to hear and judge correctly on the subject of our blessed hope. We hope hereafter to know, that the tiresome labors of that day were not in vain in the Lord. Our meeting in this place last evening was full and very solemn. The brethren of the household are manifestly quickened, prejudice is removed from some minds, and a few precious souls have heartily embraced the hope of soon seeing the Lord. This evening we are to have a free conference, and give each an opportunity to talk about their faith, and thereby comfort one another. We expect the Lord will meet with us of a truth, and grant us a refreshing season. To-morrow, the Lord willing, we expect to leave for Ithaca; after which, we shall visit the brethren at Seneca Falls; and then proceed to unite with the dear friends in (vicinity of Rochester). The Lord direct all our steps, trials, and labors in the vineyard, till he comes, is our sincere prayer.

We have a pressing call from a brother who attended our meeting yesterday, to remain and give a few lectures in the Presbyterian church at Scott Corners, and a similar request from the Baptist friends a few miles east of here. We also learn that the word has taken effect in several hearts from whom we had not heard until now, for which we most heartily praise God. We have given these dear friends some encouragement that we will return this way, and complete our labors here.

Homer (N. Y.), June 28th, 1846.

LETTER FROM BRO. B. B. BROWN.

Dear Bro. Himes:—It is now more than two years since I left the dear brethren at the East, and came to this dark and dreary wilderness, for the sake of publishing the "gospel of the kingdom" to the poor. Almost a year of this time passed away before I saw a single copy of the "Advent Herald," except a few old ones which I brought with me. I came entirely at my own charge, with the hope of being able to collect some old debts due me in this country, which I thought I could use for my support while I might travel and proclaim the speedy coming of my blessed Lord. On my arrival, however, I found

my hopes almost blasted, and myself and family, for a time, driven almost to want and beggary; not being able to collect even enough to make my family comfortable, saying nothing of travelling expenses. And the people, with a very few exceptions, having no sympathy for Advent doctrines, we knew not what to do. We studied, and prayed, and wept over it; and sometimes we almost concluded that we had done wrong in coming. But then, again, we thought our motives were good, and were cheered with these blessed words, "The Lord is my shepherd, I shall not want." Faith in that blessed word has borne us up above all fear from that to the present time.

A word more in regard to the "Herald." We felt lost without it, that is, lonely, but did not feel at liberty to send for it, because we knew not where we should get the means in hand to pay for it. To my joy and surprise, however, after several months, I found a copy of it in the office directed to my name. I grasped it as an old friend; and never was I more glad to meet even a relative. By what means it was sent me, I know not; whether some friend has paid for it, and ordered it to be forwarded to my name, or whether you, hearing where I was, sent it of your own free will. Be this as it may, I rejoice that it still continues to come, and have long desired to write you a word respecting it, but had not the means at hand to gratify the desire of my heart, in sending you what I consider your due. Nor can I now send you as much as I desire to, neither what is due for the paper, allowing that no other person has paid for it. Yet what I can spare, without leaving the cause here to suffer, I forward to you, praying that the little mite may be blessed to the salvation of some one now ready to perish.

I am glad to see that you pursue a steady course in relation to the speedy coming of Christ. This event is certainly the consummation of our hope. Though I am not in any sense dissatisfied with the paper, yet I do sometimes feel dissatisfied with some of the brethren, for introducing so much controversy. Why, I would ask, my dear brethren, do you spend so much time and thought about the state of the dead? If one brother thinks the doctrine of the Bible is the "dead know nothing," and another that the dead know more than they did when alive, why take up so much time and space in the "Herald" about it? [Stop, brother: that is not what the other party believe—they believe, that while the dead body is inanimate and senseless, the spirit has gone "to God who gave it"—"when absent from the body" to be "present with the Lord."—Ed.] Let us consume as little of the paper as possible with subjects on which we cannot agree. We need every leaf and column of it to teem with arguments for practical piety, and with the evidences that the "Judge is at the door." What we know now, we shall know hereafter. I hope, in mercy, you will follow the advice of Father Miller in a May number, not to publish any such communications.

The "Herald" and "Voice of Truth" are doing much good in this region, although there are no copies taken but those that come to me. They go, like a Sabbath-school library, all over the neighborhood, for six miles around. The cause here is on the advance; and more good has been effected, perhaps, by the doctrine of the Lord at the door, within a month, than during my whole labors here before. People generally have become convinced, that those called Adventists have been belied and wickedly slandered by the so-called religious periodicals. One M. E. minister, about four miles from here, has recently come out a fearless advocate of the doctrine. And the Presiding Elder, two or three weeks ago, gave us a good Advent sermon from the text, "Unto them that look for him he will appear the second time without sin unto salvation." A few also have recently, as we trust, passed from a state of sin and condemnation to that of holiness and justification. O that the blessed work may spread far and near.

I have travelled, since the month of March, across the country north of here nearly two hundred miles, and also taken a trip by water into the north of Missouri, and the southern part of Iowa. There are but a few brethren scattered along, and those few rather weak in faith, for want of some one to break unto them the bread of life. The most I can do in so large a field, with no one to help me, is just to preach the gospel of the kingdom as a witness, and then to pass on to another place. I find no difficulty in getting the people to hear; but there is a difficulty sometimes in getting a place large enough to hold the congregation. Almost the entire population live in small log cabins; and there are but few school-houses in the country. In pleasant weather I preach in the open air. Sometimes I am prevented from visiting places where my labors are much desired, for want of means for my travelling expenses. Yet I have never felt at liberty to ask help of the brethren at the East, knowing as I do the many calls they have for the aid of other brethren more needy than myself. When I can collect, I still have some little means of my own (as I call it), which I choose to use rather than receive my support from any other source. It is but little, it is true; but what I

have I desire to hold on the altar of God, and use it as He shall call for it. A few days since I received by the hand of Bro. Marsh \$3, from sister F. J. Proctor, of Athol, Mass., which came in a time of need, and was very thankfully received. The Lord reward the donor with eternal life.

Yours affectionately,

Metropolis City (Ill.), June 18th, 1847.

LETTER FROM BRO. J. HOWELLS.

Dear Bro. Himes:—I regret that it was not convenient to send any money to assist in the support of the Mission to England; but I hope to do something for the Mission to the West Indies. I feel a deep interest in all missions, especially when the sole object is the salvation of sinners. I rejoice in the success you have had in proclaiming the speedy advent of the Lord Jesus in Great Britain. I feel the more for England, because South Wales, or its borders, is the land of my birth, and was my home until I was about twenty-five years of age. There, under the fostering care of my beloved parents, I received my first religious impressions; and while associated with these dear objects, especially with my mother, I first tasted the sweets of a Savior's dying love. I was pleased to learn from the Herald, that in Hereford (twenty miles from the place where I was brought up) some have embraced the doctrine of the near personal coming of the Lord, and that a society had been formed there. I hope my kinsfolks have shared in the benefit. Among the believers, I observe some of the name of Tanner, with whom I was formerly acquainted. May the Lord grant that the efforts which have been made to diffuse light on this subject be attended with the best results. And while the poor colored people of the West Indies are hearing the glad tidings, glad, indeed, to all that love the appearing of the Lord Jesus Christ, many will rejoice and lift up their heads, knowing their redemption draweth nigh.

I am thankful that such a paper as the "Midnight Cry" was ever published, containing the doctrine of the Second Advent, with others connected with it; and although many have run wild on these subjects, and brought upon themselves disgrace, yet thousands have brought the doctrines to the test, and have found them fully sustained by the word of God. I am also glad that the "Herald" has continued to advocate the same blessed truths, with this difference, that no man knows the day or the hour of the Lord's coming, but with the firm belief, that the signs which were to precede that event, have been, and are now taking place. Such a paper as the "Herald" was greatly needed; and it has not only been conducted with great ability, but it has, on the whole, preserved an excellent spirit. And though I look upon it as decidedly the best religious paper published in this country, yet candor compels me to say, that I regret that some articles have appeared in it, which can do no good. After I read my papers, I send them to my friends at a distance; and I am fearful lest they should detect in the articles alluded to a wrong spirit; and as they are not established in the doctrines which are dear to us, they may be injured, instead of benefited. It should be our unceasing aim to do good to those we may speak or write to on our blessed hope, and that God in all things may be glorified through Jesus Christ our Lord. Oh, that we may become more imbued with the spirit of Christ, and exhibit those lovely traits of character that should ever adorn the lives of those who are called to be children of God.

Hamilton, June 23d, 1847.

[We have no late news from Hereford.]

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—Since writing to you from Borland, I have tried to preach the gospel of the kingdom in the following places:—Whittingham, Guildford, Vernon, Townsend, Grafton, Springfield, Vt., Northfield, Gill, Ashfield, and Conway, Mass., in all of which we had precious seasons. At Northfield I had the privilege of immersing one willing convert, in the name of the Father, Son, and Holy Ghost. The friends at Vernon had not, I think, been favored with the preached word since I was there last February. At Springfield the congregation was large, and it was a heart-searching time; Israel's God was in our midst. In Conway, the two Baptist ministers were present as hearers. In Whittingham I gave seven lectures to as attentive congregations as I ever addressed. I do not know that there was a single Advent believer in the place when I went there. Some of the first men in the town came out to hear. The truth took effect, and in our last meeting a number confessed their faith in the speedy coming of Jesus. The Baptist minister favored us with his presence one afternoon, and although he seemed to oppose our views, yet in closing up our conversation, he admitted the Lord might come before night, and consented to read your work on Romanism and Hale's "Harmony of Prophecy Chronology," out of respect to me, he said.

Brethren, let us remember that our work is not done; let us obey the command of Christ, and occupy till he comes.

Hampton (Cl.), June 26th, 1847.

Bro. Esch Noves writes from New Orleans (La.), June 16th, 1847:—

Dear Bro. Himes:—I am doing all I can to awaken the people of this great and wicked city to a consideration of the glorious subject of the Advent. As I work at my trade during the week, for the support of my family, I can do but little; but I feel thankful that there are a few here who are interested in this great truth. My own faith was never stronger than it is now, that we are on the last end of time. It appears so plain to me, that I am almost vexed when I hear those professing to love Christ say that we can know nothing about it. It may be ten, fifty, or a thousand years, say they. I am connected with a branch of the M. E. Church here, whose members do not scoff at the Advent doctrine. They have licensed me to preach, and tell me to preach the whole Bible; and so long as they hold up my hands, I shall remain with them. They are opposed to fairs, and all such things. I will not fellowship those who attend them. The Southern Christian Advocate calls all who search the Scriptures to ascertain the time of Christ's second advent false prophets. Do they include their father Wesley and Fletcher? I do thank the Lord that the day will declare every man's work; it will then be seen who the false are,—those that proclaim the Lord's coming, or those that cry Peace and safety,—my Lord delayeth his coming,—the world is to be converted before Christ comes, and such like doctrines.

I differ with you on the state of the dead, and the destiny of the wicked; but shall we fall out by the way because we do not see alike on those points? No, no. We are engaged in too sacred and holy a cause to allow such matters to separate us. I hope and pray that we may all love as brethren, for God is love,—religion is love,—the spirit of Christ is love, and love is the fulfilling of the law. I think we should use the same expressions we find in God's word when we speak of life, death, the saints' inheritance, and destiny of the wicked.

[We heartily respond to the concluding paragraph of the above letter. We rejoice that your brother is causing a light to shine in a dark place. A sister in our neighborhood, whose husband goes to sea, lately received a letter from him, in which he speaks of his joyful surprise in hearing an excellent Second Advent sermon, the preceding Sabbath, in New Orleans.]

The Church's Trial and Triumph.

AIR—William Tell.

When Christ, the Lord, was doomed to die,
And bow to Heaven's stern decree,
He plainly saw the hour was nigh,
When many sigh'd with grief, while He,
The victim, came, serene and mild,
His back laid bare, the scourge he took,
And bleeding, on the cross was nail'd,
While nature felt the pangs of stroke.
And now each weeping saint his grief, his grief
partook—
In anguish sigh'd, while he died—
In anguish sigh'd, while he died.
O, wondrous deed!
O, wondrous deed!
The Man of Sorrows dies!

O list! what sighs of deep despair,
What mournful thoughts pervade each breast,
When suddenly, bright forms appear!
Earth shakes! the soldiers stare aghast!
And lo! the Son of God comes forth—
A mighty conqueror o'er the grave!
"Go, Mary, tell the joyful truth:—
I live again, with power to save."
And now each joyful saint his joy, his joy partake—
And now each joyful saint his joy, his joy partake—
Hearts, once sad, now made glad—
Hearts, once sad, now made glad—
Jesus lives again!
Jesus lives again!
The conqueror of the grave!

O, glory be to God on high!
He thus fulfils his faithful Word;
Now signs reveal his Kingdom near,
Faith says, it cannot be deferred;
From north to south, from east to west,
At home,—abroad, all things proclaim—
Behold! at hand, our promised rest,—
All things restored—Messiah's reign—
And now the waiting saints their joy, their joy bespeak—
And now the waiting saints their joy, their joy bespeak—
While they sing, th' heavens ring—
While they sing, th' heavens ring—
Reign, glorious King!
Reign, glorious King!
The Lord our Righteousness!

S. S. BREWER.

Extract of a letter from W. K., dated Utica (N. Y.), June 25th, 1847:—

Mr. Himes—Dear Sir:—No one laments the failure of the Advent effort at Utica so much as

I do. Yet, although it was apparently ruined by the indiscretion of its friends, the seed sown by yourself and Mr. Miller was not altogether thrown away. There are, in fact, many Adventists in this place and the neighborhood; but there is no one to blow the trumpet, and the people do not rally. I am acquainted with persons of good education, who are at this time studying into this subject, and inquiring why the ministry do not meet the challenge to come out, and face the question openly. I would encourage the "Herald" to repeat, and reiterate the call to the ministry especially, full and loud, if possible to wake them up to their duty, in these latter days.

Bro. J. HAMILTON writes from Rising Sun, Ind.:—

There are a few of us here yet, who are still strong in the faith of the coming of Jesus. We expect the "same Jesus" that went away, and we expect him right soon.

[Our brother adds, that he has not had the privilege of reading the "Herald" lately, but having seen extracts from it, he wishes it sent to him again. It gives us great pleasure to hear from our brother, and to comply with his request. We hope to hold sweet communion with him, and all who are "of like precious faith," while we all wait for our blessed Lord's return, and "occupy" till he comes.]

Dear Bro. Himes:—I enclose \$2, and wish you to send me two "Gospel Charts," and the remainder please credit to me for the "Advent Herald." My P. O. address is Southport, W. T.

Will the writer of the above please to inform us who wrote it, as no signature was annexed, that we may comply with his wishes.

OBITUARY.

"Blessed are the dead who die in the Lord."

DIED, in Fayetteville, Onondaga Co., N. Y., on or about the 15th of May, widow NABBY CHAPMAN, aged 84 years and eight months. She experienced religion in early life, and, with her husband, Dea. Nathan Chapman, united with the first Baptist church in North Stonington, Ct. She continued a faithful member of that church till she removed to Wyoming village, Wyoming Co., N. Y., some ten years since; she then united with the Baptist church in that place, of which she continued a member till the time of her death. A daughter of hers, Mrs. Randall, of Jackson Co., Mich., not having seen her mother for fourteen years, took occasion at that time to visit her and the other relatives in Fayetteville. She arrived on the day of her mother's death, and found her in perfect health. The meeting was exceedingly joyful. They dined, and spent two hours together in the family with whom the mother lived, when they proceeded, in a wagon, to visit another relative, about fifty rods distant. While Mrs. Randall was in the act of getting out of the wagon, the horse took fright at the ringing of an auction bell, turned suddenly about, throwing out the wagon seat, and ran violently with mother C. on the floor of the wagon, she bracing herself with her hands upon the dash-board of the same. When the horse had run about thirty rods, he took another sudden turn, threw her between the wheels, and killed her instantly, by breaking her neck; her person was not otherwise materially injured. Her relatives and friends do not mourn, however, as those that have no hope. She has been one of the best of mothers, and was uniformly a friend to the Lord's poor. About two years since she was led to examine the evidences of the speedy coming of her Lord; she embraced the doctrine as far as she understood it. In speaking of her departed husband, and other pious friends, her countenance has often lighted up in view of the resurrection of the just. She will soon rise with them. This was my own natural mother.

S. CHAPMAN.

DIED, of consumption, in Guildford, Vt., April 23, Sister JEMIMA BOARDMAN, wife of Bro. Henry Packer. Sister P. was, I believe, in the 43d year of her age. She and her husband embraced the Advent doctrine seven years since, and from that time to the day of her death her faith was unwavering. Being of feeble constitution, she thought it was doubtful if she should live to witness the coming of the Lord. A few days before her death, she called her family around her bed-side, and taking them by the hand, she gave them into the hands of a covenant-keeping God, urging them all to prepare to meet the blessed Jesus, whom she believed would very soon come. From that moment she seemed to be in haste to be gone. She said to one of the family a short space before her death, with a smile, "I'm in haste to be gone." She claimed to have a soul distinct from the body, and believed it would be conscious till the resurrection of the body. Sister Packer was an excellent mother, a good wife, and a kind neighbor, and all who knew her feel that they have sustained a loss by her death. I hope all will remember Bro. P. and his little family at the Throne of Grace.

R. V. LYON.

["As a man thinketh in his heart, so is he."]

Foreign News.

The town of Hamburg is said to be occupied with the project of founding a university of its own.

The cod fishing has partially commenced in Orkney, and with tolerable success in the North Isles.

The Ten Hours Factory Bill received the royal assent, by commission, on the 8th instant.

About 70 "bottlenose" whales were driven ashore last week at Stronsay, in the breakers.

The workmen in the Royal Arsenal, at Woolwich, have been formed into a military corps.

The wine-growers in the south of France entertain hopes that the vintage will be unusually plentiful.

The lords of the treasury have ordered Mandioca flour to be admitted without paying duty, until the 1st of September next.

So late was the spring in Sweden, that on the 21st of May snow was six feet deep on the road from Stockholm to Swartwick.

The directors of the Ceylon Railway have called a meeting of the shareholders for the 18th June. This is the first Asiatic railway.

In a destructive fire that occurred lately, in the large village of Branitz, Silesia, more than 230 houses were destroyed, and three persons burnt to death.

Measures are being taken at Edinburgh, for the erection of a statue of the late Dr. Chalmers, which is to be placed within the new college.

The King of Sweden has conferred the order of the Polar Star upon Sir Roderick Murchison, as an acknowledgment of the services which he has rendered to geology.

The Lords of the Treasury have ordered foreign bull barley to be admitted without paying any duty until the 1st of September.

A great fire occurred in a granary at Moscow, about the middle of last month, and nearly 18,000 quarters of corn were destroyed.

The Oxford Chronicle says that a Roman Catholic monastery is about to be established at Ragley Hall, close to the palace of the Archbishop of York.

The Norwegian silver mines at Kongberg have lately become more productive, and their produce during the first three months of this year has been sold for more than £22,000.

A German newspaper states that the potato rot has appeared near Heidelberg, and that the potatoes affected by the disease become decomposed sooner than was the case last year.

The Socrates, arrived from Calcutta, has brought, besides 6408 bags of rice in the hulk (now free of duty), 50 bags of wheat. This latter is a novel importation from the East Indies.

The Government, at the instance of Mr. Sheil, have increased the sum payable to the Catholic Bishop of Newfoundland from £75 to £300 a year.

A dreadful storm of wind, lightning, and rain, occurred on the 21st ult. at the mouth of the Danube. Nearly all the ships in the river were driven ashore, and several were capsized.

More hives of bees have lately swarmed at Keswick, and in the country near the lakes, than the oldest beekeepers remember to have ever seen swarm so early in the season.

The Turkish Government proposes raising 10,000 Christian seamen, to serve in the navy, in conjunction with Mussulman mariners.

Several ships have lately been wrecked in the Baltic among the floating ice, which is found in greater masses than during former springs.

Two stockjobbers, have been apprehended at Marseilles, for endeavoring to bribe the man employed at the telegraph, to obtain more speedily the quotations of the public funds at Paris.

During the last eight months more recruits have been enlisted for the army at Skibbereen, Cork, where distress has been extremely great, than during the previous twenty years.

The members of the corporation of Kilkenny have resolved to wear crape during six weeks, as a token of respect to the memory of Mr. O'Connell.

One of the principal lodges of Prussian freemasons has struck out of its laws the clauses which prescribed that no person could be received a mason unless he professed the Christian religion, and which particularly forbade the admission of Jews.

The Spanish papers state that alarming corn riots occurred on the 27th ult. at Aviles, in the Asturias. The mob threw stones at the soldiers, who fired and wounded nine of the rioters, whose object was to prevent the exportation of some corn.

A premium of £1000 has been offered by the Royal College of Chemistry, for a discovery by means of which iron, when applied to ordinary purposes, may be rendered as little liable to rust as copper.

Baron Solomon de Rothschild, of Vienna, has established a great manufactory of beet-root

sugar on his demesne of Ostrau, in the district of Odersberg, in Moravia, in order to employ the laboring classes.

The Rev. Dr. Gordon has declined the principalship of the new college at Glasgow, vacant by the death of Dr. Chalmers, and the Free Church Assembly have postponed any further arrangements in the matter till the meeting of the Commission in August.

Some curious roots, from Prince Edward's Island, where they are called *sea gaaban* by the Indians, were exhibited at the last meeting of the Liverpool Horticultural Society. It is proposed that these roots, which are said to form good and nourishing food, should be grown instead of potatoes.

The French Government has ordered that scientific men in all the departments shall examine microscopically, every fortnight, the growing potatoes in the several districts, with a view to discover if the plant be again tainted, and the cause of the disease, if it should again appear.

The Egyptian Government has decided that the inhabitants of each village shall be bound to deliver every month to the collector of taxes, an account of all the children born amongst the inhabitants since his last visit, in order that measures may be taken to establish a regular census in the country.

The Neapolitan Government lately refused to allow the Pope's decree, convening a representative assembly, to be published in the Neapolitan papers; but the papal nuncio at Naples remonstrated so vigorously, that the document was ultimately inserted.

A letter from China, says the *Breton*, of Nantes, has been received in that town, stating that several captains of French, English, and American vessels have had audiences with the Emperor of Japan, soliciting the opening of his ports to the commerce of their respective countries.

Mr. S. B. Rogers, of Nantyglo, has published a pamphlet on the practicability of constructing 10,000 miles of railway through Europe and Asia, and thus connecting London and Paris with Canton and our East India possessions, and all the great cities and provinces en route.

Much astonishment has been lately created among the Venetian populace, by the circumstance that the water of an Artesian well, which was lately sunk at Venice, burns brilliantly when brought into contact with a flame. This seemingly wonderful combustion is caused by the carburetted hydrogen gas which the water contains.

Three Chinese piratical junks were lately discovered by the English brig-of-war *Scout*, off Amoy, in the act of attacking a trading junk. The *Scout* immediately opened her fire, sunk two of the junks, and took the third, with its crew, who were delivered to the Chinese mandarins, by whom 86 of them were sentenced to death.

A return, moved for by Mr. T. M. Gibson, shows that the gross total quantity of grain and meal landed in Ireland during the ten weeks preceding the 22nd of May last, amounted to 1,298,074 quarters, of which 900,176 quarters came from foreign countries and British possessions, and 397,898 quarters from Great Britain.

The Royal Agricultural Society, of Ireland, held a meeting on the 10th instant, and after reading a considerable number of letters from all parts of Ireland, drew up a report to the effect that there are no grounds for apprehending a recurrence of the potato disease of the previous years. Out of several hundred communications, but two went the length of saying the true disease had appeared. The council reported accordingly.

Russian Grain.—The following is an extract from a letter, dated Riga, June 1, received by a Liverpool house:—"It is almost impossible to pass through the ships in this river; there are at present fifteen hundred ships in this port, and this only the month of June; more ships than ever were in Riga before in a year."

Failure of a Commercial House in Marseilles.—The *Gazette du Midi* states that the considerable fall in the price of corn has been the cause of serious embarrassment in the Marseilles markets. A large commercial house, which had hitherto been regarded as one of great stability, has stopped its payments at a moment when it had freights of corn in port to the value of more than one million of francs.

Queen Christina at Naples.—The *Gazette du Midi* publishes the following extract from a letter, dated Naples, 30th ult.:—"Maria Christina leaves to-morrow. She did not meet the reception here she expected. The King was travelling with the Queen, and had taken with him his two brothers—the Counts of Aquila and Trapani; they have not returned, and Christina departs without having seen any of her family except her mother the Queen Dowager, and the Princess Carolina, her youngest sister. The other sister Christina, the Infanta Amelia, who remained in Naples with her husband, Don Sebastian, abstained from visiting the ex-Regent. Exiled by her, they could not decently appear at her receptions. Even the people turned their backs on her, and nobody paid the slightest attention to her presence."

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JULY 10, 1847.

Bro. LIVINGSTON, who originated, and has chiefly sustained, the Mission to the West Indies, arrived in this city last week, with his wife, from St. Lucia, in good health and spirits. Bro. L. deserves great credit for his disinterested liberality in this work. He formerly resided in the West Indies, where he was engaged for some years as a teacher of the colored people. Before his conversion to God, many years ago, he was the owner of slaves; but when Christ made him free, he made his slaves free, much against his temporal interest. He has always felt a deep interest in the welfare of the people of color, and hence the recent mission to them. He now returns to his home in Oberlin, O. May the blessing of the Lord attend him, and his beloved partner in life. An interesting letter from Bro. L. will be given in our next. Bro. Mansfield is doing well, but needs help.

NEW PUBLICATIONS.

"Voice of the Lord. Tract for the Times. By W. King. A. M. Utica: 1847." pp. 43, 12 mo.

This tract is an inquiry on the discourse of the Savior, Matt. 24th and 25th, and parallels. Its chief value consists in the illustration it gives of the New Testament *versus* *locutus* of some of the principal terms of the discourse; in the analysis it attempts of the portions considered, and the sincere conviction it expresses of the sufficiency of the Bible to make known its own meaning. It shows a mind equally unwilling to rest on the assumptions of others, or to be imposed upon by its own. Criticism, however severe, if candid, is better than the hasty reception of another's opinion. An edifice to be abiding, must stand on solid rock; and we cannot be sure of that without the trouble of digging. Such "a foundation God has laid," but it will be of service only to those who desire it enough to be willing to use the appointed means of finding it. In this most important of all the duties of our probationary state, the author of this tract is engaged. We pray that he may have the best success for himself and others.

We have marked some of its pages for insertion in the *Herald*; and should recommend it to all who are not settled on the principles of Christian truth.

"The Theological Bee-hive; or, Book of Dogmas."

This work, which is dedicated to Prof. Bush, takes a large stride on the popular track, by which it is attempted to convert infidels to the Bible, by giving the Bible an infidel interpretation. It gives the best evidence, however, of the truth of the Bible: it is fulfilled by the treatment it receives. The "Bee-hive" is one of those books of which both the author and printer appear to be ashamed of their names—a hopeful circumstance. Why the book should be called a "bee-hive," we cannot understand, unless it is that the author has been stung by the "exploded dogmas," which, he says, "torment him like so many fleas."

Bro. CHAS. GREENE has left on our table a handbill, setting forth the excellences of "Fitzgerald's Patent Portable Mill," of which he is agent. This Mill is adapted to the grinding of corn, wheat, rock-salt, coffee, spices, drugs, &c. It can be used with horse, steam, wind, or water power. It is spoken of in the highest terms, as a convenient and economical invention, by the Committee of the National Fair at Washington, by others who witnessed its operations in New York, and by those who have made use of it in their business. Any inquiries, or orders, addressed to Chas. Greene, No. 126 Arch-street, Philadelphia, will receive attention.

BUSINESS NOTES.

Bro. Ingham—Have sent the Charts by express.
Rev. C. Beecher—We have received Scott's work. How can we send it? To send by mail, we must take off the cover.

T. Hensburg—The Library bond is \$5. The price of the new pamphlets will be found under the head of "Notices."

H. Buckley—We credited \$7. Our books do not give the amount of the indebtedness of W. C.

J. Johnson, 62 1-2 cts. for books—sent. You will see by receipts for *Herald*, that there will be \$1 50 due at end of v. 13.

S. D. Stoddard, 50 cts.—Have sent the tracts.

P. W. Lamkin, \$1—Have sent all.

E. Shepherd—We mail all our papers by Saturday noon of each week. If they are delayed, it is somewhere on the route. We think the delay cannot be in the Boston P. O., because the clerks find our papers done up so well, and placed in the basket in such a manner, that they find they can distribute them so much faster from the basket than after they are emptied, that they distribute them from the basket, as each basketful is carried in. On mailing days we go into it, make a business of it, stick to it till we get through, and get them all in as soon as we can. Each one wishes we would mail his paper first; but we do as well as we can. We have sent you a second supply.

L. Kimball—The paper of K. Elliott was sent back by the P. M. the week after it was first sent. We again send it, and mark it one vol. in advance.

H. Barlow—We sent by Cheny's Express.

M. Cummings, \$1—We have credited you to end of v. 12, in consideration of the circumstances you mention.

J. Shipman—We have sent the four of Turner's Charts you ordered.

J. Marsh—We mail the *Herald* as seen in another note. The Voice has not been received at all this week—Friday.

HOME MISSION.

A. Sister. - - - - - 3 00

WEST INDIA MISSION.

J. Platt. - - - - - 4 00
A. Sister. - - - - - 5 00
C. Houghton. - - - - - 5 00

APPOINTMENTS.

APPOINTMENT CHANGED.—On account of the misarrangement of a letter from Bro. Litch, notifying the Philadelphia meeting, the visit of Bro. Hale to Portland and the Penobscot will be postponed two weeks. Bro. Hale and Bro. N. Southard may be expected to meet where Bro. T. Smith may appoint, on Sabbath July 18th, and a few following weeks.

CONFERENCES.

The Lord willing, a Conference will be held at Nelson, commencing July 17th, a. m., and continuing over the Sabbath. Bro. Thompson will accompany me to the above Conference.
D. CAMPBELL.

If the Lord will, I will attend an Advent Conference at Cranberry Creek, in Mayfield Co., N. Y., to commence on Saturday, July 17th, at 2 o'clock p. m., and hold over Sunday. Also at Ticonderoga, N. Y., Sunday, July 31st, at 2 o'clock p. m., and hold over Sunday.
HENRY BUCKLEY.

NOTICES.

IMPORTANT WORKS.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falsified." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee." A Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, a cis.; 37 1-2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haladane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1-2 cts. retail, 33 1-2 wholesale.

CRUISEN'S CONCORDANCE.—Price \$1 50 bound in sheep, and \$1 25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1-2 cents, or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble."—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1-2 cts.

TWO HUNDRED STORIES FOR CHILDREN. Selected by T. M. Preble.—Price 37 1-2 cts.

CLARK'S Gospel Chart.—Price 37 1-2 cts.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of La Roy Sunderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 46 1-2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerreotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

AGENTS.

For "HERALD" and SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham, Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Champlain, N. Y.—Henry Buckley. Cincinnati, O.—John Kiloh. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Hartford, Ct.—Aaron Clapp. Lowell, Mass.—M. M. George. Low Hampton, N. Y.—L. Kimball. Milwaukee, W. T.—H. Armstrong. New Bedford, Mass.—Henry V. Davis. New York City—Wm. Tracy, 71 Forsyth-st. Orrington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 45 1-2 Walnut-st., opposite the Exchange. Portland, Me.—Peter Johnson, 141 India-st. Providence, R. I.—George B. Child. Rochester, N. Y.—J. Marsh, Talman Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterville, C. E.—R. Hutchinson. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending July 8.

77 We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

B. W. Leonard; B. H. Osborne, 339—each \$1 50.
P. Johnson—\$1 12. D. Chamberlain, 348; D. Thompson, v. 13; E. Baber, v. 13; Wm. Gatts, 347; L. Nichols, 321; H. K. W. Perkins, v. 14; K. C. Gridley, 332; D. Brown, v. 14; H. Graves, v. 14; T. Hoeberg, 339; P. Harman, 344; H. Robbins, 334; L. C. Utley, 347; E. C. H. Payne, 346; M. Wilson, v. 14; I. Post, v. 14; C. Post, v. 14; B. Jones, 347; J. Austin, v. 14; A. Case, v. 11; A. A. Babcock, 336; P. Shaw, on acct.; E. Wood, v. 14; C. Haley, v. 14; E. Spruch, v. 13; S. Jackson, v. 14; Wm. Dayton, v. 13; L. L. Tottle, v. 13; C. Moulton, 335; O. Lackey (10 cts. postage), 323—each \$1.—A Friend, W. H. Ordway, 331 (will send Chart 31.)—J. Platt, v. 13; B. R. Palmer, v. 13; B. B. Brown, v. 15; E. B. M'Alister, v. 15; J. Johnson, 285; J. G. Lamkins, v. 13; S. Hardy, v. 13; F. Adams, v. 13; E. Dudley, 357; E. Ellis, v. 11; N. Reed, v. 12—each \$2.—H. C. Bartlett, 329—\$3.—E. W. Lyon, on acct.—\$4.

ADVENT



HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 24.

BOSTON, SATURDAY, JULY 17, 1847.

WHOLE No. 324.

THE ADVENT HERALD

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Consolations for the Lonely.

BY MARY HOWITT.

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die:
Where is the land, O where?
For I would hasten there;
Tell me—I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
O guide me with thy hand,
If thou dost know that land,
For I am burdened with oppressive care,
And I am weak and fearful with despair.
Where is it? Tell me where.
Friend, thou must trust in him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife:
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet tarried out, for thee, the appointed woe;
Think of his weariness in places dim,
Where no man comforted or cared for him!
Think of the blood-like sweat,
With which his brow was wet;
Yet how he prayed, unaided and alone,
In that great agony, "Thy will be done!"
Friend, do not thou despair:
Christ, from his heaven of heavens, will hear thy prayer!

"Judah's Lion."

(Continued from our last.)

"Well," said Capt. Ryan, "we are talking of Messiah the King, whom I assert to be also the Prophet like unto Moses, and the everlasting Priest, after the order of Melchizedek. I have said that the promised Prophet must have a farther revelation to make after that of Moses: and I am showing that the predicted Priest, being after the order of Melchizedek, must have a priesthood higher than that of Aaron; for Abraham, the forefather of Levi, and of every tribe of Israel, received a blessing from, and paid tithes to, this Melchizedek, who was a vivid type of the Messiah; for as a king, the king of Salem, king of Peace, he met and greeted Abraham; as a Prophet, he announced him blessed of the Most High God, and as a Priest he received at his hand the tithe of his spoils—the exact provision afterwards divinely appointed for the Levitical Priesthood. Out of your own Scriptures I draw these truths; I lay them before you; I tell you that in him for whose second coming I look, I find all the prophetic, priestly, kingly character combined in glorious harmony, and shining forth with divine effulgence; and I tell you, too, that unless we thus recognize him, neither Jew nor Gentile can hail his appearing otherwise than as the signal for their immediate and everlasting destruction."

"You are a master of your subject," said Da Costa; "whereas I, having nothing at hand to which I may refer, and being

but indifferently read in the subtleties of these controversial matters, stand at a manifest disadvantage. Yet had I even my travelling book-case within reach, I would answer you."

"Da Costa," said Ryan solemnly, laying his hand on his shoulder, "the coming for which we look may be instantaneous; or, by a stroke, sudden and unexpected as the midnight flash, you may be removed into the world of spirits; and in either case you must answer for yourself—an answer on which hangs your eternal doom. Oh, will it suffice you then to talk of a book-case, when the thrilling enquiry is put, 'Why didst thou not believe the writings of Moses, of David, of all the prophets, when, taught by my Spirit, they testified of me?' Here, in this narrow compass, lie all the books we require. By Jews, by Jews alone, was every word written: *you* gave us the bread of life, and why will you perish with hunger, while a grateful Gentile believer in your own glorious Messiah, implores you to eat and be satisfied: to look, and live!"

Tears started into the eyes of the ardent Christian soldier, as, pressing the sacred volume against the bosom of the Jew, he gazed upon him with all the yearnings of one who sees his dearest benefactor perishing, and refusing to be rescued. Da Costa's eyes were wholly shaded by the long lashes that fell over them, bent as they were on the ground.

Mr. Cohen, seated on a broken fragment, was deeply pondering what he heard. "The Gentile," thought he, "takes all his arguments out of the New Testament without owning it. I have read all that about Melchizedek in the Epistle to the Hebrews, or I am much mistaken; but Da Costa thinks it is all new. Why does not he read for himself, so as to remember it? And why does he not now give a reason for disbelieving what the other says? Oh, that I myself knew how much to believe, and how much to reject of these things!"

With much affectionate advice, Mr. Cohen committed Alick to the care of the Ryans, and sailed for England. The party left made arrangements to go up to Jerusalem. No time was lost in arranging for the anticipated journey. They had not proceeded far from Jaffa, when Charley was taken dangerously sick, which filled the hearts of the whole party with painful alarm. It was proposed by Da Costa to stop with him at Ramah. Mrs. Ryan sobbed out, "Oh, not to Ramah!"

"Why not to Ramah?" asked Da Costa; "there is no nearer place on our route for what you require."

Mrs. Ryan shook her head; her tears fell faster than ever over the little sufferer; and Alick, drawing his friend aside, repeated to him in accents that trembled with emotion, the words of the prophet Jeremiah, "A voice was heard in Ramah,

lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not."

"Give me your Bible, Ryan," said the Jew, with unruffled countenance; and opening at the book of Jeremiah, he proceeded: "You seem to have some painful thoughts connected with this town of Ramleh, and I must claim the exercise of your sympathy in our destinies to remove those thoughts. Few passages are more pregnant with delightful hope than this:" he then read, beginning with the verse that Alick had quoted, and proceeding without a pause, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." "So, you see, the weeping of Rachel, however bitter, is not a hopeless weeping: the tribes, her scattered children, for whom she laments as though they were not, shall be gathered again; for listen, a little farther on the prophet says, 'Thus saith the Lord of Hosts, the God of Israel. As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again the captivity. The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks: for I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked and beheld, and my sleep was sweet unto me.' What possible interpretation can you put upon this, to deprive it of its literal, obvious meaning?"

"None," answered Capt. Ryan: "to Israel the promise undoubtedly belongs, and it breathes the rich strain of assurance to them as a nation, to deny or explain away which I should deem a sacrilegious offence; to you belongs the word of encouragement, it tells you that the Lord hath not finally cast off his people, nor forgotten that his covenant was made with Abraham, Isaac, Jacob, and their seed for ever, and that it includes also the possession of this land, which He gave unto them. But my dear friend, we poor Gentiles, believing that the Lord is nigh unto all that call upon him, without respect of persons, where spiritual blessings are concerned; believing the word of your prophets also, who repeatedly testify of the participation promised to us in those everlasting mercies which pertain to a heavenly inheritance—we, too, find a word of comfort addressed to our souls in the passage you have been reading. The first part, the lamentation of Rachel for her children—"

"I know how you apply that," interrupted Da Costa. "The slaughter of infants in Bethlehem, by that sanguinary, usurping despot, Herod, is related with a

quotation from it. Letting that pass, to what possible use can you turn the rest."

"To me," said Mrs. Ryan, "it speaks of the resurrection of the body, it comforts the weeping mother with the assured hope of a re-union with her lost children in the day of that first, glorious resurrection, when all who are the Lord's, shall rise to meet him at his coming."

Da Costa had an answer ready; but he glanced at the child, at the pale, anxious face of the fond mother, and feeling that he could not then combat her inferences, he closed the book.

No other quarters being at hand, the party were obliged to proceed to Ramleh. They had proceeded but a little way, when Charley spoke—"What a nice warm sunshine, and a sweet smell! Mr. Alick, you don't know how beautiful, how beautiful"—there he paused.

"Is it the land, Charley? the fair land that God gave to my father Abraham? but no, you can't see it, lying down. Or is it the sunshine out of that deep blue sky? Oh, Charley, 'tis a glorious sky that God has spread over my own land. You can see that, dear?"

"Yes, but it isn't that. The beautiful things, Mr. Alick, are in my mind, somehow, but I don't know where they come from."

"From God, Charley: or perhaps"—he bent his face to the child's, and whispered as low as if he feared the sound of his own breath, "perhaps from Jesus Christ: He's your God, you know; but not mine, not exactly, not"—

Charley interrupted him, with the quick, abrupt speech peculiar to him when roused, "If he's any body's God, then he's every body's God: he is *your* God, Mr. Alick, I tell you he is."

"Hush, darling, hush! Well, at any rate this is Palestine, this is the Holy Land."

"And Jesus Christ is its King; and he is the King of the Jews," said Charley.

"You are sick now, my little love, and must not be contradicted."

"Yes, I may be contradicted, but God mustn't be contradicted; and He says, 'Yet have I set my King upon my holy hill of Zion.' I tell you what, if you don't kiss the Son, you'll be broke in bits like a potter's vessel."

Thus they passed on, and before mid-day they had entered Ramah. The best accommodations to be found were pitiable, compared with their need; but so long as little Charley could be undressed and placed in a snug bed, his friends were satisfied.

Charley cried out, "Papa, this is Ramah; Rachel lived here; but this is not Bethlehem, and the children were killed in Bethlehem."

"And in all the coasts thereof," answered his father.

"Ah, I forgot the coasts: it's all true, so it is: so it is," he murmured; and Capt. Ryan marvelled if his little one had

been tempted to unbelief at such a moment, Charley soon resumed, "They were all Jew-babies, papa, were they not?"

"No doubt, my dear boy; and you know that, like cruel Herod, cruel Pharaoh ordered all the Jew babes to be slain, at least, all the males."

"Ah, but Moses escaped, and Jesus escaped; and he is the prophet like Moses, so he is."

A short silence ensued, which was broken by the entrance of a monk, on whom Charley fixed his eyes, with wonder: the Hebrew friends drew back a little, to allow of his approach. He examined the child, put a few questions to Capt. Ryan, and shook his head.

The monk shortly departed, and had at the door a short, low conversation with Capt. Ryan, who returned with a saddened look, and folding his arms, stood gazing intently on his child. Charley, who had been quiet for some time, looked up in his face, and calmly asked him, "Papa, did that man say I am going to die?"

Capt. Ryan strove to speak, and in a cheerful tone, but the effect was fruitless; he uttered an incoherent word or two, and clasping his hands, walked away.

The stillness of death prevailed for some moments, when he again approached the little couch, seemingly about to speak, but Charles prevented him, lifting up at once his meek eyes, and his little trembling hands, in a voice of the most touching, imploring entreaty, he said, "Dear papa! please, papa, oh, may I go and die at Jerusalem? May I, papa, may I?"

"You must not talk of dying, Charley," said Da Costa, who alone seemed able to speak. "At present you are not well enough to be moved; and you will be more likely to get well here."

"Oh, don't you say that, Mr. Dockster, it's a Jew. Sure, if I am to get better, it's in Jerusalem I should thrive; and if I'm going to die, oh, but I should like to die, and to be buried in Jerusalem itself!" The last words were spoken with an animation approaching to gaiety; but the sudden return of stupor put an end to the question, and Da Costa begged them, by all means, to indulge any disposition to quietness.

Charley's breath soon assumed an articulate sound; and after some low murmurings, he distinctly repeated,

"The cedars wave on Lebanon,
But Judah's stately maids are gone."

At the same time a moonbeam stole through the unglazed crevice that served as a window, upon the pillow, and showed his eyes open: he turned them, and putting his hand to the face that bent over him, and which was now moist with tears, he said, "Darling Alick, I was thinking, or dreaming, or something, about how I saw you at sea, and how we talked, and got fond of one another; I love you very dearly, and so does Jesus Christ."

"He loves you, Charley, you mean."

"And he loves you, Mr. Alick, and Mr. Dockster, and all the Jews; and all the Christians that believe in him; only you don't know it. Now I know it, and I do be so happy you can't think: I dare say I'm going to die; and if I didn't know that Jesus has the key of heaven, and if I didn't know that he loves me, how would I get in? If he did not love me, he would not let me in; and if I didn't know he has the key, I couldn't ask him to let me in, you know."

Mrs. Ryan's inmost desire was to leave the place they were in, and she, too, connected many calming thoughts with the locality of Jerusalem.

The decision was taken to proceed, if circumstances admitted of their so doing; and with many misgivings, but still enabled to rest all his care on One well able to sustain it, the father placed his child in the conveyance provided, with every

possible precaution against the consequence to be dreaded from so exceedingly rough a road: and escorted by a larger body of guards than before, under the direction of a friendly Armenian, they set forward towards the Holy City.

They continued for some miles to pass over a country of smiling plains; but at length the ascent began, the road narrowed, and became extremely rugged, while before them, with occasional intermixture of a verdant and cultivated spot, rose piles of frowning rocks, and towering mountains, which gradually closed in upon them, until their path became a narrow, rugged, steep defile, where two could not without difficulty pass abreast; and where the motion was such that, with all the anxious care of his tender guardians, poor little Charley was rocked in his rough cradle with a rudeness that completely dissipated his heavy slumber, and drew forth exclamations of surprise, if not of suffering. He fancied himself on board ship, and talked of a storm.

"We are not at sea, darling," said Alick, "but travelling through the mountain-passes of Judea, on the way to Jerusalem."

At that word the boy lifted up his head, and exclaimed, "Let me look at Jerusalem!"

"You shall when we come within sight of it," answered his father; "but some hours must elapse before then. Lie still, Charley, and I will tell you when we approach the Holy City."

"I would rather talk, papa. Is this Mount Lebanon, or is it the Mount of Olives, or Mount Zion, or what is it?"

"Lebanon," answered Da Costa, "is at some distance from this place; the Mount of Olives is over against Jerusalem; and on Mount Zion the City of David itself was built."

"Ah, I forget, but my head is very foolish, somehow. What mountain is it, Mr. Dockster? Is there anything about it in the Bible?"

"I do not remember that there is; but we shall soon see a place about which you have surely heard much; the plain where young David fought Goliath, and destroyed him. The armies, you know, were drawn up opposite to each other, Saul and the Israelites on one side, on the other the Philistines; and Goliath came down into the plain every day to threaten and taunt them."

"And David chose some pebbles out of the brook," said Charley, "and he put them in his shepherd's sling, and slung them, and hit the giant in the forehead, and killed him, and took his own sword, and cut off his head with it."

"Exactly so; presently I will show you the brook where David got the pebbles, and the place where the giant fell."

"The Philistines were bad people," observed Charley: "they were always persecuting the Jews."

"Only when they sinned; when they repented, the Lord always raised up some deliverer whom they followed, and under whose command they all put their enemies to the rout."

After a moment's pause, Charley raised his head higher, and asked in a shrill tone, "Why don't you believe, why won't you believe in Jesus Christ?"

Da Costa was still silent; but Charley became more urgent: "Mr. Dockster, I say, why won't you believe?"

"Suppose," said the Jew, "I was to ask you why do you believe? but hush dear babe," he added, seeing him about to reply, "you will exhaust all your little strength, at this rate."

"It doesn't tire me at all, at all," said Charley, "it does me good; and I'll tell you why I believe—because I know he loves me."

"You mean that he loves you because you believe," said Alick.

"No! I don't. He loved me before I believed, and because he loved me, he made me believe; and because he loves me he will take me to heaven, now, or very soon."

Again the mountains enclosed them so straitly that they were obliged to proceed in single file, and each was left to his own meditations. Alick's were inexpressibly painful; he felt altogether alone in the world, anticipating the speedy dissolution of his little companion. He wished himself in Charley's situation, if the same faith and hope were given to sustain him in it; but without these, death was a subject from which he shrank affrighted.

"Here," thought he, "my fathers dwelt beneath the immediate guardianship of the Mighty One: they were not left to grope among conflicting opinions, all pressed on them with the confidence that belongs to truth alone; but they were taught and led by men whose sacred commission was sealed and ratified by daily signs from heaven. Here, angels communed with men, and visions from heaven illumined the minds of our seers, and the echoes that now faintly give back the tramp of our horses along this stony road, rang with the reverberated song of gladness and praise. O land most beloved! why, why are you forsaken, trodden down, and changed into a wilderness? why are your sons wanderers among the Gentiles, their minds so darkened, their hearts so alienated that they are content to be outcasts from you? Would that one of the heavenly messengers who came to my fathers, to Gideon, to Manoah, to Daniel and the prophets, would also come to me and explain what now perplexes me. Do they not wander here still, though concealed from our eyes? Is this good and pleasant land forsaken of all its celestial friends?"

He continued thus, in silent bitterness of spirit, to meditate on his own and his country's doom.

The day was drawing on, and fatigue began to manifest itself painfully in the looks of the little sufferer, who was evidently quite awake and sensible, when suddenly a loud voice from the van proclaimed that in a few minutes the Holy City would be within view.

Said Mrs. Ryan: "Can it be that we are indeed about to look upon the City of our God—the very scene of his sufferings, who by those sufferings ransomed us from the power of the grave? Who has by those sufferings opened the gate of heaven, and now stands ready to receive the happy spirit of that"—she could not proceed.

"It is even so," replied her husband: "and oh, let all selfish emotions be swallowed up in the glorious prospect of Zion's welcome to her returning King."

Alick was loitering some distance behind, absorbed in thoughts of his own. Every object within his view seemed gifted with a voice to address him in language at once tender, upbraiding, and encouraging. He could not disconnect from them the idea of Him whom he was at one moment disposed to worship as the incarnate God, at another to shun as tempting him into idolatrous sin. He breathed, in a low voice, the irreversible declaration of the Most High, so dearly cherished by his people, "Hear, O Israel! the Lord thy God is a Unity;" and again he seemed to hear Jesus of Nazareth responding, "I and my Father are One."

Slowly, and in deep silence, the party now began to ascend a rise in the road; and after proceeding for some time on level ground, the guides uttered in different languages the same name, and turning their horses aside, allowed the travellers to advance. There, stretched in long, unequal line, rose in the distance before them the solid wall of the city; with here and there a round dome peering above its stern outline, or a slender

minaret upraising its more light and lofty form.

The eye of little Charley caught view of the city, when he cried out: "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the living God!" Then clapping his hands, he shouted, "Jerusalem! Jerusalem! I see Jerusalem. Papa, mamma, there's Jerusalem! don't you see Jerusalem?"

Da Costa uttered a prayer of monthly observance in the synagogue, and his voice sounded far over the rocky plain on which they had halted:—

"Comfort, O Lord our God! the mourners of Zion, and the mourners of Jerusalem, the city that mourns, which also lays waste and is destroyed: reproached and desolate: who mourns for the sake of her children, that is solitary for her inhabitants, robbed of her honor, desolate without the inhabitants of her dwellers; with her head ashamed, like unto a barren woman that beareth not. She is overwhelmed with sorrow, because her inheritors are worshippers of images, who smote thy people Israel with the sword, and slew wilfully the saints of the Most High. Therefore Zion with bitterness weepeth, and Jerusalem liveth up her voice. O, my heart! my heart grieveth for those that were slain; O, my bowels, my bowels, for those that were killed; for thou, O Lord, with fire hast consumed it, and with fire thou wilt again rebuild it: as it is written, For I, saith the Lord, will be to her a wall of fire round about it; and will be the glory in the midst of her. Blessed art thou, O Lord! the Comforter of Zion, and the Builder of Jerusalem!" Alick, who had risen and stood to join in this prayer, now loudly and fervently ejaculated with him the response:—

"Blessed art thou, O Lord; who rebuildest Jerusalem!"

They went on their way, and they went with songs of praise, and of supplication, for Captain Ryan joined the two Hebrews in chanting, in their own sublimely language, some of the Psalms so dear to them.—(To be continued.)

Siege and Capture of Jerusalem.

The excess of tribulation in the siege itself was predicted by our Lord in terms which were so minutely fulfilled, that the heart sinks at the recollection. "These be the days of vengeance," said our Lord, (referring to the threatenings delivered fifteen hundred years before by Moses, at the very establishment of his dispensation, and thus showing that accumulated prophetic inspiration, which we have already observed in our Lord's manner of expounding and enlarging the ancient predictions,) "that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck in those days—for in those days shall be great tribulation, such as was not from the beginning of the creation which God created, unto this time; no, nor ever shall be." And history cannot furnish a parallel to the miseries then suffered by the Jews. Josephus asserts, almost in the words of our Savior, "that if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior." The number that perished in the siege was one million three hundred and fifty-seven thousand six hundred and sixty. The prisoners were ninety-seven thousand. The sufferings and miseries arising from the factions and divisions amongst themselves, and from the pressure of famine, were inconceivable. Parents snatched the food from their infant offspring; houses were full of women and children, perishing by famine; the bare supposition that food was in the possession of any one, created the

most sanguinary conflicts; mothers, losing every sentiment of affection, forced away the sustenance from their infants, even when they lay expiring in their arms, and no sooner had they robbed them, than they themselves were plundered of their prey; women were dragged by the hair of their heads, for attempting to conceal any article of food; a maddening frenzy seized the people, and led them to the commission of acts, at the mention of which humanity stands aghast. One noble lady was detected in concealing the remains of her own sucking child, which, under the miseries of the dire famine, she had actually boiled for food!

But Jesus does not stop here; he proceeds to mark various circumstances which should take place in the progress of the siege, which display still more distinctly his divine prescience. "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, then let them which are in Judea flee to the mountains."—This warning the Christians obeyed. As the Roman armies advanced to compass the city, they fled to Pella, and not one of them, so far as we hear, perished. The heathen foe, with their idolatrous ensigns and images, which they brought into the temple, and placed over the eastern gate, and to which they sacrificed, is most accurately described as "the abomination of desolation;" whilst the reference in this expression to the prophecy of Daniel connects our Lord's prediction with that part of the Old Testament revelation, as his former references did with the predictions of Moses.

Another peculiar feature at the siege was depicted thus: "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side;" which was also exactly fulfilled, though in itself highly improbable, and only adopted by Titus with great reluctance. The length of the wall which he threw round the city, was nearly five English miles, and it was completed in only three days, by the extraordinary exertions of the whole army.

Again, our Savior declared that the "false Christs" which should "arise and deceive many," should lead the people into "the desert, and the secret chamber;" places in themselves the most unlikely that can be conceived; and yet we read in Josephus, that many of the false Christs betrayed their followers into the desert, where they were destroyed; and that, in the last extremities of the siege, an impostor assembled six thousand persons in a chamber or gallery of the temple, with an assurance of protection, where every one miserably perished, by the Romans setting fire to that place, contrary to the wishes of their general.

The indications of a divine hand in the fulfilment of these predictions were evident, not only in the fall of Jerusalem, but in several remarkable circumstances connected with the siege itself, the conduct of the Jews, and the character of the historian who records the history of the events. Titus, the Roman general, was celebrated for his humanity; he carried on the war with reluctance, he offered repeatedly terms of amity to the besieged; he controlled, so far as he could, the fury of the soldiers; and used every effort to preserve the Temple. But the Jews themselves set fire to the portico, and a soldier, "neither waiting for any command, nor trembling for such an attempt," says Josephus, "but urged on by certain divine inspiration, threw a burning brand in at the golden window, and thereby set fire to the buildings of the Temple itself." Titus, moreover, spared three towers which had been built by Herod, as a mark of what Providence had accomplished, using these remarkable words to Josephus: "It is under the conduct of God

that we have waged the war—it is God who has driven out the Jews from these fortresses, against which human force and engines of war could do nothing."

The blind infatuation of the Jews, again, contributed mainly to the catastrophe. Three parties within the walls raged against each other—mutual slaughter took place—all subordination and discipline were spurned—the offers of Titus were rejected—and the Romans were forced, as it were, to extremities.

It is observable, also, that the wilful and obstinate rejection of their Messiah, and their rejection of him, partly on the very ground of his not appearing as a champion of their political independence, brought on the war and the destruction of their city. For the Jews were led to rebel against the Romans by the expectations raised by false Christs and false prophets, who undertook to rescue them from the Roman yoke; and the same punishment which had been inflicted upon their Messiah, the Romans most awfully visited upon them. They had crucified Jesus before the walls of Jerusalem, and before the same walls they themselves were crucified by the Romans in such numbers, that room was wanting for the crosses, and crosses for the bodies. "God had blinded their minds," says Josephus expressly, "for the transgressions of which they had been guilty."

It is extremely remarkable, that the record of the siege should have been preserved by Josephus, a Jewish historian; and yet more so, that the narrative of it given by him should be more minutely circumstantial, and more spread out into detail, than the account of any siege that we have in ancient history. It should seem, therefore, as if this historian (a Jew, be it noted, and continuing such to his death) was purposely raised up by Providence to witness this memorable event, and verify, to the satisfaction of the most incredulous, the fulfilment of our Savior's predictions. Such are the incontestable marks of a divine foreknowledge in this minute and awful prediction.

The splendid arch which was erected at Rome in honor of the triumph of Titus, remains to the present day. The inscription records that "Titus had subdued the Jewish nation, and destroyed the City of Jerusalem, which all other generals, kings, and nations, had either never tried, or had tried in vain." The triumphal procession represented in bas-relief on one of the sides of the arch, exhibits the golden candlestick, the table of the shewbread, the trumpets, and other spoils taken from the Temple. Several coins were struck in commemoration of the conquest, many of which are extant. One, which I had for a time in my possession, of brass, exhibits on the obverse the effigies of the Emperor Vespasian, and on the reverse a personification of the state, represented, as Addison observes, as a woman in sorrow, at the foot of a palm-tree, sitting upon the ground, as in a passage of the prophet that foretells her captivity, with this legend, *Judæa Capta*. On another, the legend round the same disconsolate "widow queen" is, *Vicisti, Cæsar*.—*Bishop Wilson*.

The Roman Catholic Creed.

1. I most steadfastly admit and embrace apostolical and ecclesiastical tradition, and all other observances and constitutions of the same Church.

2. I also admit the Holy Scriptures according to that sense which our holy Mother, the Roman Church, has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

3. I also profess that there are truly,

properly, seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace: and that of these, Baptism, Confirmation, and Order, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid sacraments.

4. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning personal sin and justification.

5. I profess likewise that in the mass there is a true prayer, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

6. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

7. Likewise that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration.

8. I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of the other saints, ought to be had and retained, and that due honor and veneration is to be given to them.

9. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to the Christian people.

10. I acknowledge the Holy Catholic-apostolical Roman Church for the Mother and Mistress of all the churches: and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

11. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent: and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

12. I. N. Do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate to my life's end, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to me by virtue of my office.

So help me God, and this Gospel of God.

BOILING PONDS IN NEW ZEALAND.

On the edge of a great swampy flat, I met with a number of boiling ponds; some of them of very large dimensions. We forded a river flowing swiftly towards the lake, which is fed by the snows melting in the valleys of the Tongariro. In many places in the bed of this river, the water boils up from the subterranean springs beneath, suddenly changing the temperature of the stream, to the imminent risk of the individual who may be crossing. Along whole tracts of ground I heard the water boiling violently beneath the crust over which I was treading. It

is very dangerous travelling: for if the crust should break, scalding to death must ensue. I am told that the Roturna natives, who build their houses over the hot springs in that district for the sake of constant warmth at night, frequently meet with fatal accidents of this kind; it has happened that when a party have been dancing on the floor, the crust has given way, and the convivial assembly have been suddenly swallowed up in the boiling cauldron beneath. Some of the ponds are ninety feet in circumference, filled with transparent pale-blue boiling water, sending up columns of steam. Channels of boiling water run along the ground in every direction, and the surface of this calcareous flat around the margin of the boiling ponds is covered with beautiful incrustations of lime and alum, in some parts forming flat, saucer-like figures. Husks of maize, moss, and branches of vegetable substances were incrustated in the same manner. I also observed small deep holes, or wells, here and there amongst the grass and rushes, from two inches to as many feet in diameter, filled with boiling mud, that rises up in large bubbles, as thick as hasty pudding; these mud-pits send up a strong, sulphurous smell. Although the ponds boiled violently, I noticed small flies walking swiftly, or rather running, on their surface. The steam that rises from these boiling springs is visible at a distance of many miles, appearing like jets from a number of steam engines.—*Angus's Savage Life*.

FUTURE PUNISHMENT.

Certain religionists of modern times cannot find the doctrine of future punishment in the Bible; and they have displayed no little zeal in searching and inquiring whence it originated. What is the meaning of the following language of our Savior to his apostles?

"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear;—fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." The Savior gives a reason why his apostles should not fear men, viz., because they only kill the body, and can do nothing more. He gives a reason why they should fear God, viz., because, *after he has killed the body*, he can cast men into hell. Then there must be such a place as hell; and it must be a place where sinners are punished *after death*. If not, there is no meaning in our Savior's language. If there is no danger of being punished by God after death, what is the force of his reasoning? You may try to throw dust into the eyes of men by critical dissertations on the words Hades and Gehenna; but every man of common sense, unless strangely blinded by prejudice, sees that there is a hell which is a place of punishment *after death*.

IMPORTANT QUERY ANSWERED.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"—*Ps. 15:1*.

ANSWER.—"He that walketh uprightly." The Tabernacle of Jehovah will never be polluted by the presence of the unrighteous, when once the sanctuary is cleansed and the line drawn between those that serve God and those who serve him not. To those who patiently continue in well doing, and seek after eternal honors, incorruptibility shall be given.

"He that worketh righteousness," shall have right to the tree of life, and shall enter through the gates into the City of the Living God. He that lives all his life in sin, and dies in sin, is not a worker of righteousness at any time, and will be for ever shut out of heaven.

"He that speaketh the truth in his

heart." He that loves the truth, and prefers it before all things besides.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—God never said any thing of any one that was not true; nor should we. There are no false reports or reproaches in heaven; and he that circulates them on earth does the dirty work of the devil. Let such beware, lest the devil be allowed to claim them as his subjects.

"He that putteth not out his money to usury, nor taketh reward against the innocent."—Take care, ye brokers and money-lenders—ye who can fleece your brethren at from 10 to 100 per cent. Put down the tariff immediately, and make restitution, lest God smite you and there be none to deliver!

"He that doeth these things shall never be moved." (See Ps. 15.) He shall abide in the Tabernacle of God on high, and dwell in his hill when the new earth shall shine in all its heavenly grandeur.

Christian Journal and Union.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 17, 1847.

"The Specific Promises of the New Testament."

In the last number of the "Christian Review" is an article under the above title, the object of which is to show the errors, disorders, and confusion which have grown out of mistakes concerning spiritual gifts, and the appropriation by Christians of the present day of promises which were made exclusively to the apostles and other inspired men. The supernatural gifts were distinct from saving faith in Christ; the apostles and the other disciples were endowed with these gifts for enabling them to preach the gospel with great facility in other languages, and for other purposes. The baptism of the Holy Ghost was intended to confer supernatural gifts, by which the truth of the Christian religion might be established; and this done, they were withdrawn from the church as no longer needful. His views on this point would not differ from those which have ever been entertained by the majority of Advent believers. Some who have professed to believe in the baptism of the Holy Ghost, have not believed in it in any such sense as would imply the gift of miraculous powers, but merely the being filled, overwhelmed with the divine influences; nor has it been supposed by us, that the fact of having been thus immersed in the Spirit's influence exonerated us from submitting to the rite of water baptism, as the writer intimates has been the case in many such instances. Perhaps the use of the term—the baptism of the Holy Ghost—is out of place when applied to an extraordinary effusion, or enjoyment of the Spirit and power of God.

Now, what we wish to hint here is this, that such writers come to the consideration of the question, whether persons professing to have experienced the baptism of the Holy Ghost, or what they at other times call perfect love, and entire consecration, do, in fact, through the use of the means of grace, attain to a state of piety of which the mass of professing Christians are personally ignorant. This is the question at issue. A writer who opposes what is called the Baptism of the Holy Ghost, would exhibit much better sense if he directed his attention rather to the state of mind intended by such phraseology, than to the alleged impropriety of the phraseology itself. A mistake may be made in the use of language employed respecting conversion, but it by no means, therefore, follows, that religion is a phantasm, or that its professor has ex-

perienced no great and wondrous change. So in regard to those who have evidently experienced unusual visitations of grace.

2. The writer shows that there is a distinction between the promises which were made to the apostles, and those which were made to them in common with ordinary Christians, with reference to prayer. To this class belong such passages as these—"If two of you shall agree on earth," &c.; "All things whatsoever ye shall ask in prayer," &c.; "If ye have faith and doubt not—ye shall say unto this mountain," &c. Such promises have reference to their gifts of miraculous powers; and the writer contrasts them with other promises in relation to prayer, and with the prayers of our Savior, and of Paul, and shows them to be altogether unlike.

3. Under the third head, he considers the exercise of prerogatives which grow out of supernatural endowments, such as the power of discerning spirits, pronouncing judgments and curses.

One half of the article is devoted to a consideration of the practical errors flowing from the idea of the Baptism of the Holy Ghost, the appropriation by Christians of promises made to the apostles, and other inspired men, and the assumption of discerning spirits, and purging the hearts of men. The writer gives his readers to understand for what particular classes he designs his thoughts; with that uncharitableness which has thus far characterized the opponents of the Advent doctrine, the drift of the writer's article goes to show that Adventists have forsaken the teaching of the Scriptures, for the traditions of men, impressions, feelings, dreams, visions, divine inspiration," &c.; he associates Mormonism and Millerism, and thinks the latter not as harmless as the spiritual hallucinations of Swedenborgianism; in a word, he makes many sweeping, ungenerous, untrue, and malignant statements against those who have been looking for the return of Christ, and puts into their mouths logic such as they have never thought of using in defence of their views. In some respects, the very spirit that he denounces in them, he manifests himself.

For one, we feel deeply grieved and insulted by the writer's application of his subject, and again feel, that to love our opponents, we must be satisfied to know as little of them as possible. The remarks which we would make in reply, are just such as might be made on three-fourths of all we have read, or heard, from the opposers of the Advent doctrine.—Such animadversions and assertions were endurable, if it were not for a very few obvious intentions. They are intended to cover up the great question of the near coming of the Lord with the imperfections that have been incidental on its agitation, or that a few misguided individuals have appended to it. What wise or candid man would think of trying to prove that the principles and doctrines of the great Reformation, three centuries and one century since, had no better basis than that of dreams, and visions, and pretensions to inspiration, because much of these things were mingled with them? It is a shame that a writer in a respectable review should so belie his enemies, as to convey to those who may not be otherwise informed, that no better than this has been the evidence of believing that the Advent is at hand by thousands of humble, praying, intelligent students of the Bible, who have never ceased to repudiate such errors, and one of whose labors has been to turn the mass of professing Christians from fables, and from the traditions of men, to the decisive teachings of God's Word. The writer further labors to raise another false issue, by making a professed knowledge of the exact time of the Advent equivalent to that of its being near. It no more follows, that because we have been mistaken in relation to the precise time of this event, and

must for ever remain ignorant of it, that therefore it is impossible to know we are in the neighborhood of it, than it follows, because we cannot tell the precise day or hour when the trees will blossom, that therefore, by no indications, may we know when summer is near. Had the chronological prophecies been exclusively relied upon in the formation of our belief touching the coming of Christ, then, indeed, our opponents would occupy ground which could not so easily be assailed: but we ever have, and always shall, continue to protest against such shifting, or evading of the question at present before the community. Is it an error only to adopt a given period for the coming of our Lord? is it not an error, also, to assert, without an attempt at proof, that it is impossible ever to approximate the time of the Advent; and may not the latter just as tenaciously and fanatically adhere to this sentiment as the former does to his? If the former position has exhibited its workings of evil, do not let it be supposed that the latter has none, because they are not apparent as the evils which have flowed from it. The judgment day will reveal how far the indifference and actual crimes, vices, and sins of wicked men, and the apathy, covetousness, and worldliness of professing Christians are traceable to the general cry of peace and safety which has sounded from the pulpits of our land. But what our opponents deny to us, they assume for themselves. If it be impossible to know anything in relation to the time as to the coming of Christ, then why do they undertake to enumerate events that must occur before his coming? why do they virtually and directly assert that ages must first intervene? To believe in a specific time for the Advent is one thing, and to believe it near, to love, pray, watch, wait, and be ready for the coming of the Lord at any hour, is quite another thing. It is with relation to these latter points that we are interested, and because interested, differ from others; and in justice to truth we shall struggle not to suffer this branch of the question to assume a false aspect.

The writer easily conceives of the disastrous evils which these "delusions" must have originated in withholding the gospel from the heathen, had the church been led away by them years ago. Here again he attempts to raise another false issue, by intimating that a belief in the near coming of the Lord is necessarily at variance with missionary effort. Was the general belief on the part of the primitive church of the Lord in, or not very remote from, their day, thus prejudicial to sending abroad the gospel? No. Reason would teach that such expectations would be most likely to rouse every energy of those thus expecting, to the work of sending the gospel everywhere possible. As we do not object to the holy cause of missions, let not the public be deceived; but we do object to the anti-Scriptural opinion of the world's conversion, and the perfectibility of the human family in virtue and holiness. But with the apathy and covetousness before our eyes of the masses of those who profess to believe in the world's conversion, we should think our writer, and others like him, would blush to draw invidious contrasts.

The Wise and Foolish.

"Fools madly rush where angels fear to tread."

The Scriptures bring to view two classes of persons, which are there denominated the wise and the foolish; or wise men and fools,—each of which have their peculiar characteristics.

"He that winneth souls is wise." "The fool hath said in his heart, There is no God." The wise are those who are the children of God. The fools are those who show an absence of all wisdom by denying the existence of any superior being to man. There is therefore a great contrast between the characters of the two.

Wisdom is a thing to be desired. Moses exclaimed of the Jews, "O that they were wise." And the Psalmist said, "Be wise now, O ye kings; be instructed, ye judges of the earth." "The wise," we are told, "shall inherit glory." And "he that refraineth his lips is wise." "A wise son heareth instruction;" and the "law of the wise is a fountain of life." The "lips of the wise disperse knowledge." "The wise seeketh knowledge." "They that be wise shall shine as the brightness of the firmament." Such are the wise.

Our object in this, is not so much to consider the character of the wise, as of the foolish.—These often suppose they are more wise than the wise themselves. "The sluggard is wiser in his own conceit, than seven men that can render a reason." "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." "The fool rageth, and is confident." A "fool despiseth his father's instruction." "A fool hath no delight in understanding." "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul." "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." "A fool's voice is known by the multitude of words." The poet Cowper thus describes them:—

"Where men of judgment creep and feel their way,
The positive pronouncement without dismay;
Their want of light and intellect supplied
By sparks absurdly strikes out of pride.
Without the means of knowing right from wrong,
They always are decisive, clear, and strong;
Where others toil with philosophic force,
Their nimble nonsense takes a shorter course;
Flings at your head conviction in a lump,
And gains remote conclusions at a jump."

O that all were wise, that they understood true wisdom, and in all things would manifest a wise heart, and sound discretion.

Theodore Parker's View of Christ.

In the "Boston Post" of May 8th, we find a report of a discourse preached by Mr. Parker at the Melodeon, from which we extract the following. Says Mr. Parker:—

Jesus was a young man; and in the enthusiasm of a young and inexperienced person, he expected that as soon as the people heard the truth, they would immediately and with gladness receive and obey it. He was not prepared to see the power of prejudice, habit, fashion, and private interest to oppose truth, and to cause it to be rejected and persecuted. He came clothed with purity and intelligence from on high. He was greater than Moses, and all the prophets. In looking around him, he saw the deplorable antagonism of society. He saw opposed to each other the good and the bad, the rich and the poor, the wise and the foolish, the learned and the ignorant, the powerful and the powerless. His desire was to make peace among them all. He could not pour truth and peace upon the world as welcome to all; that all would hear him with pleasure, and embrace his doctrines with alacrity. So thought also Paul, when he began to preach the gospel. Jesus taught men to keep the written by God on the hearts of mankind. He announced his principles and precepts contained in his sermon on the mount. They were not understood. He said to the Jews, Keep your forms, if you please, but keep the spirit of them; for he soon found that merely announcing the truth did not produce the effect he expected. No immediate reformation resulted from his labors. He was even defamed and abused. When he preached these spiritual doctrines, and spoke lightly of forms and ceremonies alone; when he healed on the Sabbath day, and kept not the traditions, which the scribes and pharisees held in such high esteem, they all cried out, "He is an infidel; away with him; turn him out of the synagogue; he is not fit to live; he has a devil; he must be silenced." They insisted on Judaism as it then was, the whole of Judaism—Judaism, however bounded. It was the prevalent, the fashionable, the established religion, and must not be disturbed.

Seeing this, Jesus gave up the idea of mere reform. He said to himself, away with the law, and the expected princely Messiah. I will be the Messiah. I will restore and exalt a spiritual Israel. I will impart to mankind the one true, universal religion. He then became, not a reformer, but a radical.

Thus speaks Theodore Parker of Jesus; of whom John testifies that "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—"In whom dwelt all the fullness of the Godhead bodily."—"Whom the Jews took up stones to stone, because he forgave sins, which they understood was making himself

equal with God.—Who was called "EMMANUEL, which being interpreted is God with us."—Whom John called "the Lamb of God, which taketh away the sin of the world."—Who was recognized by the "Spirit of God descending like a dove, and lighting upon him," and "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Who laid down his life, and who took it to himself again.—Who declared himself to be One with the Father.—To whom the Father saith, "Thy throne, O God, is for ever and ever."—Who declares himself to be the "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Who is called the brightness of the glory of Jehovah, and the express image of his person.—Who saith of him, "Let all the angels of God worship him."

How would Theodore Parker look *worshipping the man* of whom he speaks? He could not do it. And is it not blasphemy for him to speak thus of Him whom the Scriptures thus exalt? Truly the Christianity of Theodore Parker is a Christless one. It does not contain within it the only name given under heaven among men whereby we can be saved.

But says one, The disciples of Christ so adored him, that they spoke of him extravagantly, and we are to take their language with many grains of allowance.

We reply, that if you please, we will dispense entirely with their testimony, and he still stands unchanged. Jesus of Nazareth was either the Being that the Old Testament predicted should come, or we had better go back to the Jews, and wait for Messiah still to come. We have then only to inquire the character of the Redeemer there brought to view. It is prophetically said of him, that "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Who saith, "I, even I, am the Lord; and beside me there is no Savior."—Even "the Lord which stretcheth forth the heavens, and laid the foundations of the earth, and formeth the spirit of man within him," declared, "They shall look upon ME whom they have pierced."—And of whom it is said, "The Lord my God shall come, and all the saints with thee." It is written of the Messiah, Psalm 2:12, "Blessed are they that put their trust in him." Can words like these be interpreted of a mortal man? Is it not written, "Cursed is the man that trusteth in man, and that maketh flesh his arm?" "I will give thee for a light to the Gentiles, that thou mayest be his salvation unto the end of the earth."—Isa. 49:6. "I will make him my First-born, higher than the kings of the earth." Ps. 89:27. "He shall not fail nor be discouraged, till he hath set judgment in the earth, and the isles shall wait for his law." Isa. 42:4. "His enemies will I clothe with shame; but upon himself shall his crown flourish." Ps. 132:18. "The Lord said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 90:1. "Thy throne, O Jehovah, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, &c.; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "For thus saith the Lord of hosts; Yet once it is a little while and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts." Hag. 2:6, 7. "And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts." Malachi 3:1. "And he shall

smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." Isa. 11:4. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. "This is his name whereby he shall be called: Jehovah our Righteousness." Jer. 23:6.

Such are the great and glorious things which the prophets have spoken concerning Him who should come into the world in the fulness of time, "a light to lighten the Gentiles, and the glory of his people Israel."

First Meeting in the Big Tent.

A series of meetings in Philadelphia, Pa., and Camden, N. J., have just been brought to a close. The meetings in the former place were held at the Museum, the old place of worship of the Adventists in that city. Bro. Hale, Osler, Litch, and Himes, were in attendance the first Sunday in July, and during most of the week at the Tent meeting at Camden. A candid hearing was afforded to the different speakers, and some evidence exhibited that their labors were not in vain.

The object of these meetings was to revive and strengthen the cause of our divine Master in that city and vicinity. Bro. Litch, who introduced and established the Advent cause in Philadelphia, has unwaveringly maintained his integrity, and pursued a firm, manly, and consistent course, under adverse as well as prosperous circumstances. He commenced in that city single-handed, and with the entire community against him; but he toiled on, until the cause attained the highest state of prosperity. Subsequently he was grieved to witness the introduction of irrelevant questions, which produced divisions, and the cause suffered greatly in consequence. But like a faithful pilot, who nobly breasts the storm, while the rolling surges threaten not only to sweep him into their bosom, but to engulf his shattered and trembling bark, Bro. L. stood to his post, and never flinched. He felt that God had placed him there, and there he was determined to remain, until he should clearly see that his work was done. And now, having outlived the opposing elements from within and without, he is surrounded with a circle of tried and faithful friends, who not only appreciate his talents and labors, but also the *Advent* cause, and who have renewedly pledged themselves to its support. Having engaged the upper Saloon of the Museum, one of the most beautiful and commodious places in the city, and raised their rent in advance, they have commenced their labors anew, under encouraging prospects. We gave lectures in this new place on Sunday, July 11th, to good audiences. It is our earnest prayer, that our friends here may prosper, as formerly, in the Lord.

Our Tent meeting in Camden was well attended; the evening services especially so. There were but few Adventists in that city, therefore the greater portion of the congregations were strangers. And notwithstanding we were in the midst of a class of elements which did not allow us to hope much in regard to order and quietness, especially in the evening, yet such was the interest felt by the citizens of Camden to hear on the subject of the Advent, that we were suffered to proceed without disorder or molestation. Some of the public prints, however, attempted to heget a prejudice against us, and a few men in public stations assumed an attitude that was calculated to injure the interests of the meeting; but the good sense of the people generally prevailed, and a fair and candid hearing was given while the "reasons of our hope" were presented to them. May the Lord reward them.

THE TENT—FUTURE MEETINGS.

Our new Tent is 75 feet in diameter, and 235 feet in circumference. It will accommodate from 1500 to 2000 people. We purchased it of a gentleman in Philadelphia, who got it made exactly after the pattern of our Tabernacle Tent, (which is now worn out.) It has been used but a few times, and is about as good as new. It cost \$250, and will require \$50 more to fit it for

our use. We think the *Tent itself* will preach efficiently, and be worth all it costs to the cause. If any of our liberal and wealthy friends shall so judge, we doubt not they will help us bear the burden of the expense.

For two or three months to come, if it please God, it will be kept in constant motion. Efficient and active officers and men are shipped, who are prepared for sunshine and storm, and who will neither turn to the right or left, determined to maintain the Advent cause in its integrity, and exert the highest moral and religious influence possible on the masses of society, by the proclamation of the gospel of the kingdom at hand.

We solicit the prayers and co-operation of God's faithful people in aid of this work.

"Kolasis" again.

In the last No. of Bro. Cook's "Advocate," we find the following:—

"The last 'Herald' has near eight columns relative to my article on Matt. 25:46, and their notice of that text. My article was published in the 'Advocate' of June 17th. Aside from the repetition of the leading testimony which positively asserts the point then before us, it is an utter failure. Can they imagine that their readers will, (after the lapse of near a month,) forget the issue, allow them to raise another, and then follow them till lost in a fog? Well, for the truth's sake, I am glad they wrote, and have done the best they possibly could, in their circumstances. Had they allowed their readers to see the true issue, they would have republished their own refutation. Opposers of the Advent do just so. They cannot write against the truth expressed in Bible language, without indirectly sustaining it. 'The Lord preserveth all them that love him, but all the wicked will God destroy.' Ps. 145:20. This is the doctrine. The testimony on Matt. 25:46, shows its harmony. See also 2 Thess. 1:9. It is not written in vain. 'If the light that is in thee be darkness, how great is that darkness!' Facts next week, if Providence permit, with all the testimony demanded."

From the above we are led to expect that he will attempt a reply in his next. We have no fears that our readers will forget the issue that exists between us. Nor do we mean they shall lose sight of the twistifications of Bro. C., or his tergiversations. From the course he seems inclined to pursue, we fear we cannot hope that he will honorably approach the question with an eye single to the truth.

He says in the above, that the last "Herald" has near eight columns in reply to him. Those who will refer to the article, will see that there is less than seven. He pronounces our article a failure. No doubt he would gladly think so.—He will not, however, find a single Hebrew or Greek Lexicon, or scholar, that will decide with him. He says, "after the lapse of near a month."

Our reply was printed in less than three weeks after his article came into this office, and was written in less than one week after our return, and in less than five days after we saw his article, and was published in the first paper we made up after seeing it. Besides, he knew of our absence. But how long did Bro. C. wait before he replied to us? The article to which he replied was printed in the "Herald" of June 5th; but he did not reply to our article of March 3d till he had waited nearly two months! He says, "Had they allowed their readers to see the true issue, they would have re-published" Bro. C.'s article. Will he set the example, and publish ours? Dare he do it? But why in the above did he not inform his readers that we published that portion of his article on which the question between us turns; and to which our remarks were principally directed—namely, the meaning of the original (*kolasis*) of punishment, in Matt. 25:46? If he was correct in the portion we quoted, he was correct in all. We showed that his premises were unsound; consequently, his superstructure must fall.

He says, "Opposers of the advent do just so." How?—as he does in withholding our previous articles?

He speaks of "the truth expressed in Bible language."—The language of the Bible is, "these shall go away into everlasting punishment." It is Bro. C. who opposes the language of the Bible.

He speaks of the light in us being darkness. It is not so dark that we can see no light in the place where Jesus affirmed Abraham and Lazarus to be, and where Paul wrote he should be, when absent from the body. If that light was darkness, we might well exclaim, "How great is that darkness!"

He says, "Facts next week," &c. Well, *nous verrons*. We have a chapter that is not yet opened. We hope, for the future, he will be more willing to quote *impartially*. If he does not, we shall follow him very closely.

Things in Philadelphia.

Dear Bro. —Bro. Hale and myself arrived in this city to-day at noon. We found Bro. Litch and the friends all well. Arrangements are made for meetings at the Museum on Sunday, and for the Tent meeting next week at Camden, just across the Delaware, about one mile from the city. You will see by the following "vindication," in the "Sun" of to-day, that our friends here stand erect.

July 3d, 1847.

J. V. H.

(From the Philadelphia "Sun," July 3d.)

VINDICATION OF ADVENTISTS.

Messrs. Barrett & Jones.—Will you permit us to occupy a place in your independent journal, in self-defence against the frequent slanders of such papers as the Public Ledger. No development of fanaticism can transpire in the community, without being branded by such papers as "Millerism." Nothing but a malignant spirit of persecution can induce such a course. We cannot better show the pains some are at to thrust at us, than by contrasting the statements of the same case by the

"Daily Sun," June 22d, and "Public Ledger," June 22d.

A STRANGE ASSEMBLY.

For some time past, a number of men and women have been in the practice of assembling in a house in Fifth-street, below Carpenter, and making the dead hour of the night somewhat hideous by yelling and groaning. The whole neighborhood has been annoyed so frequently, that complaints have been made, but seemingly in vain. On Saturday night, after twelve o'clock, a new scene was enacted, which brought things to a crisis, and caused the nightly watch to interpose their authority. At the aforementioned hour, a woman, somewhat advanced in years, appeared in the street with a lighted candle in her hand. She was in *paris naturalibus*. When accosted by the watchman, she told him that she represented Eve, and that Adam was in the house.—Clothing was soon placed on the poor deluded woman, and the next morning she was sent to the almshouse. The remainder of the party, including Adam, were taken before Alderman Gaw yesterday, and held to bail to be of future good behavior.

MILLERISM NOT EXTINGUISHED.

The disciples of Father Miller having kept very quiet for some time past, the delusion was generally believed to have ceased; but a scene occurred on Saturday night in the vicinity of Fifth and Washington sts., which proves the spark to be still smouldering in our midst. A disciple, named Thacker, and two females, made their appearance in the street shortly before midnight, and one of the latter, a woman of forty-five years of age, fancying herself to be mother Eve in the original purity of her existence, had entirely divested herself of clothing. The crowd which the circumstance attracted to the spot, called for the interference of the watch, and the offending parties were consequently conveyed to the watch-house, the rude woman having first made herself presentable.

A second hearing of the case was had yesterday before Alderman Gaw, who, believing the fancied mother of mankind to be insane, had her conveyed to the Almshouse, and the others were held to bail for their better behavior in future.

The spirit of these two notices needs no comment from us—they speak for themselves. But on the language of the Ledger we have something to say. The Ledger says:—

"The disciples of Father Miller," &c.—Why call such persons as those concerned, the disciples of Father Miller? When did he ever teach the doctrine of Adam-ic, or, if it pleases better, Eve-ic perfection in this life, or the propriety of a state of nudity? When did he, or those who are associated with him, ever give countenance to fanatical conduct in any form? When have they failed to rebuke every appearance of fanaticism? No man, or set of men, ever set their faces more strongly against fanatical conduct, and extravagant teachings, and urged a more strict conformity to the teachings of the Bible, than Mr. Miller, and those associated with him. We speak advisedly under our own proper names, and are prepared to maintain what we affirm.

No man can put his finger on one sentence Mr. Miller has ever written, or spoken, which tended to such conduct as described above. No one can point to a religious meeting in which he has participated, where aught that savored of fanaticism was indulged.

Advent Conferences, with Mr. Miller in the chair, giving his most hearty support to the measures, have passed stringent resolutions condemnatory of every kind of religious extravagance. No denomination ever took stronger ground against it than the Adventists have done.

The Second Advent papers, Mr. Miller's organs of communication, have uniformly testified against it in the strongest terms.

These facts have all been given to the public time and again, both through the press and otherwise. Why, then, persist in calling every fanatic a "Millerite?"

Perhaps it will be said, the persons who are guilty of such excesses, were once Millerites. We reply, some of them were once with us, but not all of them. So it is true, also, that many, indeed most of them, were once of various other denominations, who are as responsible for their fanaticism as we are. Why

not brand their indecencies as Presbyterianism, or Methodism? Is it replied because they have discountenanced it? We have more—we have separated it from us wherever it has appeared.

Again, if it be said, the tendency of your doctrine is to produce such results. This we deny; and ask, what is there in the doctrine of a speedy appearance before the judgment seat of Christ, to receive a righteous retribution, which can have any other than a salutary influence? What can tend more to moral purity and sobriety? Nothing. We apprehend that it is this feature of Adventism which has so exceedingly irritated persons of a certain character, by disturbing their guilty consciences.

Again, the "Ledger" says, "Having kept very quiet," &c. We ask the "Ledger," why go to a Southwark outbreak of fanaticism, to find out the existence of "Millerism?" as they called it, (we call it *Adventism*.) Why have they not found it out from the numerous advertisements for which we have paid them the past year? For we have, we are ashamed to say, frequently made the "Ledger" an advertising medium. But we hope for forgiveness, for we heartily repent of our sin, and promise not to commit it again.—For the hundreds of dollars we have paid the "Ledger" within five years, we reap our pay in shameful abuse. But we are free now, having fulfilled the apostolic injunction, "If thine enemy hunger, feed him."

The truth is, and the "Ledger" has received money enough to have learned it before now, for more than four years the Adventists have held their meetings regularly in this city; generally three times each Sabbath, mostly in the large saloon of the Chinese Museum. Millerism, as they scornfully call it, has neither been dead, quiet, nor silent.

Once more: "The delusion was generally believed to have ceased." We ask the "Ledger" what is the delusion under which the Adventists, or if it please them better, the Millerites, labor? Are the conductors of that paper at open war with Christianity? Do they mean to brand that plain Scriptural doctrine that Jesus, that same Jesus who went into heaven, will so come again in like manner as he went into heaven, as a delusion?

Our character and conduct as religionists, are open to the world; let them be scrutinized. Our sentiments we have ever made public, and are willing to meet them anywhere and everywhere, as well as at all times. We invite the most rigid investigation of them in the light of Scripture and common sense. But we enter our most solemn protest against this wholesale slang, on which the changes are rung so constantly to excite public prejudice, without cause. We are ever ready to give a reason of the hope which is in us to every man who asks it of us. On all the great evangelical doctrines, such as the Divinity of Christ, the doctrine of his atonement for sin, &c., none can believe or advocate them more strongly than we. They stand out prominently in all our publications, and form a prominent theme in all our public ministrations. Rev. J. V. Himes is frequently referred to as being Unitarian, in his views of the character of Christ. Nothing can be more false than the charge.—All he has ever published on the subject, since his connection with Mr. Miller, has been directly the reverse. Let no one deceive himself, in thinking by such thrusts, to stop the progress of the truths we advocate. The views which are peculiar to us as a people, and distinguish us from our fellow Christians, are mainly these:—

1. That Jesus Christ, being the Son of David and Abraham, according to the flesh, will have the everlasting, or eternal inheritance of the land of Canaan, as promised to Abraham and his seed. Gen. 17:8. And hence, being raised from the dead to die no more, he will come again and raise Abraham, and all his faithful children, to enjoy it for ever. And as the promised seed of David, he will reign eternally on David's throne, which was on earth, not in heaven. A literal, not spiritual throne.

2. That that promise is literally true, as uttered by Christ, Matt. 5:5, "Blessed are the meek, for they shall inherit the earth." They do not inherit it here, in this world; hence it must be in the new earth, wherein dwelleth righteousness. Therefore we believe this earth, made new, will be the eternal abode of the saints. This will be our heaven.

3. That there will be two distinct and literal resurrections of the dead: one of the just, the other of the unjust; and that a thousand years, as taught in Rev. 20th, will intervene between them.

4. That there will neither be a return of the

Jews, as a nation, to Palestine, nor a conversion of the world to Christ, previous to his second personal advent, to reign personally on earth with his people.

5. That the great and wonderful events of this age, the great signs and fearful sights from heaven, and convulsions on earth, are the foretold precursors of the speedy coming of Christ; and as He assured us they would be signs of his being near, even at the door, we believe them, and try to warn men to prepare to meet him.

There has been, we rejoice to know, a mighty change wrought in the midst of the Christian community on these questions, since they have been agitated. Multitudes do now, and we doubt not will eternally, bless God for the Scriptural light they have received through Mr. Miller and his fellow-laborers. Believing these truths, we feel bound still to spread them before the community, and to the utmost of our ability to do good to our fellow men.

We firmly believe, although we have no definite time to present, that the Lord Jesus Christ will soon appear, overthrow all earthly dominions, and reign for ever; and believing thus, we should be traitors to the cause of Christ, and to our own consciences, were we to keep silence.

In the review of the course of the *Ledger* in respect to the Adventists, we do not wish to detract from the credit due for its correction of the previous notice of the affair; and if there had been anything like repentance breathed in the spirit of the correction, we would freely forgive.

Josiah Litch,	Thomas Drake,
John Reirhott,	Henry Lye, sr.,
P. Schemading,	James S. Moore, sr.,
J. W. Potts,	H. Kennady,
Walter Swope,	Callender Patterson,
Thomas Duchar,	G. Cleeton,
C. Lame,	Wm. Barstow,
J. Reed,	Henry Lelarge,
Isaiah Kelley,	Thomas Wardle,
J. M. Barstow,	Thos. Elwell.

Correspondence.

Letter from Bro. P. Livingston.

Dear Bro. Himes:—We landed at St. Lucia on the 10th of January, and very soon found that we were in a land whose inhabitants are under the thralldom and withering influence of Papacy.

This island is one of a string of islands commonly called the lesser Antilles, or Caribbean Islands. It is 13 deg. 50 m. north latitude, and 60 deg. 58 m. west longitude. It is proverbially known for its wild and romantic scenery. Viewed from the sea, and different positions on the island, its appearance is equally grand and picturesque. The principal town of Castries is situated on a flat and marshy land, at the foot of several hills, which was formerly unhealthy, but being partially filled up, is now much more healthy. The houses, being principally built after the French style, have an antique appearance. By the treaty of peace and cession, the unrestricted exercise of their worship was guaranteed to the inhabitants, and so far as the government is concerned, they have continued in the undisturbed enjoyment of that advantage,—or rather disadvantage, for their minds have been kept in darkness and bigotry by the influence of the priests, who have had unbounded sway over their minds and purses.

Morality has made but little progress in St. Lucia—more in appearance than in reality—more in the shadow than in the substance.—This island is far behind the other British islands in temporal and spiritual advantages, and what is remarkable, there is no book-store or library in the place, and no society established for the promotion of literature, not even a Bible society, and yet no other island in the Antilles possess greater advantages in richness of soil, excellence of harbors, or favorableness of position for commerce.

With regard to my labors, I felt it duty to leave Antigua, for several reasons: first, on account of finances; then again, Bro. Mansfield labors there were sufficient, and I could get to this island without much expense, and a new field of labor opened. I cannot effect a great amount of good in a land where Roman Catholic bigotry prevails; and a missionary to labor efficiently should understand the French language. I have not thought it advisable to say much to the mass of mind here on the Second Advent doctrine, as it is dark and prejudiced, so that I have taught the plain truth of the Bible—repentance towards God, and faith in the Lord Jesus Christ,—to such as understand English, and to others through an interpreter. To some enlightened

minds I have presented the truth of the coming and kingdom of our Savior, and have distributed Advent publications, with what success the day of the Lord will disclose. I have spent some time at an estate called River-dove, the residence of Mrs. Lloyd, and two Miss Alexanders, whose father was a native of Scotland, and who amassed considerable property in this island. They are worthy and pious ladies. They have a nucleus of Protestants about them, formed by their teaching, who are an eye-sore to the surrounding Roman Catholics, who endeavor to sow discord among them and their families. The ladies have made a praiseworthy stand against their machinations, by promoting education.

Some Roman Catholics mustered on the high way that leads through their estate on the Sabbath for the purpose of horse racing. One of them went to the residence of the ladies to ask permission to have their horses turned out on their land for pasture. They of course refused, and remonstrated with him for breaking the Sabbath, and said they should expect the wrath of God to be poured upon them. He complained that the malediction of God was pronounced against them. Soon after the judgment of God was visited on them sure enough, for one of the Sabbath breakers had his leg broken.

I spent a pleasant time with those interesting ladies. I visited from house to house, and was for the time their chaplain; for they have prayers morning and evening, in which some of their people participate, and on the Sabbath two hundred would congregate.

While there, their overseer was prosecuted for throwing down a cross which was erected by the road-side. He happened to be there collecting stone to build a church, in company with one who was a Catholic; he put his hand on it and said to him, "You should not worship a piece of wood," and gave it a shake. As it was old and partly rotten, it fell down. The priests made much ado about it, and wrote a letter to the governor concerning it, who told them their complaint must be to a magistrate. They consequently instituted a suit, and made every effort to prove, by false witnesses, that the overseer designed purposely to throw down the cross, and thereby to bring contempt on their religion. But the vigilant mind of the judge saw through the machinations of the wily priests, and dismissed the case. "The wicked are snared in the works of their own hands."

The greatest drawback on the social improvement of St. Lucia is the want of educational institutions. A bishop school was set on foot in July 1828, which was supplanted by the Mico Schools in May 1838. In the infancy of the latter institution much good had been anticipated, from its peculiar system of education, combining, as it was emphatically expressed, the threefold advantage of intellectual, physical, and moral training. Although these anticipations have not been realized, yet taking into consideration what they have had to encounter by the corrupt French language, and the influence of the priests, it is but justice to say, that the teachers have been, and are, doing wonders. One of the Mico teachers told me that a girl came to his school one day, and was very desirous of learning, and with whom he was well pleased for her docility and attention. When the school was dismissed in the evening, he heard a noise in the street, and the cry of a child. On looking out, he found that the mother of the little girl was beating her for having attended the Protestant school.

[Here follows a page that is written cross-wise, which prevents its insertion.]

I embarked at St. Lucia on board of a schooner bound to Shelbourne, Nova Scotia. We passed the islands of Martinique, Gaudaloupe, St. Kitts, St. Eustatia, and arrived at St. Martin, where we remained two days. Plattsburgh, the town, containing about one thousand inhabitants, lays along the sandy beach, and has two streets. A few yards from the back of the town is a lake, or salt spring, so called, from which is collected large quantities of salt, affording the inhabitants their principal support. A quality of the salt is, under the effect of the sun, to encrust every thing it comes in contact with. Many articles are thrown into the lake for that purpose. I saw two small ships that had been immersed in the water, which were beautifully crystallized. There are a few small sugar estates here, but in general, they are not very productive, owing to the frequency of dry weather. The northern part of the Island belongs to the French, and the other to the Dutch. The inhabitants of the Island are composed of Dutch Americans and creoles, or

natives, of the Island. Their business habits are loose, and the slaves partake of the lethargy of their masters, who do not exact much work from them. There are three churches here, a Wesleyan, an Episcopal, whose pastor is a Puseyite, and a Roman Catholic. They are not backward in their profession of religion; but as to vital godliness, you will look for that in vain; and that is the case throughout the Antilles. We were kindly treated by an American family and the Wesleyan minister and his wife, whose acquaintance we formed in Antigua. I had not an opportunity of publicly presenting the truth of the speedy coming of the Savior, but conversed with a number on the subject, and distributed Advent publications.

We arrived at Shelbourne on the 17th of June, after a passage of fifteen days. The people are principally engaged in fishing, and building small vessels for that branch of trade. Some vessels go there for lumber, which is cut and saved some little distance up the river Shelbourne. The town is small, but healthy, and contains about five hundred inhabitants.—The harbor is one of the finest in North America. There are three churches, but four denominations of Christians here,—Baptist, Wesleyan, Episcopal, and Presbyterian. Religion seems to be at a low ebb, as far as I had an opportunity of judging, and from what I was told by a Wesleyan exhorter and others. I was informed, however, that there had been a revival at a place called Barrington, twenty-five miles from Shelbourne, among the Wesleyans; but the converts, whose parents were Baptists, were united to the Baptist church. The Baptist brethren gave me an invitation to lecture at Sandy Point, about five miles distant, where I met with about fifty of as devoted Christians as I think I ever met with; and when I commenced presenting to them the doctrine of the speedy coming of the Savior, their countenances brightened up, which declared that this truth was no new thing to them. I think the whole of them were deeply interested, except one brother, who rose after I had finished, and said that there was religion enough in the churches, and especially in England, and devotedness to Christ's cause, to convert the world, and a great deal similar language. I calmly asked him how it was that the world was not converted by the means he spoke of? I also said, that it was not likely the churches of the present day would effect more than what the Savior and his apostles did, who wrought miracles for the conversion of sinners. As soon as I was seated, a number of brethren and sisters rose, in succession, and gave expression to their feelings, and said that the Advent doctrine converted their souls, and that they were looking and watching for their Lord from heaven. It did my heart good to see so much fellow feeling among them; they greeted me with a warmth that deeply affected my heart. I gave to them and others of the town of Shelbourne, what Advent publications I had left. Five years ago, most of these Baptist brethren were in the gall of bitterness. When I mentioned to some Wesleyan brethren in Shelbourne the circumstance of the Baptist brethren being converted by the preaching of the Advent faith, the reply was, that they were merely awakened, thus denying the power of God's truth to convert sinners. I should have said before, that a lecturer, whose name I have forgotten, had been with them some years ago.

Shelbourne (N. S.), June 29th, 1847.

LETTER FROM BRO. L. E. JONES.

Dear Bro. Himes:—For six thousand years death has triumphed over the holy and the beautiful, reckless of the tenderest love and fondest parental affection; dragging the mightiest kings from their thrones to the dark tomb, despite their fleets and armies, and mocking the labored skill of all the sons of Esculapius. Prayers and tears would not avail with him; power could not daunt, nor riches bribe him, nor could poverty, helpless age, or innocent childhood, or worthy, useful manhood, excite his commiseration. Like a mighty avalanche, he has borne, on an average, about 800,000,000 down to the dust every thirty-five years, amidst groans, and tears, and anguish!

How strange that any, bearing the name of the only One who ever can or will arrest his dark career, should wish a continuance of this state of things! Patriarchs, prophets, apostles, martyrs without number, and all the vast myriads of once lovely, innocent children, who never sinned after the similitude of Adam's transgression, who have died with so much pain, have their dust scattered to the four winds, and children and saints still every day meeting the same fate—how few are found, even in this dreadful state of things, who will pray, "Thy kingdom come." How true it is, that "the world lieth in the wicked

one," and that he has "blinded the minds of them that believe not."

I am persuaded that afflictions will fix our affections more closely to this world, or to the next—they will have an effect, but differing on different moral characters; as the same heat will melt the wax, but harden the clay. The same hunger and thirst which led the camp of Israel to draw a repining contrast between their present condition and the one they had left in Egypt, induced Moses, who left a much better condition, to sigh for Canaan. While the one exclaimed, "Would to God that I was by the flesh-pots in Egypt!" the other earnestly exclaims, "Would to God that I was by the goodly vines of Canaan!" So now, an unrenewed mind cries out in affliction, "O that it were with me as in days gone by!" while an intelligent Christian sighs himself "your companion in tribulation," and with the beloved John, while toiling in the mines at Patmos, prays, "Come, Lord Jesus, come quickly!" Like the Mississippi and Columbia rivers, which take their rise in the same mountain, and near the same place, but empty themselves into different and distant oceans,—the same "event which happeneth alike unto all," carries the mind of one back to what he has had, and the mind of the other forward to what he is to have, when death is swallowed up of life. It was not till Job had been stripped of earthly good, and seated in the dust, that he turned the eye of his faith so kindly to the "last day," and cried out, "O that my words were now written! O that they were printed in a book! (But a book might soon be destroyed.) That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, [though I die,] and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

While I sat by the bed-side of my dying children, and witnessed their distress, I mused as follows: Have these children sinned after the similitude of Adam—that is, voluntarily? I think not. Then they suffer all this for Adam's transgression, six thousand years ago; and all the suffering in this world has been in consequence of that one transgression. Death, then, the only penalty of the law, is not simply and only what one suffers in his last sickness, but every sickness, and every sorrow, from the cradle to the grave. If the first death, or penalty, is so terrible and extensive, for one sin, and of one man; what must the second death, or penalty, for our numerous transgressions, be? The thought is appalling. This death, or curse, cannot be avoided—prayers and tears are of no avail. But the second death, or curse, can be avoided. I do not design or wish to enter into the controversy on this subject; let every one be fully persuaded in his own mind; but above all, be fully persuaded to escape it, whatever it shall prove to be. But I wish that, "knowing the terrors of the Lord," I could persuade some careless sinner to flee the wrath to come. Oh remember, that notwithstanding all the suffering in this world of tears and groans, there is something in the future, whatever it may prove to be, which is called, "the day of wrath." Sinner, flee it! If the young and innocent die, how insecure are you! Besides, that day makes haste—it hasteth greatly.

New York, June 30th, 1847.

LETTER FROM BRO. C. W. COOK.

Dear Bro. Himes:—I would say, for your encouragement amidst your arduous labors, that I highly prize your invaluable paper; and I think my interest in it has increased since I removed from Litchfield (soon after your visit to that place) to my present comparatively isolated situation.

I frequently think what a privilege it is to have the "earnest of our inheritance" to such a degree here, that we can look forward with composure, and even with joy, to the time when our Redeemer will appear. It is in vain that we seek for bliss on earth. The fairest flower on beauty's tree will wither in an hour; the sunniest path beneath the skies is thickly set with thorns; we drink at pleasure's sweetest spring, and although the waters, for the moment, are pleasant to the taste, a bitterness succeeds. Our sky, for one little moment, may be iris-spanned with hope; but soon, alas! adversity's dark storm-cloud bursts above our heads, and blighting disappointment takes the place of heaven-born expectation, till, indeed, the whole heart is faint.

But it is cheering to look away from this sad picture, and catch by faith one glorious view of that "better country," which is in reserve for all God's faithful ones. We there behold the golden streets and jewelled foundations of the heavenly Jerusalem: the melting, enrapturing music of the harps of God, salutes our listening ear; there Faith stands beckoning us along; there Truth, unmix'd with falsehood, for ever reigns; there Love and Constancy, clothed with gentleness and joy, and attended by Humility,

walk hand-in-hand through the green, sunny avenues of Eden. There life's fair tree for ever flourishes, and bears its healing leaves and varied fruit, and, best of all, Jesus stands ready to welcome me—even me, the chief of sinners—to his arms, and with his own soft hand to wipe my tears away. While gazing on the scene, we are led to exclaim, in the language of another—

"O, talk to me of heaven! I love
To hear about my home above;
For there doth many a lov'd one dwell
In light and joy ineffable.
O! tell me how they shine and sing,
While every harp rings echoing;
And every glad and tearless eye
Beams like the bright sun, gloriously.
Tell me of that victorious palm
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.

"O, happy, happy country! where
There entereth not a sin;
And grief, and woe, and dark despair,
May never once come in.
No grief can change their day to night—
The darkness of that land is light;
Sorrow and sighing God hath sent
Far thence to endless banishment,
And never more may one dark tear
Bedim their burning eyes;
For every one they shed while here,
In fearful agonies,
Glitters, a bright and dazzling gem,
In their immortal diadem.

"There is the home, the land of birth
Of all we highest prize on earth;
The storms that rack this world beneath,
Must then for ever cease;
The only air the blessed breathe
Is purity and peace."

Washington (Ct.) July, 1847.

LETTER FROM BRO. J. WESTON.

Dear Bro. Himes:—I have just returned from the Conference at North Scituate, R. I. There was quite a large number of brethren and sisters from Rhode Island and Connecticut, and a better Conference I have not attended for a long time. There seems to be a deep and settled conviction on the minds of all, that this is probably the last year of our trial. There was nothing like enthusiasm, but rather a deep-toned piety, pervading those looking for the Lord. Bro. White and Huntington gave us some clear and solemn Bible truths. Several of the ministers of the different sects in the neighborhood were present, but they did not appear to be very happy while listening to such searching truths. Monday afternoon we celebrated the Lord's Supper. This closing scene was truly melting. We felt that we should not all again celebrate together the dying love of our Savior, until we met in the glorious kingdom.

I send you the following stanzas which I hope you will insert in the "Herald." If they are worth it, I wish Bro. Billings would give a tune to them.

Our Father in heaven, O hasten the time,
When thy Son shall inherit the uttermost clime,
And all the dear saints, asleep or awake,
As joint-heirs with Jesus, the kingdom shall take.

Our Father in heaven, O hasten the day,
When the weary, the care-worn, the fainting,
may say,
"Lo! this is our God—He cometh to save,
And ransom his chosen from death and the grave."

Our Father in heaven, all nature doth sigh,
And thine own elect importunate cry
For deliverance; for adoption—the year of release—
For Jesus to reign—King of Salem—of Peace.

Our Father in heaven, O hasten the day,
When the bright beams of morn shall chase darkness away,
And loud voices proclaim through the wide vault
of heaven,

"The kingdoms of earth to Jesus are given."

Our Father in heaven, O hasten the day,
When the vision shall speak, no longer delay;
When at hopes so deferred the mocking shall cease,
And the sighing of prisoners bring speedy release.

Our Father in heaven, O hasten the day,
When sorrow shall cease, and death flee away;
When tears shall be wiped from every eye;
O! is not this day of deliverance nigh?

Our Father in heaven, O hasten the hour,
When thy might shall be known, thy glory, and
power;

When Satan's delusions, and Antichrist's reign,
Shall cease, and earth bloom like Eden again.
New Ipswich (N. H.), June, 1847.

LETTER FROM BRO. B. MORLEY.

Dear Bro. Himes:—The article in the Herald of June 19th, headed "The Harvest of Prophecy," &c., was peculiarly comforting and encouraging to me. I had been weighed down under severe trials for a number of days; grievous indeed were they (for they almost drove me

from the field), but I trust they have since yielded the peaceable fruit of righteousness.

The idea that we should not look at men and things as they ought to be, but as God has said they will be, greatly relieved my burdened heart. No doubt that, in the faithful discharge of our duty, we ought cheerfully to consent, that evil men and evil things should exist, and wax worse and worse, and in the midst of abounding iniquity, we should love God the more, and rejoice that his word is, and is to be perfectly fulfilled. I never before so fully realized the severity of the trials through which Christ's immediate followers were called to pass, and their striking similarity to those trials through which Christians are passing, and must pass, before the final harvest.

The great truths then proclaimed concerning Jesus Christ and his approaching kingdom, whitened the fields then waving before the fainting laborers. The main agency in maturing and securing that harvest, was the main source of all their tribulation. That hated doctrine, that Jesus of Nazareth was Israel's only Savior, and to be the Lord and ruler of such only as should believe on him. This it was—the doctrine of Jesus and him crucified—that, like the sun in the natural world, poured its scorching rays upon the whitening fields. So now, when the whole doctrine of Jesus Christ is preached, embracing, as it does, his peaceful, eternal, and glorious reign on the throne of his father David, in and over the habitable earth to come—it brings like trials upon those who unwaveringly adhere to the glad tidings of such a reign. But we need not faint, for we are assured by the highest authority, that the wheat shall be gathered into the garner, and the chaff burned up with unquenchable fire. Let us only be patient under the trial of our faith, and we shall soon see the kingdom of God.

I have been travelling and preaching in this region for about two months past, visiting Norwalk, Akron, and some other places. Many seem to be entirely moved away from the hope of the gospel, while a small remnant appear to be grounded and settled in the faith. Meetings are held at the Tabernacle in this city every Sunday. I meet with the brethren on each alternate Lord's day. Meetings for preaching have been well attended, and there seems to be some increase of interest.

Cleveland (O.), July 5th, 1847.

LETTER FROM BRO. R. V. LYON.

Dear Bro. Himes:—I am rejoicing in the rock of my salvation. Never have I seen the time since God, for Christ's sake, forgave my sins, that my confidence was stronger in my rock and fortress than it is at this moment. Glory be to God for the plan of salvation—a plan laid by infinite wisdom, and so arranged, that if man is saved, it will be by unmerited grace; and if lost, the blame will rest on his own head. And the best of all, this salvation is soon to be completed, and tribulations ended, when the saints will range the hills of Zion, clad with immortality, bearing palms of victory, and striking the grand chorus, "Alleluia! for the Lord God Omnipotent reigneth!" Long for that glorious day to arrive. Children of the heavenly King, lift up your heads, for redemption is at hand. We might as well doubt the being of a God as to doubt it. God is marshalling his army for the last great and decisive conflict. Yes, the day of separation is at hand, when the way-worn pilgrim shall receive the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, and possess it for ever, even for ever and ever. Brethren, are you poor? Remember that you have a rich Father, who has made you joint-heirs with Jesus to the earth restored—the fifth kingdom, which Daniel saw in vision. O ye desponding ones, lift up your heads, for we are within hailing distance of the port of bliss,—ye who have suffered your eyes to become dim, for want of confidence in the testimony that God has given, that the "old ship Zion" has passed the last light-house, and is now in sight of the city. Just take your gospel telescope, "walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks, consider her palaces." The celestial city is full in my view; its glories beam upon my soul, its odors are wafted to me, and its music fills upon my ear. Methinks I can see the chariots, the horses, and the riders, in heaven, preparing to accompany our King when he shall descend. O! what an awful moment that will be to the hypocrite, but glorious to those who are waiting for redemption.

Whittingham (Vt.), June 22d, 1847.

Rev. Chas. Beecher's Letter.

We cut the following article from the editorial columns of the Protestant "Unionist." It will be seen that Mr. Beecher's letter, addressed to us, and given to the public in our paper a short time since, was copied into that paper. It would have been more gratifying if our "notes" on the letter had also been given. We are glad, however, that so much interest is felt in our "greatest thought, the second coming of Christ," as to call forth

these remarks in the "Unionist." Its testimony as to what the Second Adventists have done "at least," is more than an offset to its misapprehensions on some other points. Let the truth stand, is our only prayer, in such a case.

THE MILLERITES.

The reader will find on our first page, a letter from Charles Beecher, addressed to the Editor of the "Advent Herald." We advert to it principally, on account of the excellent spirit manifested by the writer, who, though not a Millerite, (we use not the word with the slightest degree of disrespect) is a Millennialist. We drop a word on this subject for another reason, namely: to say that it even affords us a real gratification to see the faithful and pure of that portion of the Protestant community treated with affection and respect, for as prophecy, history, and the voice of the church concur in affirming that the crisis of the Millennial age is at hand, it will not be denied that the Second Adventists, as they choose to be called, have at least given to that great event, in the minds of the thinking portion of the church who were prudent enough to hear them and keep pace with their developments, a relief and fixedness which it did not antecedently possess. The clamor about 1843 is long hushed into obumescence; the exultation of the Adventists has sunk into the gloom of disappointment; the swollen public excitement has burst, and by the inexorable law of re-action, has been followed and superseded by a proportionate recklessness and apathy. It ought, however, to be remembered that while the errors of the Adventists have receded into the past, their greatest thought—the "second coming of Christ"—is still before us; and stands singled out from other truths for public contemplation. It may now be said, with special emphasis, we apprehend, "the Lord is at hand."

The whole enquiry touching the second coming may be reduced, we think, under three heads, or questions, as follows, viz. —

1. Will Christ personally come again at all?
2. Do the Scriptures inform us of the age when he will come?
3. Do they give us the day and hour when he will come?

The first of these questions—that the Lord Jesus will come again personally from heaven to earth, in the glory of God and of the holy angels—is so universally affirmed in Scripture by the apostles and prophets, by the evangelists and the saints, by angels, by the Spirit of God, and by the Son of God himself, that nothing short of the blindness of Universalism itself could fail, we think, to perceive it.

In regard to the last of these questions—"Can we know the day and hour of his coming?"—it is negatived as emphatically as the other is affirmed; and one would imagine that, after the Lord had said that neither men nor angels know the day and hour, that curiosity herself would have restrained her impertinence, and suspended enquiry; yea, and have put her finger upon her lips, lest, by speaking of the day or hour, she might give occasion to the enemy to speak reproachfully and insult the Lord.

It is the second question, then—the age of his coming—that is left free to investigation. It is this we are commanded to have our eye upon. It is the age, not the hour of his coming, that signs have reference to.—"Behold the fig-tree while her branches are yet tender and she putteth forth her leaves, you know that summer is nigh, so likewise you, when you see all these things, [the history leading to his second coming,] know that it is nigh, even at the door."

While, therefore, it is said, "Watch, for ye know not the hour of your Lord's coming;" and, "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." (Matt. 24th,) it is not said, "Ye know not the age," for we are actually commanded to watch this, and to be assured of the proximity of the event by knowing this. The age of the Second Advent ought, therefore, in our humble judgment, to be selected as the theme of constant discussion and teaching by every one who would vindicate his own claims to the title of a "faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season." (Matt. 24:45.)

The reader will see that Mr. Beecher's letter is intended for a corrective criticism of certain matters affirmed of the principles of the Millennialists, by the Adventist editor. The last part of the letter touches upon the return of the Jews, which is, as it were, the battle-ground where the two parties meet for "tilt and tournament." We should like better, by far, to hear what Mr. B. could say of the question—"Whether the present is the age of Messiah's return, and how many links in the chain of human events leading to it, require yet to be taken up by history? Where are we on the ground that lays between the first and second advents?" "Watchman, what of the night?"

There are several chapters in the holy prophets from which an answer to this question may, by the aid of history, be derived. They are—Dan. 2d and 7th chap.; Matt. 24th; Rev. 16th and 10th chap. We should like to see an induction of history with relation to these chapters, and for the purpose of deciding the question of the age, and the age merely.

4 Promised Land.



MILLENNIAL HARP.

2

There rivers most graceful eternally glide,
And groves rich with verdure grow up by their side;
There spirits made perfect forever become
Immortal and beauteous, in glory their home.

3

'Tis there all the nations redeemed by the Lamb,
In circles most lovely, his praises proclaim;
Through tempests, and sorrows, and perils they
come,
To enter those mansions prepared as their home.

4

All over those peaceful delectable plains,
The Lord our Redeemer in righteousness reigns;
His sceptre of empire he now doth assume,
And kindly doth welcome his followers home.

5

How bless'd are those regions, the realms of repose,
Where with fruit, O how grateful, the "tree of
Life" grows;
The regions ambrosial forever in bloom,
God's own habitation, the saints' happy home.

6

Those pleasures of glory, O, when shall I share,
And crowns of celestial felicity wear;
And range o'er those landscapes exempt from a
sigh.

The home of our fathers, now specially nigh,

1*

5 6

Heavenly Music.

ARRANGED BY N. BILLINGS.



THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JULY 17, 1847.

BIG TENT CAMP-MEETING AT FITCHBURG, MASS., will commence on Sunday morning, July 25th, at 10 o'clock A. M., and continue through the week. We affectionately invite the public to give us a hearing on the reasons of our faith, in reference to the speedy coming of Christ. Brethren also from Westminster, Lunenburg, Ashburnham, Templeton, Gardner, Townsend, and other places, are kindly invited to come up to the feast. Let there be a general, old-fashioned gathering of the faithful.

Our meeting will be strictly an Advent meeting, not designed for strife and contention, but to speak the truth faithfully, in love, and prepare for the coming of the Lord.

The meeting will be held a little south of "Roll-stone Hill," a short distance from town, on land belonging to Mr. Tuttle.

☞ We were favored with a short visit from Bro. C. B. TURNER, who is now on his way north, to labor in the cause, as he has formerly done. He preached in the hall last Sabbath, and left by the way of Concord on Tuesday. We bespeak for him a kind reception among our brethren, and pray that he may have success in his labors.

☞ Bro. T. SMITH is hereby informed, that we think two camp-meetings might be held with profit in Maine—one in Poland, and the other on the Penobscot, as he shall arrange. We hope these meetings will be appointed as early as possible in September. It is desirable that the meeting at Poland should be held first. We should like to hear from our friends in Poland.

☞ We have received by Bro. J. TURNER the proposition of brethren at and near New Bedford for a camp-meeting. A more particular notice of time and place next week.

HORRIBLE DEPRAVITY.—A horrid case of murder occurred last Sunday, at Oysterville, in Barnstable. It was that of a child only ten weeks old, the first born of its parents. About 11 o'clock in the forenoon, when the majority of the people in the village were assembled at church, the mother of the child had left it for a few moments to go into the chamber, and while absent, some wretch came into the house, strangled the child, and threw it into the dock a few rods distant. Words could not describe the anguish of the parents.—The murderer has not been discovered; it has caused a great excitement on the Cape. We learn these facts from a gentleman who was present after the discovery of the body.

The Barnstable "Patriot" says, the child belonged to Mr. George H. Hinckley, and several attempts have been made to set fire to the house of Mr. Oliver Hinckley, with whom Mr. and Mrs. George Hinckley resided.

TO CORRESPONDENTS.

R. R. YORK.—The promise referred to in Acts 18:32, 33, as fulfilled then, was that made unto their fathers, which had respect to the resurrection of Christ. That promise being fulfilled to them, would not prevent the promises of the resurrection of the saints, and their inheritance being fulfilled to them in the appointed time.

Bro. Marsh will find that the Notes and Preface only, of the work entitled "Christ's Reign," &c., from which he quotes, are from the pen of John Lillie. Mr. Lillie is a minister now preaching in New York city, and is a pre-millennial believer in the restoration of the carnal Jews. It could not, therefore, have been published by him in England in 1660, but was re-published by him in New York city in 1843.

PUBLICATIONS.

"The Electrical Theory" of the Universe: or, the Elements of Physical and Moral Philosophy." By T. S. Mackintosh. [First American, re-published from the London edition.] Boston: Printed and published by J. P. Mendum, at the Investigator Office, 33 Washington-st.

This is a work devoted rather to Science than Theology; and "professes to show that the Newtonian Philosophy is based upon false principles." The author has ideas peculiar to himself respecting the geological and philosophical phenomena of the earth; and in his theory of the creation, he differs widely from the record written by Moses.

"Leavitt's First Book. A Primer: or, Little Lessons for Little Learners." By Joshua Leavitt. Boston: Published by John P. Jewett & Co., 23 Cornhill. 1847.

It is the first of a series of Readers by Mr. Leavitt; and from a careful examination of the little manual, we think it admirably calculated for the object to which it is designed. It is a little beauty; and the little learner cannot but fall in love with his book. The judiciousness of the arrangement of the lessons is fully equal to the beauty of the book. It will be a general favorite.

"Chambers's Cyclopaedia of English Literature."

We have received from Gould, Kendall & Lincoln, the publishers, No. 13 of this valuable work. Three numbers more will complete the series.

"Chambers's Miscellany of Useful and Entertaining Knowledge," with elegant Illustrative Engravings. Edited by Robert Chambers.

We are pleased to notice Messrs. Gould, Kendall & Lincoln are about publishing, in a series of Nos., the above work. They state that they have made arrangements with the Messrs. Chambers of Edinburgh, for the re-publication, in semi-monthly numbers, of this work. The first No. will be issued the present month, and continued at regular intervals until the work is completed. The publishers say that

Each number will form a complete work, and every

third number will be furnished with a title-page and table of contents, thus forming a beautifully illustrated volume of over 500 pages, of useful and entertaining reading, adapted to every class of readers. The whole to be completed in thirty numbers, and forming ten elegant volumes. This work can be sent by mail to any part of the country. A direct remittance to the publishers of Six Dollars, will pay for the entire work. This liberal discount for advance pay will nearly cover the cost of postage on the work. Those wishing for one or more sample Nos. can remit accordingly.

BUSINESS NOTES.

J. N. Spear.—We have still a few sets of the bound "Library" on hand. You can judge best respecting the best way for them to reach you.

A. Thorn.—We have credited your donation as you directed.

L. H. Benson, \$3.—The other books were sent by Thompson's Express. If you did not receive them, you would not be likely to receive another package, unless we have more specific directions how to send them.

A. G. Case.—We can find no evidence of the receipt of your letter. We think it must have been mis-carried. We have not before seen the question you ask, which we shall duly answer.

W. Mosher, \$1.—The "200 Stories" being a bound book, it cannot be sent by mail. We have sent you the "Voice" and "Children's Herald," and credited you the balance, which pays to No. 342.

Prof. Bush.—We have mailed you a copy of the work you inquire for.

R. R. York, \$1.—We have only the copy sent us to notice, of the work you refer to. We had none for sale, and did not advertise it. We have credited the dollar you sent, to end of v. 14.

J. J. Porter.—R. Andrews is credited to end of v. 14.

J. Speight.—The Post-master of Baltimore stopped your paper at No. 10 of this volume, because it was not taken out of the office. The paper of Sarah Ball had before been stopped by him. We now send both again. Will the brethren in Baltimore show this to Bro. Speight and Sister Ball? If you would be prompt in taking the paper out, they would not be sent back, which the Post-master is required by law to do, if they are not called for.

☞ Bro. R. Hutchinson's address is Waterloo, Sheffield, Canada East. Letters from the States, or Britain, will find him at this directed.

WEST INDIA MISSION.

J. Newman.	1 00
H. Baldwin (10 cts. postage).	1 90
A friend in Hamburg, N. Y.	5 00
Wm. Epright (the balance is appropriated as directed).	4 00

HOME MISSION.

J. F. Guild.	4 00
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APPOINTMENTS.

Bro. I. Adrian requests us to give notice, that he will attend Conferences in the following places:—Three Rivers, Mass., July 24th and 25th, at one o'clock P. M.; Hartford, Ct., July 31st, and continue over the Sabbath. China, Me., Aug. 7th and 8th, commencing at 1 P. M.—Bro. I. desires Bro. G. S. McKenny, of Lincolnville, Me., to make an appointment, and give him notice, directed to this office.

I will preach in Salem on Sunday, Aug. 1st; West-boro', Aug. 8th; New Bedford, Aug. 15th and 22d.

W. S. CAMPBELL.

Bro. Himes will lecture in Brimfield, July 20th, in the evening; and would like to consult the brethren about the Tent-meeting, in the afternoon.

Bro. Hale expects to be at New Bedford for July 18th and 25th.

NOTICES.

IMPORTANT WORKS.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1-2 per doz.; \$2 50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. By the Rev. James Haldane Stewart, M. A., Incumbent of St. Erdes, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine. By the Rev. Muriel Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification. By the Rev. Muriel Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

"ANALYSIS OF GEOGRAPHY: for the use of Schools, Academies, &c." By S. Chester Bliss. Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, 62 1-2 cents, or \$5 per dozen.

From the Boston Reporter, edited by the Rev. Erasmus Moore:—

The Geography here noticed is something new, peculiar, and, we should think, peculiarly good. It is the result of the author's experience in teaching. A plan, adopted to add a single class, was soon extended, and is now brought out in a complete and handsome form. The classification of topics is more orderly and accurate than can be found in any other work. The memory is chiefly tasked in the study of Geography, and to aid that is the great point. No names appear on the maps, but rivers, mountains, lakes, cities, &c., are marked, and the numbers refer to corresponding figures in another part of the book. Different topics are kept separate, in the scholar's mind; he learns one thing at a time, and avoids confusion. The principles of acedemies have many of them adopted this work, and they testify that their pupils advance much more rapidly than ever before. It is fast coming into use, and bids fair to supersede every other Geography, and to bring about a new era in the study of this important science.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$9 a set.

Receipts for the Week ending July 15.

☞ We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

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"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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Mariner's Hymn.

BY MRS. SOUTHEY.

Lanch thy bark, mariner!
Christian, God speed thee!
Let loose the rudder-bands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily;
Christian, steer home!

Look to the weather-bow,
Breakers are round thee;
Let fall the plummet now,
Shallows may ground thee.
Reef in the foresail, there!
Hold the helm fast!
So—let the vessel wear—
There swept the blast.

"What of the night, watchman?
What of the night?"
"Clouds—all quiet—
No land yet—all's right."
Be watchful, be vigilant—
Danger may be
At an hour when all seemeth
Secure to thee.

How I gain the leak so fast?
Clean out the hold—
Hoist up thy merchandise,
Heave out thy gold;
There—let the lugts go—
Now the ship rights;
Hurra! the harbor's near—
Lo! the red lights!

Slacken not sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the high land;
Crowd all thy canvass on,
Cut through the foam—
Christian! cast anchor now—
Heaven is thy home!

"Judah's Lion."

(Continued from our last.)

After reaching Jerusalem, little Charley became decidedly better. Through the window of the room in which he lay on his couch, was seen the Mount of Olives. He returned the caresses of his friends, and then, eagerly pointing to the lattice, exclaimed, "Look, Mr. Alick: there's the place where the Lord Jesus used to go and pray, and to teach the people: there's where he wept over Jerusalem: there's where he came down, meek and lowly, and having salvation: and riding upon an ass, and a colt the foal of an ass. There's where he sweat blood for us; and where he was betrayed and taken with swords and staves: and there's where he shall be again, for 'His feet shall stand on the Mount of Olives,' when he comes to destroy his enemies, and to reign over the whole earth."

"You seem quite alive, Charley," said Da Costa.

"Yes, Mr. Dockster; looking at the Mount of Olives makes me alive. Mamma says, if I go on so well I shall soon be

able to go with you all through the place. How nice it will be! You will show me where David lived, and where he is buried; and where Solomon built the Temple, and Nehemiah built the walls up. Didn't I tell you I should get better at Jerusalem?"

He looked fondly at Alick, whose dejection seemed to increase, and putting his little arm about his neck, said, "I do be sorry to see you look unhappy; but the Lord Jesus will comfort you. Don't you remember, at Ramah, the priest said I should die? Well, it made me a little afraid, and I was very sorry to leave papa and mamma, and you darling Jews; and I was afraid, because of all my sins and naughtiness, to go and stand before God: he is so great and terrible! But then I thought of the verse, 'The blood of Jesus Christ, his Son, cleanseth from all sin,' and it did comfort me so! and I was not afraid then. Oh, if you would but love him, you would never be very sorry, and you would never be at all afraid." He looked again to the window and repeated, "As the hills stand about Jerusalem, so standeth the Lord about his people."

"Capt. Ryan," said Da Costa, "I want to have a few minutes' conversation with you; can you spare the time now?"

"Willingly. I hope we shall pass the whole day together; and I am at your service."

Da Costa had been anxious to get Alick away from the society of the Ryans, to preserve his adhesion to the religion of his fathers. To accomplish this, before the sailing of Alick's father, he had obtained a document from that gentleman, consenting, that his son should be removed from under Capt. Ryan's care. A wish to comply with his father's authority, and a desire to make progress in the faith of his ancestors, induced Alick, with the greatest reluctance, to consent to the arrangement. It was to converse on this point, that Da Costa had solicited a private interview with Capt. Ryan. As they went out, Alick's heart beat most painfully. When they returned, Capt. Ryan's countenance bespoke displeasure; Da Costa looked proud and high: and Alick, with some trepidation, obeyed a summons presently given to withdraw with them to another room.

Capt. Ryan wished to know of Alick, if he consented to such an arrangement.

"My mind is soon spoken," said Alick. "The first wish of my heart would be to remain as I am, enjoying this affectionate intercourse with you both; but since it appears that I have, with the rest of my family, been remiss in keeping the commandments of God, as delivered to my fathers, and as fulfilled here in Jerusalem, through successive ages, I am desirous to repair that omission, and to observe the law, to its extreme letter, in all the strict-

ness of uncontaminated, undiluted Judaism. This, it seems, I cannot do, at present, through ignorance and inexperience, while associating, in domestic life, exclusively with Gentiles; therefore I am willing to make a sacrifice, which I can say from the depth of my heart, is not one that costs me nothing;" his voice faltered for a moment, but he went on with fresh spirit. "I wish to be, in the sight of all men, wholly and openly a Jew; and as such, I shall carefully compare the law and the prophets with what Christians assert its fulfilment. I shall ask wisdom from the God of Israel, who alone can give it: then, if I find Christianity to be, as you say it is, the end of our law and the fulfilment of our prophets; if He, whom you assert to be King of the Jews, is really so, and not an impostor, I shall be found in the right path for the acceptance of that which as yet I cannot receive; and as I know Judaism to be of God, so if Christianity be of God also, they cannot clash—they must combine, and form but one. To you, dear sir, I owe more than I can speak; and I do indeed regret that my father's tardy acknowledgment of what it seems was certainly obligatory on him, should have involved you in so much additional trouble on my account; should have deranged your movements, and perhaps have placed the beloved babe in danger. For your sake I most deeply regret it; for my own I cannot: selfishness prevails, when I think on the benefits that I have derived, and may yet more derive, from our short intercourse." He took Capt. Ryan's hand, and pressed it to his lips; then joining it to Da Costa's, he added, "In whatever you may differ, you are one in affection for an unworthy youth, and one in honorable, generous feeling. Are you satisfied, Capt. Ryan?"

"More than satisfied; I see the advantages of your future position; and so long as you abide by the resolve to study the Scriptures with prayer for divine teaching, the absence of man's interpretations will be a positive gain. But beware of the Talmud!"

"The Talmud," said Da Costa, "is our oral law, and as binding on us as the New Testament is on you."

"I never understood," said Alick, "that the Talmud was an inspired book."

"I can tell you," replied Capt. Ryan, "in the words of an established catechism of your nation, how this is regarded. It is asked, 'In what manner did Moses transmit to us the law? Answer, Partly by means of the written, and partly by the oral law, or tradition.' Then again; 'Have the Mishna and Gemara equal importance with the written law? Answer, Just the same. They are and must be just as important as Holy Scripture, for they contain no arbitrary or human ordinances:—but 1st, Divine traditions and declarations to Moses; 2dly, Laws enforced by augmentation—i. e., according to the thirteen traditional rules of interpretation; and 3dly, Ordinances of the

prophets and subsequent wise men, which are, as it were, erected round the word of God as a wall of defence. All these, as having been received by the whole nation, have the same importance as Holy Scripture.' This is from the Bavarian Catechism, word for word."

"But," rejoined Alick, "I heard some things very lately stated on the authority of the Talmud, which I should not like to consider myself bound to believe as of equal authority with the Bible."

"And I confess," said Da Costa, "that there are some few things in it which I hope and believe are not now held by us as matters of faith."

"You must hold them so, on the authority of your Catechisms," repeated Capt. Ryan; "for even in England, and within these two or three years, such have been re-published as this—after mentioning the five books of Moses—'We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which many enactments in the Holy Bible could not have been understood and acted upon; these, termed traditional, or oral laws, were collected and formed into a volume called the "Mishna," by Rabbi Jehuda Hakodesh A. M. 4150; in addition to this, we are guided by the explications of the later schools of pious and learned Rabbins, constituting what is now known by the name of the Talmud, or Gemara.' These traditions, hiding as a dense cloud the brightness of God's word, made it of none effect; and under the darkness so produced, they to whom the Lord of glory came, could not discern him, but here, even here, they denied, rejected, and crucified him. He was asked, 'Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your traditions?' And again he quoted the words of Isaiah, 'In vain do they worship me, teaching for doctrines the commandments of men.' Beware of the Talmud, Cohen! beware of the admixture of man's devices with the pure truth of God!"

"You are making the most of your opportunity, Capt. Ryan," said Da Costa.

"Ay, and bitterly lamenting that I have not always done the same. I calculated on many a convenient season for talking to you both on the things that belong to your peace; and forgetful, or too little mindful of the commandment not to boast myself of the morrow, I have held back much that now I may not be able to say. The very circumstance that should have quickened me in the work, has furnished a sort of pretext for being backward in it—my boy's danger; and the courtesy, the kindness, the hospitality, that you, Da Costa, have shown me in this land, instead of rendering me more faithfully urgent with you in matters of salvation, have even fostered a false delicacy on my

part; a reluctance to wound your feelings, or to shock your prejudices by honest zeal for the conversion of your soul."

"You have not only shocked my prejudices," said Da Costa, "but sometimes you have so put them to rout, that I could hardly marshal them again: you have not only wounded, but well-nigh slain my feelings of religious intolerance, by the exhibition of Christianity as so very lovely a thing, in your own character and that of your dear wife, and angelic little boy, on whom be the blessing of the Lord!"

"Hear, hear him!" cried Alick, in an ecstasy of delight, while Capt. Ryan, much moved, bowed his head. Then resuming his animated, energetic manner, he said, "Da Costa, you have blessed my boy, who, babe as he is, would this hour yield his throat to the knife in witness of the truth which he holds, that Jesus of Nazareth is the Messiah of Israel, the hope of the Gentiles, the King of glory, God over all, blessed for ever. Now I challenge you on the ground of that blessing (which may the Lord confirm!) to reject the doctrines of the Talmud, which bid you, in lieu of blessing that Christian boy, to seek his life."

"No, no," said Da Costa, hastily; "there are no such doctrines in the Gemara; and if any such thing have crept in, it is now obsolete—wholly exploded."

"Obsolete! can any command of the living God be obsolete? You aver, in the catechisms which I have just quoted, that the oral is of EQUAL authority with the written law; and that this forms a part of your oral law, I will instantly prove to you." He ran to his travelling valise, and drawing forth a volume, went on: "Here is a book of which you will not deny the authority as explaining and enforcing the precepts of this oral law, the *Hilchoth M'la'chim*: read now this passage—Moses our master did not give the law as an inheritance to any but Israel; as it is said, 'the inheritance of the congregation of Jacob'; and to those of the nations who might wish to become proselytes. Moses our master has also commanded us, by Divine appointment, to *compel* all that come into the world to embrace the commandments given to the children of Noah. And whosoever will not embrace them is to be *put to death*. Do you know what is meant by the children of Noah?"

Da Costa was silent; Alick said "No." "They are one of the four classes into which your Rabbins of the Gemara divide mankind. Israelites, Proselytes, children of Noah, and Idolaters. In the last class, we, who acknowledge Jesus as our Lord, are included. The third head comprises those among the Gentiles who are wholly free from everything that in the mind of a Jew constitutes idolatry; and these can, moreover, only be enrolled in this privileged class during the celebration of a Jubilee, which renders it impossible for any now to claim the benefit. Consequently, I repeat it, as my little Charley would not, to save his life fifty times over, deny his Lord—there is no remedy: according to the Talmud he is to be put to death."

"There's not a Jew living who would think of any such thing," said Da Costa, impatiently.

"I believe it; therefore there is not a Jew living who, in his heart and conscience, and practice too, receives the Talmud as the law of God. The atrocious calumnies propagated concerning you have only obtained credence, where they did obtain it, by appealing to such passages as I have now shown you, which stand side by side with the reiterated declaration, in all languages, that you regard the oral law as equally authoritative and binding with the Holy Scriptures. Tell me, then, is Cohen to be a Jew according to the written law of Moses, or according

to the countless requirements of the Talmud?"

It was a puzzling question; Alick fixed an earnest look on Da Costa, who at length said, "My own education has been that of a man destined to mercantile pursuits, and having, of course, nothing to do with theological disputations. I have learned to observe and to do what is generally required of those forming our congregations, and so far I can guide Cohen in the same path. I may not be able to trace up every ceremonial to its precise origin, whether in the written or the oral law, but I can attest that it is an observance binding on us as Jews."

"Could we not procure a copy of the Talmud and study it on our road?" asked Alick.

Capt. Ryan looked at Da Costa, who could not refrain from laughing, as he replied, "A dozen ponderous folios would be too cumbrous an item for our saddle-bags."

"A dozen folios! why it would take a man's natural life to become properly acquainted with their contents," said Alick, involuntarily drawing forth his Bible, and compressing it between his hands.

"True;" replied Capt. Ryan; "and as the Lord purposed his blessed word to be a lamp to the feet and a light to the paths of each poor pilgrim, he made it so simple that a child may comprehend; so portable that a child may carry it in his bosom. Yet, Da Costa, as the covenant by which you profess to stand is one of works, and the penalty of a curse is denounced against every man who fails to observe all the commandments of God, it must behove each one of you to be fully versed in every precept of the oral law, if it be, as your Rabbins assert, of equal authority with the Scriptures."

There was too much plain sense in all this to be easily parried. Da Costa merely said, "For any breach of particular observances with which we may not be acquainted, we shall be held clear on the ground of ignorance, and our absence from the teachers of the law, and the public instruction of the synagogue. After a while, Alick must study under a competent tutor: and so become versed in what concerns him as an Israelite to know."

"My dear friend! look at the fourth chapter of Leviticus, and you will see what a solemn act of sacrifice, the slaying of a bullock, the sprinkling of his blood, the burning of his flesh, was directed, with much exact confession, where a soul had sinned through ignorance against any of the commandments of the Lord.—There was no other way appointed—without shedding of blood is no remission of sins. Against the hundred thousand minute requirements of the oral law, you must necessarily be in hourly danger of transgressing; and if they be the commandments of God, you need the daily sacrifice, the perpetual pouring forth of atoning blood before the Lord. When and where do you purpose offering this sin-offering, this bullock, and sprinkling his blood, and burning his flesh, while your penitential confessions ascend before the footstool of the Most High?"

"HERE!" answered Da Costa, in a voice of thunder: "Here in Jerusalem; here, where the temple once stood."

"Listen, Da Costa: your fathers in the wilderness offered sacrifices according to the law of God, and according to the rites by him commanded. They were miraculously fed by bread from heaven, and the water which they drank was a miraculous supply. That sandy desert yielded no pasture; no streams: therefore the sustenance of their herds and flocks was no less a miracle than their own. The tabernacle was borne onward, was pitched, as the Lord directed: and when stationary, the altars were arranged, the sacrifice was offered, the visible glory

of God rested upon the scene, and while as yet no place was found for the permanent worship of the Most High, the expiatory rite was constantly renewed, and Israel served God according to his own commandments, before this spot was ever pressed by the sole of a Hebrew foot."

"But afterwards," said Da Costa, "God did put his Name here, and commanded that here alone those sacred rites should be performed: here was the Holy of holies; here the victim was slain, and his blood presented before the mercy-seat; here only could Israel acceptably appear before the Lord; and when this place was wrested from us, we were shut out from obedience to laws so expressly limiting to one place the fulfilment of what they required."

"Which very limitation," interrupted Capt. Ryan, "proved that so long as the blood of bulls and goats was to be shed in typical expiation, you should not lose the power of rendering such service; and when the act was rendered wholly impracticable to you, it proved that God had provided for you a more excellent way."

"Not so fast, my good friend; Judah was carried away captive into Babylon at one time, and remained in exile for seventy years, equally unable as now to carry on the temple-services. They were restored; but no change of dispensation took place; the temple was re-built, but not for the substitution of another form of worship. The law of Moses, involuntarily broken for three-score years and ten, was in full force, as now it is: and carried out again, as by and by it will be, into perfect operation. Now, Ryan, what say you to this?"

"I say, first, that your fathers were carried into captivity because they had made the Holy Temple of the Lord an offence by introducing idol-worship: they had left off to sacrifice according to Moses' law, and every abomination which the Lord hateth they did unto their foul heathen gods. The Temple was destroyed, because it had been profaned by idolatry; the people punished because they had so profaned it. Again, I say, the voice of the Lord was never silent among you during that short dispersion; Jeremiah had foretold the coming visitation, its cause, and its issue. Ezekiel, Daniel, and others, incessantly spoke the word of the Lord, promising a speedy removal of the chastisement, and distinctly signifying that its duration would be short, and that the Temple-worship should be revived on its termination. This affliction had an appointed use; it was to wean you from idolatry. It succeeded; you never relapsed into that crime, and now for eighteen hundred years the heart's desire of your scattered people has been to resume the worship of God in this place, according to what Moses enjoined. How do you, how can you account for this? Does not your heart whisper that a better sacrifice has been offered—one all-satisfying atonement, which the former rites did but pre-figure, and that by expelling you, and keeping you expelled from the only place where you might resume those shadowy sacrifices and ceremonials, the Lord would have you to understand he requires them at your hands no longer?"

"No, no," answered Da Costa hastily, while Alick's face shone with the light that continually more and more broke in upon his mind. "We have wandered away from our subject, Capt. Ryan, and perhaps it is as well to wander away from it as to wander up and down in it. We never shall see these things in the same point of view. You will never become a Jew, nor I shall never cease to be so."

"Yet one word more, my friend, and I have done. Jew or Gentile, we are guilty men: be it the oral, the ceremonial, or the moral law, we stand guilty before

God of innumerable transgressions: some way there must be of salvation, or what a doom of hopeless horror is before us! It is not by keeping the oral law that you can attain safety, for you know not the hundredth part of its minute requirements, and the sin of ignorance demands a sacrifice which you cannot offer. It is not by strict adherence to the ceremonial law, for you, standing here in Jerusalem itself, within sight of the appointed spot, must die by Infidel hands if you but plant a footstep within its desecrated boundaries. It is not by the moral law, which might equally avail us both, for on what night could you or I say before the Lord, 'This day I have broken no precept—this day I have loved the Lord my God and served him with all my heart, all my soul, all my faculties, and all my means. I have wronged no man—I have not coveted aught that was withheld from me—I am wholly guiltless towards God and towards man.' No, we cannot look into the mirror of the two tables, and not hide our faces for shame."

Da Costa appeared touched by this; his bright eye flashed, and glared no longer; but with a downcast look he slightly moved his head, seemingly not in dissent, but in regretful acknowledgment of the truth of what he heard. Capt. Ryan resumed, with deep and solemn earnestness.

"It was commanded of God, that in one place alone of all the earth should the mysterious expiatory offering be made daily, by those whom alone he acknowledged as his people, the depositories of his holy will. Here, in Jerusalem, was the appointed place; and here in Jerusalem was the mighty work accomplished. Here the Lamb of God was set apart and slain: from hence he went with the all-sufficient offering of his own blood into the Holy of holies up yonder, to appear in the presence of God for us. In him, the substance, every shadow terminated; in him, the antitype, every type was realized; and let all the thunders of Sinai peal forth, denouncing God's righteous judgments on me, a polluted sinner, here I take my stand—Christ, the passover of Israel, the Lamb slain from the foundation of the world, is sacrificed for us, for me."

"And mine," was the silent response of poor Alick's throbbing heart; but no word passed his lips. Capt. Ryan's eyes were uplifted, and the expression of his countenance was, like his voice, at once fervent, humble, trusting, rejoicing. For a moment Da Costa fixed on him a look of intense inquiry—for a moment it seemed as though he almost wished indeed to understand his feelings, if not to share them: then abruptly, as if waking from an idle reverie, he said, "We have talked a good deal, and must leave off just where we started. It pains me truly to have been made, in my own despite, the instrument of thus putting you completely out of your way, and now of leaving you with that dear sick boy." Capt. Ryan interrupted him; "You have not in the least deranged my plans, my dear fellow: Charley is so happy in being within the walls of Jerusalem: that I cannot be thankful enough for having reached them: and we are most comfortably situated. Excepting the pain of this abrupt separation, we shall feel no way disturbed by the turn matters have taken; and if we can soften it to poor Charley, I am able even to bless the overruling Providence that has so ordered all things, contrary indeed to our plans, but for the ultimate advantage of us all."

"And will you write to my father?" asked Alick: "and will you assure him of your forgiveness? I know it must have pained him bitterly to act as he felt compelled to do."

"It did indeed," said Da Costa; "and a few kind words from you would be invaluable."

"Never fear; I'll write him as cordially as I feel towards him, and that is not a little. Now, Cohen, will you pay another visit to your poor infant friend, and Da Costa also?"

"Let him go first, and have a good talk with him," said Da Costa; "I will make some arrangements, and then join you."

They parted with mutual cordiality. Capt. Ryan summoned his wife, to hear what had occurred, and Alick, with a swelling heart, repaired to the sick room. Entering, he heard the happy tones of that little voice reciting the sixtieth chapter of Isaiah: Charley was at the twelfth verse, and most energetically did he repeat, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious." The boy lifted his head, looking towards the Mount of Olives, and almost shouted, "Glorious, glorious; he will make the place of his feet glorious. You beautiful hill! you shall be glorious then; for you shall be the place of his feet, I know; and Jerusalem shall be the place of his feet. Oh, mamma, when may I go out? Am not I one of the little boys that shall play in the streets of Jerusalem, when they shall be full of boys and girls playing?" He looked round, supposing his mother was there, and saw Alick vainly striving to hide his tears. "Ah, you, darling, is it you? You are crying now, because Jerusalem is taken away from you; but how glad you will be when He makes the place of His feet glorious!"

Alick sat down beside him, and asked him if he felt really better.

"Sure and I do! I shall get quite well in no time now; and all I want is for us to buy a house, and live always here in Jerusalem."

"What, and never see Ireland, poor Ireland, again?"

"I love poor dear Ireland, so I do, you can't think how much; but you see I'd rather be here, and wait for the Lord's coming."—*To be continued.*

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We have been favored with a copy of the above work, which is an octavo vol. of 640 pages, the design of which is well expressed by its title. It contains much that would be of assistance to the young preacher. We have been much pleased with some portions of it. We give the following extract from its pages, as an illustration of its general style:—

TRIAL OF ABRAHAM.

Gen. 22: 1, 2—"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

The word tempt properly signifies, to try or prove: and the scene before us was intended to try the greatness of Abraham's love to, and faith in, God. He had displayed great trust in the Lord on previous occasions, but he was now to be tried, by

being subjected to one of the severest sacrifices that God ever demanded from man.

The passage before us presents, I. The Command of God. II. The Obedience of Abraham. And, III. The Final Result.

I. The Command of God.

"Take now thy son," &c. Observe, 1. The object referred to.

"Thy son." Not his bullocks or rams, not a servant; but his son. "Thine only son Isaac." Not Ishmael, the son of the bondwoman; but Isaac, the only son of Sarah, the child of his old age.

2. The duty enjoined.

"And offer him for a burnt-offering." It would have been hard for him to have devoted him to a life of solitude; but how much more severe to take away his life; and that, too, with his own hand! Not allowed to depute another to perform this work of blood. And to offer him as a burnt-offering, by which he would be reduced to ashes by the consuming flame. Observe,

3. The almost insuperable difficulties connected with this command.

What might Abraham have pleaded against the performance of this solemn command?

(1.) It was strange and unprecedented. Nothing like it had ever proceeded out of the mouth of the Lord. Sacrifices of beasts had been enjoined; but of presenting a human sacrifice there was no example, &c.

(2.) It was directly opposed to the feelings of our common humanity. And have not these feelings been planted within us by God? And are they not worthy of him who has implanted them? But here is a command at perfect variance with them—a command that is to do the greatest violence to them—by shedding the blood of man; and that man an only son.

(4.) It was a violation of the divine law; Gen. 9: 5.

(4.) It would annihilate all his hopes in reference to the long-promised seed. It was counter to all God's promises and solemn declarations on this subject; and thus, when the long-expected and prayed-for dawn had appeared, to throw around him the most palpable and utter darkness.

(5.) It would destroy all his domestic comfort. How would Sarah bear the tidings? From that hour, desolation, mourning, and woe would be written on the walls of his dwelling.

(6.) It would render him odious to all around him. How could he clear his character, and wash out from his hands the stains of blood? Would he not be received, however he might attempt to defend his conduct, as a murderer of the most barbarous description?

These were some of the difficulties connected with the duty enjoined. Notice,

II. The Obedience of Abraham.

"And Abraham rose up early," &c. His obedience,

1. Was prompt.

He hesitates not—seeks no delay—requires no time for consideration; but as it is likely he received the solemn command during the darkness of the night, so he rises early in the morning, and makes preparation for its execution.

2. It was deliberate.

Whatever anguish might be felt within, there was no confusion in his manner. His servants are engaged—the wood prepared—the ass saddled—and the journey commenced.

3. It was persevering.

The journey was one of three days' length. During the whole of this time Isaac was before his eyes. What time for reflection—for doubt—for abandoning the project! Besides, there was Isaac's distressing interrogatory: "Behold the fire, and the wood, but where is the lamb?" &c. And there would, also, be the address to his son, before he was bound; for he was now near thirty years of age.

How he would have to relate to him all God's conduct towards himself, in calling him from his own country—in giving him such glorious promises—then their delay; last of all, by miracle, his own conception and birth, as the fulfilment of them—the joy it produced—how it strengthened faith, brightened hope, and increased his joy; and now the very mysterious, unheard-of, and to all human appearance, the blighting command, to slay that son of promise! How his heart would heave with emotion, and his eyes be suffused with bitterest tears, in the recital of this mysterious history! Isaac listens—submits—is bound—stretched upon the rude altar; and now the knife is raised to pierce the heart of his child! when a voice is heard: "Abraham, Abraham, lay not thine hand upon the lad," &c. This leads us,

III. To the Final Result.

1. Isaac is spared.

Given back as from the dead.

2. A sacrifice is provided.

"A ram caught," &c.; v. 13.

3. Abraham is graciously distinguished for his faith and supreme love to God; v. 16.

4. The promises are renewed; v. 17.

5. God is glorified in and by the whole.

APPLICATION.

Learn, 1. The nature of true and acceptable obedience. To do whatsoever God commands.

2. The principle of true obedience.—Faith in God.

3. The power of saving faith in the sacrifices it freely makes.

4. The reward of true obedience.

5. The subject directs us to Jesus Christ. To him who was delivered up of his Father for our sins; who shed his blood for our redemption; for whom no substitute was found; against whom, as the good Shepherd, the sword of justice did awake, and pierce through and through, that he might give eternal life unto his sheep. He ascended the same mount—bore his cross—and was truly offered as a propitiatory offering for the world; 1 John 2:2; Heb. 9.

THE FINAL REGENERATION.

It is ever to be borne in mind, that as the new creation, in its full signification, will not be manifested until the kingdom of heaven shall come, so Christ speaks of that future time as the regeneration, in the full and proper sense of the term.—(Matt. 19:28.) Our present regeneration is a spiritual act, extending not to material things. The saints themselves, while in the body, do groan, being burdened, earnestly desiring to be clothed with the heavenly frame, according to the renewed mind. (2 Cor. 5th.) But all are represented as in bondage with the whole creation, all waiting for the adoption—to wit, the redemption of the body. (Rom. 8:23.) At the resurrection it is that this corruptible shall put on incorruption, and this mortal shall put on immortality; and then the body being regenerate, shall be a suitable instrument for the regenerate soul, instead of a burden and a hindrance; and the whole man, renewed in the midst of a new creation, shall head up its worship, and render perfect and unceasing homage to God, whose image he shall bear, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

Church of England Quarterly Review.

THE FULLNESS OF CHRIST.

There is not a want in the sinner, but there is a corresponding fullness in our blessed Redeemer. Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is the sinner thirsty? Let him come to Christ, and he shall be permitted to drink

of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beautiful robe. Is he blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf?—Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Is the sinner longing for rest? Let him come to Christ, and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that there is now, therefore, no condemnation to them which are in Christ; for, according to the Scriptures, "Being justified by faith, he shall have peace with God, through our Lord Jesus Christ." Yes, no matter what may be the sinner's wants, or woes, Christ is suited to his case, in all things. Only, therefore, let him come to Christ, and he shall be made rich and happy throughout all time, and throughout all eternity. Assuredly, then, it is the sinner's interest to come to Christ.

Rev. D. Baker.

THE REFORMATION.

The Reformation was Rome's own work, forced upon the world by her own bad acts. She would hear no protest; she rioted in her spiritual insolence; she laughed to scorn the cry of her own children; and, when they became urgent, she opened no door by which they might go forth alone with their suffering and sorrow, but she prisoned them close within her stern and iron rules. There was no alternative for them but to break forth or to die. They chose the former, and if in doing it the world first saw and wondered at the depth of her iniquity, and threw off her yoke, she has herself to thank for it—herself to blame, and no one else.—Oh! amidst all the mockeries of this poor world, the saddest mockery of all is the puny efforts of small-minded men to give a kick to the mighty spirits of the Reformation. The very liberty we enjoy—the freedom to think for God and unto God—the power to stand before him in all the identity and glory of that manhood which the Lord himself has dignified in his incarnation and blessed work of redemption—all have been won for us by the labors of that great event; and it is no wise man's part to speak lightly of the martyrs' witness and blood, by which his dearest privileges have been purchased.

Ch. of Eng. Quar. Rev.

CHRYSOSTOM'S UNDAUNTED SPIRIT IN EXILE.

"When driven from the city, I cared nothing for it. But I said to myself, If the empress wishes to banish me, let her banish me; the earth is the Lord's, and the fulness thereof. If she would saw me in sunder, let her saw me in sunder; I have Isaiah for a pattern. If she would plunge me in the sea; I remember Jonah. If she would thrust me into the fiery furnace; I see three children enduring that. If she would cast me to wild beasts; I call to mind Daniel in the den of lions. If she would stone me, let her stone me; I have before me Stephen the proto-martyr. If she would take my head from me, let her take it; I have John the Baptist. If she would deprive me of my worldly goods, let her do it; naked came I from my mother's womb, and naked shall I return. An apostle has told me, 'God respecteth not man's person,' and 'if I yet pleased men, I should not be the servant of Christ.'" Even Gibbon cannot refrain from remarking, that these epistles "show a firmness of mind much superior to that of Cicero in his exile."

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 24, 1847.

To our Readers.

We wish to say a few words to our kind patrons, in regard to the interests of the *Herald*, its course, and the support of this office.

We still feel that the glorious cause of the Speedy Advent of Christ should be prosecuted with zeal, with prudence, and with economy. We cannot turn from our labors, without incurring guilt—deep and damning guilt. The subject of the personal appearing of the "Judge of all the earth," is one that we are not at liberty to regard in consideration of temporal benefits, or honor, or ease; nor is it left optional with us, to relinquish our efforts, or still to prosecute them. We feel that an important trust has been committed to us, and that we must faithfully discharge the duties connected with it, or perish. With this view of our responsibility, in which we know the warmest friends of the Advent cause sympathize, we purpose to prosecute our labors with renewed zeal and determination.

Our views on the great question of the Advent, and of the means and manner of spreading its light before the world, remain unchanged.

After Bro. Miller had labored hard, for a number of years, in proclaiming the speedy coming of the King of kings, and laying the foundation of that great superstructure which now gladdens the hearts of the waiting disciples of Christ, we were called, in the providence of God, to unite our feeble efforts with his, and to prosecute the work more extensively by means of the press and public conferences.

This paper was commenced without a subscriber, and has been continued until the present time, though not without much persevering effort. We subsequently began the publication of the "Advent Library," containing the works of Mr. Miller, Mr. Litch, and others, which were extensively circulated.

Not being willing to act on selfish and exclusive principles on so momentous a question, we suggested the propriety of *Associated Action*, in order to enlist the combined wisdom, and ensure the undivided co-operation of all the faithful. This resulted in the calling of the first Conference, held in Boston, Oct. 14th, 1840. The following is taken from the minutes of that Conference:—

The brethren assembled in the Chardon-st. Chapel, Oct. 14, at 10 o'clock A. M. J. V. Himes, the pastor officiating in this Chapel, took the desk, and read the following call of the Conference with appropriate remarks:—

The undersigned, believers in the Second Coming and Kingdom of the Messiah "at hand," cordially unite in the call of a general Conference of our brethren of the United States and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Wednesday, Oct. 14, 1840, at 10 o'clock A. M., to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment-seat.

By so doing, we may accomplish much in the rapid, general, and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

This meeting was fully attended by almost all classes and denominations. It was a meeting of great interest, and was one of the most powerful means for the effective spread of the truth. From this time, the cause assumed a new aspect; and the "Report" of the Conference, which was published soon after, served to produce unity of sentiment and action.

The following resolutions were passed at this Conference, which show the importance that was then attached to this paper by the brethren who composed that body:—

Recommendation of the "Signs of the Times," now "Advent Herald."

Resolved, That we heartily approve of the establishment of the paper in Boston, Mass., called the "Signs of the Times," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Savior Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

Resolved, That we earnestly recommend that all our friends, believers in the kingdom near, exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

These resolutions gave a new impetus to the paper, and was of vital importance to its continuance.

In view of future operations, the following resolution was passed at the same Conference:

ANOTHER CONFERENCE.

Resolved, That our Committee of Correspondence be authorized to call another General Conference, as soon, and at such a place as they may deem expedient.

From that time to the present, our Conferences have been continued, followed by the most salutary effects. And those of our brethren who have felt interest enough in the Advent cause to assemble together in counsel, are prepared with us to affirm, that but for the Advent Conferences, little would have been accomplished. It seems that this would be perfectly obvious to the most obtuse, from the fact, of the difference in the theological training of those of which the Advent body is composed, and the necessity there was, and is, of the recognition of some basis, upon which the people of God might meet and labor. We thank God, therefore, that there were those who, like the primitive Christians, assembled together to consult as to the best means of ensuring unity in advancing the best of causes.

Practical co-operation may be seen by the following resolution:—

J. V. Himes proposed raising FIVE HUNDRED DOLLARS to publish the Acts of the Conference, which, being advocated in an animated address from him, and also from J. Litch, was sustained by the addresses of several others, and by the spirit and contributions of the Conference.

This money was raised, and the "Report" published and widely circulated, to the great success of the cause.

The general views of the brethren at that time, were expressed in the following extract from the "Circular" of the Conference:—

Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of "the kingdom of heaven at hand," is to revive and restore this ancient faith, to renew the ancient landmarks, to "stand in the ways, and see and ask for the old paths, where is the good way" in which our fathers walked, and the martyrs "found rest for their souls." We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them which have persuaded us to understand the word and promises, the prophecies and the gospel, of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent Reformers, have unanimously done, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfill all his promises in the resurrection of the dead.

As believers in this glorious and yet "terrible day of the Lord" "at hand," it does not become us to judge, censure, or condemn others who see not as we do in regard to this subject, nor to show our zeal for the faith by personally denouncing scoffers and gainsayers. We desire to be humble before the Lord, to defer all judgment to that tribunal, before which we ourselves must shortly stand; and mindful of his goodness who rescued us from the snare of delusion, in which we were taken once in common with the rest of our brethren, we would be charitable toward all, and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinions before they venture to try them by the law and the testimony. We seek not the honor of this

world, nor do we fear its frown; but in the meek and quiet spirit of the gospel, we would walk in all the ordinances of, our respective churches blameless, and exhibit in the purity of our lives the holiness and power of the doctrine we profess, in the hope of the appearing of our Lord in his heavenly kingdom.

Though in some of the less important views of this momentous subject we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established in this all-absorbing point, that the coming of the Lord to judge the world is now specially "nigh at hand."

We are also agreed, and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ "in this present evil world," where death reigns unto the coming of the Lord in his glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live as they hope, to witness and enjoy millennial bliss in the conversion of themselves, and of this world.

We are also agreed, that at the very commencement of the millennium the Lord will come in the glory of his Father, and all the saints with him, and that the sinners then remaining alive and ungodly will be slain by the sword of the Lord, or "taken" and "cast alive, with the beast and the false prophet, into a lake of fire burning with brimstone," (Rev. 19:11-20) instead of being all converted to the obedience of the gospel.

Thus it will be seen what were our designs at the outset. It will be seen, that,

1. We did not design to introduce "new inventions," or create a sectarian or party spirit, to distract the churches, or ourselves. Our object was, to adhere strictly to the great principles involved in the propagating and sustaining the doctrine of the personal advent of the Lord at hand.

2. We had no idea of withdrawing from our respective churches, nor discarding church order. But the churches, which we supposed would generally receive the glad tidings, as a body rejected them, and in many instances, we regret to say, made those offenders whose only offence consisted in honestly adhering to their principles on this great and sublime theme. A warfare was commenced, and often carried on, by both sides, in a spirit that cannot be too deeply lamented. And being unable to control or direct the ultra portion among us, those who have refrained from indulging in unwise recriminations, have now to bear the sad consequences of the Ishmaelitic spirit exhibited by rash and misguided men.

While some were excluded from their churches, others left theirs voluntarily. Thus our brethren were brought together in a distinct body, arising from the necessity of the case, induced by circumstances which were not foreseen, and were, therefore, unprovided for. And although no formal organization was entered into by those who were thus brought together, yet they possessed all the constituents of a Christian church, and observed the ordinances of Baptism and the Lord's Supper; and when circumstances required, maintained their right of exercising church discipline.

And now, although we are separated from the churches with which we were formerly connected, contrary to our first design and expectation, and find ourselves a distinct people, we are unable to see that we are censurable for occupying the position that we do. We cannot relinquish the great fundamental truth of the Personal Advent of the Lord from heaven, nor of the proximity of that august event, as the price of the fellowship of our former churches. We cannot—dare not—disband, and suffer ourselves to be scattered to the four winds, leaving the hope we cherish to die. Nor can we, as intelligent and responsible disciples of the Lord Jesus, consent to live in anarchy, thereby becoming the prey of partizan leaders, who oppose all the established examples of apostolic times, and the wholesome and righteous usages of the primitive churches. Our only safety lies in positive unity

of action, under the guidance of the word of God. It is not enough that we *talk*, and act *negatively*. To never act at all, for fear of doing wrong, indicates a state of mind we do not envy, and a foresight that we can much better understand than imitate. It is just as wicked to come short of God's requirements as to transcend them. It is our duty to obey God in all things. Therefore, as churches of the Lord Jesus Christ, it is our duty to "set things in order," to appoint the Scriptural officers, to attend to the ordinances and discipline of God's house, and support a pure and faithful ministry among us, both by our means and prayers. By pursuing such a course, we shall have harmony in our counsels, and cannot fail to succeed in our efforts to build up the cause of God.

We know, however, that by pursuing this Scriptural course, we shall draw down upon our heads the unmitigated censure of those who desire our downfall; they would rather see us living in confusion and strife, till we are "consumed one of another." We are also aware, that some of our best friends have been driven, by the harsh treatment of their churches, to the extreme of rejecting the Scriptural order of the house of God. But after all, our duty is plain. The suffering, waiting disciples of Jesus must follow him, and obey all his commandments, that "peace may be on them," as well as on the "whole Israel of God." By pursuing such a course, the Advent faith will be preserved in its purity, and will continue to be diffused abroad until the Master shall come.

There is another class of Advent believers, who are found in various churches, and who are deeply interested in this cause. And although they do not feel called upon to discover the ties which connect them with their respective ecclesiastical associations, yet we receive their prayers, their sympathies, and support. We know many such, and hope that the number may be greatly multiplied. We are unable to force ourselves to side with the bigot, in condemning such because they "follow not us." No. Yet we entertain the hope, that in whatever respect they now fail to apprehend the full light, they will soon see their duty, and withdraw their influence and support from everything that is arrayed against the doctrine of the speedy coming of Christ. Yet they must act for themselves in this matter. We hail them as brethren beloved, and fellow laborers in the common vineyard of our divine Master, and fervently pray that we may yet be permitted to co-operate more intimately in our labors without hindrance.

To the above plain and brief statement of the origin and progress of the Advent cause, we would add: We wish it to be distinctly understood, that we are opposed to all the loose and disorderly movements of fanatics, of every name and class, that have not failed to create havoc in those of our congregations which were so unwise as to allow them to enter. Wherever these people have been suffered to be identified with any congregation, division and distraction have ensued. And as easy would it be for the leopard to change his spots, as for these to cease to pervert the right way of the Lord. And it is in consequence of our known opposition to the disgraceful vagaries and movements of these men, that the "Herald" receives so large a share of their opposition and abuse. In some places, where we have labored, and where we thought the cause had been planted upon an immovable basis, this class of persons have intruded themselves, and succeeded in cutting off ten, fifteen, and in some cases, twenty of our subscribers, and in introducing in their stead some belligerent sheet, whose only merit consisted in its willingness to publish every notion—no matter how foreign it might be to the Advent faith—to the distraction, if not to the destruc-

tion of the cause itself. If our existence is to depend on pandering to the vitiated taste of such men, we choose to die honorably. We cannot, nay, will not, to secure their support, appeal to the prejudices and sympathies of the unsettled ones, who choose to identify themselves with the great body of Adventists, and thereby strengthen them in their disastrous course. Neither will we take a neutral course, nor trim our sails to the wind, to obtain that which would not be accorded while we were strictly adhering to principle. The eternal interests of souls are at stake, and an awful account must soon be rendered by all who have the care of any portion of Christ's flock.

Having been engaged in this cause with Bro. Miller, and others, from the time that the Advent doctrine was regarded as a prominent and distinct system, we have felt a responsibility which has, thus far, enabled us to maintain our position. And with what success our attempts to serve the cause of God has met with, our brethren can judge. We feel thankful that the Lord has not permitted us, amidst the cruel and outrageous treatment we have received from within and without, to be jostled from our fixed purpose, or position. In sunshine and in storm, regardless of personal interest, and domestic comfort, by night and by day, we have been at our post. And we still abide there, willing to serve in any capacity by which the cause of Christ may be advanced.

Our labors heretofore have been of the most multifarious character. Besides preaching, editing, and publishing, and attending to the various business incidental thereto, we have suffered constant anxiety for the cause throughout the land. We have been absent so much, that we have had to pay men to discharge our duties at home. And it has fallen to our lot to break new ground, where the expenses have been much greater than the receipts; so that there has been a constant drain upon our resources from the first. And it has only been by economy and untiring industry, that we have been able to sustain the office. Although the office is now in a solvent state, yet our expenses for the last three months have considerably exceeded our receipts. Lately the paper has not met its outlay. So that, in consequence of the issuing of the new works, to meet the wants of the cause, we are now closely pressed to meet our bills. We are also extending our efforts abroad, endeavoring to revive and strengthen the cause by tent and camp-meetings, which materially diminish our resources. It should be understood, that we have not the slightest means to meet these growing demands, except by the income from the sale of books, subscriptions for this paper, and such contributions as our friends may see fit to make.

Shall we have aid? Our friends will consider our principles, plans, and labors, and help us accordingly. We must have all the aid which can reasonably be given at this time. The cause was never in greater peril, and never demanded greater sacrifices, and more persevering labor, than it does now. We are in the last struggles and perils. The Master must come soon. Our hope and faith have been tried, and found good. Let us all arise, and once more rally to the glorious work of proclaiming, "Behold, He cometh!"

Christian Association.

One great source of Christian strength is to be found in associated action.

The fibres which make up the strands of a rope, taken singly, would all snap asunder at a puny effort, as flax is severed at the touch of fire. Unite these same fibres, in the strongly twisted cable, and its strength is sufficient to hold fast the mighty ship of the ocean, amid the warring of the elements, and the wild turmoil of the waves.

"Union is strength;" and "a three-fold

cord is not easily broken," are mottoes as expressive in the accomplishment of Christian benevolence, as they are when used as maxims of mere worldly policy. When dangers press on every side, and the heavens gather blackness, the prudent man feels the need of counsel and advice; he seeks the counsels of those who are experienced, and have at heart the cause in which he is engaged. It is important ever to keep in view the admonition of the apostle, not to neglect the assembling of yourselves together; and we are to remember, that when certain ones taught heresies in the days of the apostles, that those holy men immediately went up to Jerusalem and held the first general council. Its result was the settlement of the difficulties that afflicted them. The great aim of Satan is, to prevent the operation of whatever is perilous to his kingdom. He knows he has most to fear the united and harmonious action of the children of God. He is consequently continually engaged in sowing dissensions and divisions among them,—knowing that if he could impress them with the idea that they should not act in concert, his object would be fully accomplished. Knowing it becomes Christians to give no heed to his admonitions.

Does Rev. 22:15 refute the doctrine of universal holiness during the millennium? If not, how can we reconcile it with that doctrine? A. G. C.

ANSWER.—The text is this: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." We understand that this is descriptive of the final condition or state of the wicked—not the millennial, but the eternal state. We do not believe the Bible teaches a state of universal holiness. It will be holy within the limits of the kingdom—but without—not on this earth—will be the dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie—he that is unjust continuing unjust still—and he that is filthy, filthy still—having their portion in the lake of fire, which is the second death, where the beast and the false prophet are, "and shall be tormented day and night for ever and ever."

The "True Wesleyan," speaking of the health of a brother, says: "His health remains poor; it is our opinion that he is gradually wasting away, and will, before long, go the way whence none return." This may be in accordance with the doctrine of Shakspeare; but it is not in accordance with the doctrine of the resurrection.

TO CORRESPONDENTS.

J. Bauman—We do not doubt your sincere desire to do us good. We cannot, however, open our columns to evidence drawn from Behmen's scriptures. The teachings of the Bible are sufficient to make men wise unto salvation.

A contemporary is of the opinion, that the Bible doctrine of the separate existence of the spirit, was the origin of "pretended miracles wrought over the relics of canonized saints." It should be remembered, that the saints whom the Papists have canonized, were single men and women, who, consequently, could leave no "relics"—i. e., widows—to be worshipped.

FATAL COLLISION ON THE NORWICH ROAD.—On the Norwich Rail-road, a few miles south of Webster, a most dreadful collision occurred on Tuesday morning last. About half-past eight, as the freight train was ascending a grade about two miles south of Webster, the two rear cars, loaded with iron, became separated from the train, and, soon losing their forward impetus, began to run back. There was no possible means of stopping the fugitive cars, and on they continued down the grade, while the accommodation passenger train from Norwich was approaching. Upon turning a short curve through a high ledge, the engineer of the train saw the two cars close upon him; and while he was in the act of reversing the engine, a collision took place. The locomotive was knocked to pieces, the water tank was thrown on to the top of the forward car,

being the baggage and second-class car; the engineer, Mr. Adams, was doubled up and crushed into such a shapeless mass, that not a recognizable feature of his person was left, and the fireman's thigh was pierced through by a bar of iron, and also jammed, so that there is no hope of his recovery.

Joseph Lewis Stackpole, Esq., of this city, was, it is supposed, standing at the door of the second-class car, in which he had been amusing himself with his dog. He was found by the side of the track dead, lying upon a man who was slightly injured. His body was shockingly mangled. Mr. Stackpole's wife, three children, and nurse, who were in the first-class car, escaped unhurt. Five or six other passengers, in the first and second-class cars, received some bruises, but no permanent injury. Post.

A most tragical occurrence happened at Northampton on Sunday, at about five o'clock, p. m. As a young man by the name of Hiram N. Johnson, clerk in the store of L. R. Lincoln & Co., was returning from church, he called at the office of Doctors D. Thompson & Co., for a friend and fellow-boarder of his to walk home to tea with him. His friend was lying on a bed in a closet in the office, reading. Mr. Johnson passed across the room to a looking-glass, without observing his friend, who thought to attract his attention by snapping a gun which stood at the head of his bed. He playfully took up the gun, without rising from his bed, and snapped it just as Mr. Johnson turned towards him. The gun, having been previously loaded with shot by another student, was discharged, and took effect in the neck and breast of Mr. Johnson, who expired immediately, without uttering a word.

The Tragedy at Osterville.

We gave in our last a brief account of the supposed murder of an infant at this place. Since then, circumstances have transpired which prove the tragedy to have been enacted by the mother of the child, under the influence of insanity. The facts are as follows:—

It appeared in evidence, that this unfortunate young mother, who is now but twenty years of age, was, when a child, in 1839, bitten in a swamp by a snake, in the heel, which at the time had a serious effect upon her nervous system. That subsequently, at intervals, the symptoms re-appeared, and though happy in all her domestic relations, and of a naturally cheerful disposition, she was at times subject to morbid melancholy, and on two or three occasions attempted suicide. The last visitation of this affliction was in 1843, when her present husband, then engaged to her, himself rescued her from an attempt to drown herself, for which there was no known or supposed apparent cause. They were attached to each other from childhood, and with a knowledge of all the circumstances on the part of the husband, they were married in 1845, and have always lived most happily together, residing in the family of the father of the husband, Mr. Oliver Hinckley, ship builder, and a most exemplary and estimable man. Young Mrs. H. was a member of the Methodist church, and a sweet singer in Israel.

In January, 1847, and again in April, two attempts were made to fire the dwelling house of the father, Mr. Hinckley, which excited unusual alarm in the quiet and moral community in which such a crime was unheard of. All attempts to discover the incendiary failed.

At another time, subsequently, and before the birth of the child, the family, on returning home, found an image in front of the house, dressed from the clothes that hung in the yard. In June last the family were again alarmed by some occurrence, and there was found written on the door, in chalk, "It is me—are you frightened?" The young mother, who possesses uncommon beauty, was apparently happy in the birth of her child, which was two months and eleven days old on the day of the sad catastrophe. On that day she was left at home with her child, and had dressed it in its best apparel, and laid it down to sleep near the door, where it was seen by a neighbor. Soon after, while the people were in church, they were alarmed with intelligence that the child was lost, and in about an hour afterward it was found in the water, about half a mile from the wharf, opposite the house of Mr. Hinckley, the tide flooding in a strong current in that direction.

An investigation was had, the country scoured, an inquest was held, but no traces of the supposed murderer were found, and the peaceful village was thrown into terror and horror at the mystery of such a crime in such a community. On Monday, when the funeral was to take place, the plan was suggested by some, and in the general consternation acceded

to, of making each person in the village attest to their own innocence, in the presence of the dead child. No oath in form was taken, because no one could be authorized to administer an oath, except upon the inquest of the coroner, but solemn asseverations were made, and perhaps some few might have expected a special interposition of Providence to expose the murderer. It was wrong, but perhaps not inexcusable, under the extraordinary state of excitement and alarm, and the acquiescence of some of the relatives, that the mother should have been required to pass through this ordeal. No satisfactory result followed, and after a long delay, the child was buried at 8 o'clock on Monday evening. On the following day, or the next, words fell from the mother to her own sick mother, which led to the belief that she had caused the child's death. Of this there can now be no doubt; nor can there be any doubt that so far from being guilty of the murder of the child she loved and nursed so tenderly, she is herself the victim of a mysterious monomania, that again tempted her to take her own life, but led to the loss of that of her child. In the same confession she would declare that she did not do it, and could not help it. From the incoherency of her own relation, it would seem that she was tempted to take her own life on Saturday, but made no attempt; that on Sunday, when left alone, she went with the child to the wharf, which was an open space, before the house and very near it, and sat down on the wharf meditating on throwing herself in. But the thought came to her that no self-murderer could enter into heaven. In this condition the child got out of her arms, either fell or was thrown—for it is impossible to determine which, but most likely the former—and was swept by the rapid current out of her reach. The actual terror in which she appeared at the next neighbor's and gave the alarm of the loss of the child, indicated both distraction and insanity, and favors the supposition, as do many other acts, that even in her insane purpose of self-destruction, the falling of the child into the water was accidental, and not her own act. In no event, however, is there any crime, but a deep affliction, from which we trust this unfortunate young woman will be relieved and restored to herself and to her afflicted husband and family.

We derive these facts from a friend who saw this unhappy person on Friday night, at the United States Hotel, on her way to the Worcester Asylum, accompanied by her husband (who adheres to her with the true faith of early love,) and Mr. James N. Lovell, the officer intrusted with her until committed to the custody of the kindly influences of the superintendent of the asylum.

It is such a case as would call forth all the philanthropy of Dr. Woodward, the late superintendent, and we doubt not will be equally interesting to his accomplished successor. With these facts let a veil be drawn over the deep affliction of the worthy families who feel this wound in their dearest heart, and the blighted prospect of the lovely young being, who by a mysterious agency, not of her own will, is thus made the instrument of her own woe; and instead of indulging an unkind doubt of uncharitableness, let us all pray as He has taught us, "Lead us not into temptation?" Post.

The French nation has been astounded by the revelation of corruption in a new form—that of public peculation. A journal writes of this shameful exposition as follows:—

"Nothing is spoken of in drawing-rooms, clubs, and public places, but the humiliating spectacles which the official world affords. What overwhelming revelations! What authenticated scandals! What examples for the masses!—What lessons for the men who have delivered themselves up to the government through fear of disturbance! It is much, no doubt, to learn from the mouth of M. de Castellane that since 1830 the number of functionaries has increased 40,000, which throws on the tax-payers 80,000,000f. additional, in fixing the salary of each functionary at only 2000f. But that injures only those who pay the budget. The pillage of the state by these same functionaries is of far different gravity. A government tax receiver, who resided in several seaports, declared in the Rochefort prosecution, without any one venturing to deny the truth of the assertion, that he had seen persons employed, at a salary of 2000f. or 3000f., amass, in the course of twenty years, 200,000f. or 300,000f. It has been proved by letters from Algeria, by the recitals of travellers, and by the complaints which the unfortunate colonists are constantly addressing to the government, that functionaries at Algiers, with 4000f., have brought back at the end of ten years a fortune of 150,000f."

The Breslau Gazette states that a great many persons have lately been arrested in Poland, and the estates of several landholders confiscated by the imperial government.

The Expected Messiah of the Jews.

It is often said of the Jews, that they rejected the Savior because he did not come as a great worldly conqueror, to rescue them from temporal ills. It is thus intimated that they did not gather from the writings of the Old Testament, that their Messiah was to be the Lord from heaven. This opinion does great injustice to the belief of the early Rabbies of the Jewish nation. How much the Jews who lived at the first advent might have apostatized from the faith of their fathers, yet by the following extracts from the "Voice of Israel," we shall learn that the early Jews looked for the coming of Him who created the heavens, and laid the foundations of the earth—the Word—who should be manifested in the flesh.

"By what name," inquires Rabbi Abba, "shall Messiah be called?" He answers out of the passage in Jeremiah, "He shall be called *The Eternal Jehovah*." Comment in Thren. v. 16. *Misd. Tehilim*, cited in *Father Persons' Christian Dictionary*, unabridged edition, p. 123.

Jonathan Ben Uzziel, in the Chaldee paraphrase, also expressly interprets this passage of the Messiah. His example is followed by Kimchi, Ben Melech, Jarchi, and the Talmudists. The Targum, however, reads as follows:—"And this is his name by which they shall call him, 'righteous things shall be done for us in his day from the presence of Jehovah.'"—(*Gurney on the Deity of Christ*, pp. 357, 358.)

On the passage in Zephaniah (3:9), "Then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Rabbi Moses Hadarson writes: "In this place Jehovah signifieth nothing else but Messiah," on Gen. 41st, cited in *Father Persons*, p. 123.

Moses, son of Rabbi Nehemannes, speaks of the Messiah as "The Angel," "the Redeemer," who is called "the face of God," "that is," says he, "God himself," the same that appeared to Jacob, at Bethel, and said to Moses in the bush: "I am the God of thy father," &c.; "The Lord that should come to his temple;" and "the Angel of the covenant," prophesied of by Malachi, 3:7.—*Leslie's Address to the Jews*, part 2.

Rabbi Solomo, on Gen. 22:18, acknowledges that God might take upon himself human nature, and thinks that he has done so for a time. And the Talmud upon Taanith, from Isa. 25:9, "Lo, this is our God, we have waited for him," says, that "at that time God would be pointed at, and shown even with the finger."—*Ibid*.

The Christian reader is here reminded of the words of the apostle John, (John 1st),—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

On the passage in Exodus, (33:20), "Behold I send an angel before thee to keep thee in the way, and bring thee into the place which I have prepared." The Rabbinical doctors assert, according to Jarchi, that this angel is the same as Shaddai, the Almighty. *Gurney*, p. 231. Moses Ben Nachman, when commenting on the appearing to Joshua of the captain of the hosts of the Lord, says:—"This angel, that I may explain the subject, is the Angel Redeemer of whom it is written, 'For my name is in him.' He is the angel who said to Jacob, 'I am the God of Bethel.' He it is of whom it is said, 'God called to Moses out of the bush;' and he is called an angel because he governs the world. For it is written, 'Jehovah (that is, the Lord God) brought us up out of Egypt;' and elsewhere: 'He sent his angel and brought us up out of Egypt.' Again, it is written: 'And the angel of his presence saved them'—that angel, namely, who is the presence of God, of whom it is said, 'My presence shall go with thee, and I will give thee rest.' Finally, this is the angel of whom the prophet says, 'He whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye delight in.'"—*Gurney*, p. 246.

In the "Zohar"—"The Book of Light"—a Jewish commentary on the Pentateuch, supposed to have been composed in the second century, the pre-existent Messiah is expressly described as being "Jehovah," "The Angel

of God," "The Shekinah," "The Divine Majesty," "The word of God," &c. Among other titles applied in the Zohar to this divine person, is "The Image of God."—*Gurney*, p. 188.

The author of the "Zohar" also applies the title *Son of God*, to the Shekinah or Angel of Jehovah. For example, in his commentary on Genesis, he says: "This Son is the faithful Shepherd. Of thee it is said, Kiss the Son: and again, Thou art my Son. He is the Prince of Israelites, Lord over those things below, Lord of ministering angels, the Son of the Highest, the Son of the good and great God, and the gracious Shekinah."—*Gurney*, p. 257.

In the "Nezach Israel" we read, "Messiah existed before Chaos—(i. e.) before the creation of the world." So also in the "Zohar" it is written in Gen. 1:2, "The Spirit of God moved on the face of the waters. This was the Spirit of King Messiah." And again in the "Bereshith Rabba":—"The Spirit of God was the Spirit of King Messiah."—*Gurney*, p. 63.

In the Targums and other ancient Jewish writings, reference is frequently made to a divine person denominated "The word of God." The modern Jews would have us look upon this phrase as nothing more than a circumlocution for *Jehovah*, or what they are pleased to term a Chaldaism; but the truth is, that the Messiah is often clearly and unquestionably referred to under this title. But whether so referred to or not, there is marked out to us on many of these occasions a Being clothed with the attributes of deity; one whose character and functions are distinctly represented in the person of *Christ*, whose name is called "The Word of God," (Rev. 19:13.) and who is afterwards styled in the same chapter—"King of kings, and Lord of lords."

The following are instances in which the Messiah is referred to under the title of the Word of God.

In the Chaldee paraphrase on the words of Isaiah—"Israel shall be saved in Jehovah with eternal salvation"—Jonathan Ben Uzziel renders it, "Israel shall be saved by *God's word*." So, again, where it is written in Hosea—"I will save the house of Judah by *Jehovah their God*," he gives this sense: "I will save Judah by the word of their God." In like manner where David writes—"Jehovah saith unto my Lord, Sit at my right hand," &c.—Jonathan renders it thus: "Jehovah said unto his Word, Sit at my right hand." So Rabbi Isaac Arama, writing upon Gen. 47th, expounds this verse of the Psalm 106: 20—"He sent his word and healed them"—to be meant of Messiah, who should be God's word. And Rabbi Simeon, the chief of the Cabbalists, upon the words of Job (19:26):—"I shall see God in my flesh"—concludes that the Word of God should take flesh and be born of woman.—*Persons*, p. 126.

Galatina quotes the following passage of a Jewish book entitled "Sepher Kibuchim," or "the book of collection of the sentences of the holy wise men:" "Rabbi Sodian in the name of Rabbi Hama said, in the future time the holy and blessed God will cause the King Messiah to sit down on his right hand, as it is said in Psalm 110, 'Jehovah said unto my Lord, Sit thou on my right hand,' which the Targum of Jonathan thus explains: God said to his Word, Sit thou on my right hand."—*Gurney*, p. 145.

From the Targumists again we learn, that it was the "word of Jah" that walked in the garden, and whose voice was heard by Adam,—"Onkelos and Jonathan on Gen. 3:8,"—who personally appeared to Abraham in the plains of Mamre—(Jerusalem Targum Gen. 18:1.)—who went before the people through the wilderness in the pillar of cloud and of fire, (Jonathan on Exodus 13:21.)—who was seen on Mount Sinai in his glory, and conversed face to face with Moses, (Jonathan on Deut. 4:33—Onkelos on Deut. 5:5.)—who accompanied the Israelites into the land of Canaan for the purpose of expelling their enemies, (Jonathan on Josh. 23:13.)—who spoke with Job out of the whirlwind, and restored him to his pristine happiness, (Targum on Job 42:9-12.)—who was seen in vision on his throne of glory in the temple, by the prophet Isaiah, Jonathan on Isa. 6:8.—*Ibid*, p. 124.

Psalm 102:16—"When the Lord shall build up Zion, he shall appear in his glory." The Chaldee paraphrase renders it, "The city of Zion shall be built by the word of Jah; he shall appear in his glory."—*Ibid*, p. 182.

Gen. 1:21—"So God created man in his own image, in the image of God created he him." The Jerusalem Targum renders it, "And the Word of Jah created man in his

own likeness—in a likeness from the presence of Jehovah created he him."—*Ibid*, p. 136.

Gen. 28:28—"And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, &c., then shall the Lord be my God." The Targum of Onkelos renders it, "If the Word of Jah will be my help, and will keep me in this way in which I am going, &c., then will the Word of Jah be my God."—*Ibid*, p. 139.

Exod. 3:14, a passage in which the Angel is described as speaking to Moses out of the burning bush in the character of God himself. The Jerusalem Targum reads as follows:—"And the word of Jah said to Moses—He who said to the world, Let it be, and it was, and who will say it, Let it be, and it will be—and he said,—Thus shalt thou say unto the children of Israel—I am hath sent me unto you."—*Ibid*, p. 140.

In Josephus, concerning Hades, sec. 6, the following remarkable passage occurs: "For all men, the just as well as the unjust, shall be brought before *God the Word*, for to him hath the Father committed all judgment; and he, in order to fulfil the will of his Father, shall come as Judge, whom we call Christ. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom God and the Father hath glorified, concerning whom we have elsewhere given a more particular account for the sake of those who seek after truth. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one according to his works; at whose judgment-seat, where all men, and angels, and demons, shall stand, they will send forth one voice and say, 'Just is thy judgment.'"

The writings of Philo, the contemporary (or nearly so) of Josephus, abound in references to this Divine Person, THE WORD OF GOD. He speaks of him as

"The Son of God the Father."
"Superior to the Angels, and to all things in the world."

"The First-begotten of God."
"The Second Divinity." *Deuterio Theos*.

"The image and likeness of God."
"Nearest to God, without any interval of separation."

"Not unbegotten like God, nor created like man, but a medium between the extremes bordering upon each."

"The instrument by whom the world was made."

"The Fountain of Wisdom."
"The Supporter of the World."
"The Advocate and Intercessor of mortal man."

In his discourse on the *Exiles*, Philo writes thus: "What time may be appointed for the return home of us banished Jews, it is hard to determine; for by tradition we have that we must expect the death of a High Priest; but of those some die quickly, and some live longer. But I am of opinion that this High Priest shall be the very Word of God, which shall be void of all sin, voluntary and involuntary, whose Father shall be God:—and this Word shall be that Father's wisdom, by which all things in this world were created. His head shall be anointed with oil, and his kingdom shall shine and flourish for ever."

We will here introduce an appropriate reflection from Mr. Bryant's work on the *Logos* of Philo: "Some of the most learned among the Jews have spoken of the Messiah as the Word of God, and as God antecedent to angels, and before creation. This appears from their Targums, and other Rabbinical writings, of which Gallatin gives a large account.—Hence," he remarks, "we learn that these mysterious truths concerning the Second Person, which in these times are rejected by many Christians as impious and idolatrous, were allowed by the people who were the greatest enemies to idolatry, and who always showed themselves the most hostile to Christianity and the Gospel."—p. 79.

How remarkably do the character and offices of this Divine Person, "The Word of God," as exhibited in the foregoing citations, accord with what is written in the New Testament Scriptures concerning *JESUS CHRIST*! Thus we read:—

"In the beginning was the Word, and the

* The High Priest who condemned Jesus Christ seems to have been aware, that to judge the world would be the function of the Messiah. In the Gospel of Mark we read as follows:—"Again the High Priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." (Mark 14:61-64.)

Word was with God, and the Word was God. In him was life, and the life was the light of men. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. And I saw and bear record that this is the Son of God." (John, chap. 1.)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John 5:25.)

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.)

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8.)

"Before Abraham was I am." (John 8:58.)
"Christ, the power of God, and the wisdom of God." (1 Cor. 1:24.)

"The brightness of his glory, and the express image of his person." (Heb. 1:3.)

"By him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created for him and by him." (Colos. 1:16.)

"But unto the Son he saith, Thy throne, O God, is for ever and ever." (Heb. 1:8.)

"Let all the angels of God worship him." (Heb. 1:6.)

"Immanuel, God with us." (Matt. 1:23.)

"And behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33.)—(*To be continued*.)

* "The house of Jacob,"—not the carnal, but the seed of Abraham, whether Jews or Gentiles, (Gal. 3:7.) the partakers of the FAITH of Abraham, who "believed God, and it was counted to him for righteousness" (Gen. 15:6; Rom. 4:3.) "Doubtless thou art OUR FATHER; though Abraham be ignorant of us, and Israel acknowledge us not; then, O Lord, art our Father, our Redeemer." (Isa. 63:16.) "I am sought of those that asked not for me, I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." (Isa. 65:1.)

Miscellaneous.

CONVERTS FROM POPEY IN IRELAND.

The Committee of the "Priests Protection Society" for Ireland issued an address, which enumerates ninety-six priests of the Romish church, who, within a few years, have been converted to the reformed faith, and upwards of sixty laymen, chiefly Irishmen. At Dingle there are 800 converts; at Achill, 500; at Kingscourt, 2000; and at St. Andrews, Dublin, 118. And it may truly be said, there is scarcely a parish in Ireland without converts from Popery; and the following extract from the "Dublin Evening Herald" will show that men of standing and eminence, who have "been blessed in Rome," by the Pope, have this month become Protestants, and others are announced to join Mr. Scott's church in May:—

"A recantation from Romanism took place in Audeon's church, Dublin, last Sunday; twelve persons—nine men and three women—publicly abjured the errors of that system. Two of the former are priests; the Rev. Nicholas Beatty, D. D., late superior of the convents in Drogheda, Athlone, Waterford, and Multifarnham; and the Rev. Patrick Brennan, late parish priest of Creere, diocese of Elphin. Dr. Beatty was ordained by the late Pope Gregory XVI., and has the highest testimonials given at Rome, where he was educated. He has a faculty, granted by the Trinitarian Society, empowering him to invest with the order of the scapular, and to dispense indulgences to the faithful. This he has done to thousands in Ireland. He was esteemed so highly for his acquirements, that since his return to this country, the regular clergy of the above convents have successively elected him to the office of superior in their respective establishments. He says now, 'That no doubt many of his former brethren will follow his example of shaking off the unscripural yoke of Rome.' Another of the converts has recently been a student in the College at Galway, under the superintendence of the Rev. Dr. O'Toole. There was also the wife of a magistrate among the number. The Rev. T. Kingston and the Rev. John Prior assisted in the service; and the Rev. Thomas Scott received the converts, and administered the form of abjuration. The Rev. G. Sydney Smith, D. D., and Professor of Biblical Greek in the University of Dublin, delivered an able and appropriate sermon from Ezek. 8:12, 13. The congregation, though literally wedged together, remained patient to the close of the service. The preacher

clearly stated the saving truths of the gospel of Christ, and contrasted them with the false and unscriptural teaching of the church of Rome.—All the converts sealed their solemn profession by partaking of the sacrament, after which they each received a copy of the sacred Scriptures. Mr. Scott announced that he would, God willing, receive another class of converts the first Sabbath in the month of May next."

PRONUNCIATION OF MEXICAN NAMES.

One of the troubles of those who read the newspapers now-a-days, is to know how to pronounce the names of Mexican men and places, which are found in them. For the satisfaction of our readers, we copy from the Cincinnati "Commercial" the following list of Mexican names, the pronunciation of them, as nearly as it can be given, and their signification. It is to be noticed that Mexico, in common with other Spanish colonies, has departed very greatly from the pure pronunciation of the language.

La Resaca de la Pal-ma—Lah Rav-sab-kah-day lah Pal-mah Surf Palm.
Palo Alto—Pah-lo Ahl-to. Tall Tree.
Santiago—San-te-ah-go. St. James.
Rio del Norte—Ree-o del Nortay. North River.
Chapparral—Chap-pahr-rah. Small Bush.
Chaparral—Chap-pahr-rah. Clump of bushes.
Ranchero—Rahn-chay-ro. One who labors on a rancho.
Rancho—Rahn-cho. Small Farm.
Hacienda—Hae-ee-en-dha. Plantation.
Pelon—Pay-lone. (Greaser) one of the rabble.
Monterey—Mon-ta-ray. The King of the Mountain.
Plaza—Plah sah. Public Square.
Rinconado—Rin co-nah-dho. Inside Corner.
Los Muertos—Lohs Mwer-tohs. Land of the dead.
Sitillo—Sawl te-yo. Side Hill, or fall of table land.
Buena Vista—Bwey-na Vees-tah. Pleasant View.
Las Incantadas—Lahs In-can-tah-dhas. Enchanted Ground.
China—Chee-nah.
Estanque—Es-tahn-ke. Artificial Pond of Water.
Agua—Ag-wah. Water.
Novia—No-vee-ah. Well, (the water of which is drawn out by machinery.)
Agua Nueva—Ag-wah New-ay-vah. New Water.
San Luis Potosi—San Lew-is Po-to-see.
Lobos (Island)—Lobus. Wolf.
Cerralvo—Sa-rah-lvo.
Sierra—See-er-rah. Mountain Ridge.
San Juan de Ulua—San Whan de Oo-luo-ah.
Vera Cruz—Vay-rah Crooz. True Cross.
Alvarado—Al-vah-rah-dho.
Anton Lizardo—Anton Le-zar-dho. Lizard Point.
Jalapa—Hah-lah-pah. Jalap.
Mexico—May-hee-co.
Sacrificios—Sac-ree-feese-ohs. Place of Sacrifice.
Bonita—Boo-nee-tah. Pretty.
La Vega—Lay Vay-gah.
Amputia—Am-poo-dhe-ah.
Mejia—May-hee-ah.
Canales—Cah-nah-les.
Paredes—Pah-ray-dhes.
Gomez Farias—Gomez Fa-ree-ass.

HORRORS OF FANATICISM.

Flores, the Vice-Chief of Guatemala, a Liberal, had made himself odious to the priests and friars, by laying a contribution upon the convent at Quezaltenango; and while on a visit to that place, the friars excited the populace against him, as an enemy to religion. A mob gathered before his house, with cries of "Death to the heretic!" Flores fled to the church; but as he was entering the door, a mob of women seized him, wrested a stick from his hands, beat him with it, tore off his cap, and dragged him by the hair. He escaped from these furies, and ran up into the pulpit. The alarm bell was sounded, and all the rabble of the town poured into the plaza. A few soldiers endeavored to cover the entrance to the church, but were assailed with stones and clubs; and the mob, bearing down all opposition, forced its way into the church, making the roof ring with cries of "Death to the heretic!" Rushing toward the pulpit, some tried to unbind it, others to scale it; others struck at the unhappy Vice-Chief with knives tied to the ends of long poles; while a young fiend, with one foot on the mouldings of the pulpit, and the other elevated in the air, leaned over and seized him by the hair. The carate, who was in the pulpit with him, frightened at the tempest he had assisted to raise, held up the Holy of Holies, and begged the mob to spare him, promising that he should leave the city immediately. The unhappy Flores, on his knees, confirmed these promises; but the friars urged on the mob, who became so excited with religious frenzy, that after kneeling before the figure of the Savior, exclaiming, "We adore thee, O Lord! we venerate thee!" they rose up with

the ferocious cry, "but for thy honor and glory this blasphemer, this heretic, must die!" They dragged him from the pulpit across the floor of the church, and in the cloisters threw him into the hands of the fanatic and furious horde, when the women, like unchained furies, with their fists, sticks, and stones, beat him to death. His murderers stripped his body, leaving it disfigured, and an object of horror, exposed to the insults of the populace, and then dispersed throughout the city, demanding the heads of Liberals, and crying, "Viva la Religion, y mueran los hereges del Congreso!"

Stephen's Travels.

VERA CRUZ.

There is a mode of reasoning upon war which it is extremely difficult for an unsophisticated mind to appreciate. American gentlemen, husbands and fathers, send an army to collect a debt from some Mexican chieftain, by bombarding Vera Cruz. By day and by night the awful storm of bomb-shells is rained down upon the devoted city. Christian gentlemen guide these guns, and kindle these fires of hell. Mothers and daughters fly shrieking through the streets, and their mangled limbs are buried beneath the ruins of their dwellings. These shells explode in infant nurseries, by the bedside of languishing disease, in parlors of refinement and piety. Ladies have limb torn from limb by the balls which American gentlemen fire. A large party of ladies, in the terror of that awful bombardment, fly to the cellar of one of the most costly stone mansions, hoping there to find refuge from these engines of destruction which have demolished many of their dwellings, and by a bloody death bereaved them of many of their dearest friends. The thunders of the bombardment, the crash of the explosions of bomb-shells, the shrieks of the dying, pierce the darkness of the cellar, and excite to a frenzy of terror the trembling females there. A shell falls upon the roof of the house, descends into the cellar, and explodes; and the limbs of these mothers and maidens, mangled and gory, are driven into the walls. And this is honorable warfare; this is Christian warfare; and the result of such scenes is the subject for civic rejoicing, bonfires, and illuminations. And respectable men, humane men, men who sit at the table of Jesus Christ as his disciples; who publish papers to guide the world to Christian feelings and practices, consider this a very suitable way of collecting debts. Surely man is a strange animal. Enlightened reason guides to most singular conclusions. It is strange, very strange, that a humane man can, at this period of the world, throw such terrible missiles into a thronged city, and sleep at night, feeling that he has done well, while at the same time conscience is so tender, that other atrocities of war, incomparably less dreadful, are deemed barbarous.

John S. C. Abbott.

FAMINES.

In the year 272, the Britons were compelled to eat the bark of trees.
In 306, thousands of the Scots died from want of food.
In 310, 40,000 English perished from the same cause.
In 450, if we may believe Dufresnoy, so dreadful was the scarcity of food in Italy, that parents devoured their own children.
In 739, in 823, and in 954, England, Wales, and Scotland lost thousands of their inhabitants by starvation. Famine again desolated these countries in the years 1087, 1195, 1251, and 1315. During the last visitation, horses, dogs, cats, and the most loathsome vermin, were most greedily devoured. We find at intervals of times six other seasons of famine, reaching down as late as 1795.

A most dreadful calamity of the same nature visited the Cape de Verdes in the year 1775, when 16,000 persons died of starvation, and also in 1811, when some of the islands lost from one-third to one-half of their population.

In 1822, the potato crop proved a failure in Ireland, and the southern counties were involved in extreme distress. The province of Munster was in a state of actual starvation. Many persons committed misdemeanors which were punishable by confinement, that they might obtain the food of the prisons. Typhus fever followed in the steps of hunger, and many hundreds were swept away by disease.

The subscriptions raised for the distressed Irish in 1822 amounted to—
Parliament granted . . . £350,000
Local Irish subscriptions were . . . 300,000

Total . . . £800,000

A CURIOSITY.

Mr. Erasmus Chase, of this town, while cutting up a large pine tree which had blown down, struck his axe upon the blade of a knife imbedded in the tree, and broke it. On taking it out, it was found to be, to appearance, an old Indian scalping-knife, which had been struck horizontally into the tree when a sapling, and the wood had grown entirely over it. The blade is about six inches long, with a buck-horn handle. On the blade and handle are one hundred and forty

distinct rings—showing the number of years of the tree's growth, since the knife was left there one hundred and forty years ago, and twenty-seven years before a white man settled in this valley. The first settlement of the town was made in 1734, but the settlers were driven off, and no permanent settlement was made until 1753. The Ashuelott Valley was a favorite resort and home of the Indians, and it was with great difficulty and hard fighting that they were at last driven from it. Many interesting relics of the aborigines have been turned up from the soil, before this discovery.

N. H. Sentinel.

NATURE'S INCORRIGIBLES.

In this world it is vain for any man to attempt to please everybody. Vexation of spirit must be the portion of him who makes the silly effort. He might as well hope to still the angry waves to a pleased silence by the charm of his honied words. Do not try it. There are, it is true, persons who can and will be pleased, but there are others whom no kindness can conciliate, no effort satisfy. Of one thing we should be aware. There are thousands of restless spirits who are always dissatisfied with themselves. They cannot please themselves, and for others to expect to please them, is the extreme of folly. These are nature's incorrigibles, everlasting fault-finders, for ever grumbling at everything and every body. Upon such uniformly crabbed cases, it were vain to expend an effort. We need never expect to please them, until we see some evidence that they have learned the happy art of being satisfied with themselves.

ANTINOMIANS.

There is a curious denomination of Baptists, as they call themselves, in some parts of Virginia and other Southern States, who hold that class of doctrines called, I believe, by theologians, Antinomian. Their system is high-toned on the subject of election. So fearful are they of man's doing anything toward his salvation, that they in effect take away his free agency, and leave him a passive subject of the divine decrees. They abhor the idea of preaching the gospel to any but the "elect." Of course they never exhort sinners to repentance. They proscribe all Missionary societies, Bible societies, Sabbath-schools, and everything of the kind, as "taking the work out of God's hand"—and, of course, as involving acts of impiety and intrusion upon the plans and doings of the infinitely wise and good Creator.—They are sometimes called Hardsells, Black-water, &c.; and are disowned by the regular Baptist denomination of the United States.

Com. Adv.

REPUBLICS AT WAR.

A rumor comes to us from Venezuela (says the N. Y. "Sun"), to the effect, that New Grenada and Ecuador, two South American republics, have declared war against each other. If true, seven of the American republics are now at war, viz., the Argentine Confederation, Uruguay and Paraguay, New Grenada and Ecuador, and the United States and Mexico. Venezuela, Chili, and Peru are at peace. Central America is in a state of suspended hostilities, which it is hoped may lead to the adoption of a federal constitution by the states of that republic. The wars at present raging in other portions of the world, are being carried on by France in Algiers, by Russia in Georgia, and by England in New Zealand.

PURGATORY.

Richard Ford, in his late work entitled "Spaniards and their Country," says that an accurate and laborious German has calculated that an active man, by spending a dollar in coach hire, might obtain in one hour, by visiting different privileged altars during the Holy week, 29,629 years, nine months, thirteen days, three minutes and a half diminution of purgatorial punishment. This merciful relieve was offered by Spanish priests in North America, on a grander style, on one commensurate with that colossal continent; for a single mass at the San Francisco, in Mexico, the Pope and prelates granted 32,310 years, ten days, and six hours indulgence.

THE POPE.

The Pope has established a kind of representative body, composed of delegates from the different provinces, who are to assemble in Rome at stated periods, and discuss with his Holiness affairs of state. The measure has given unbounded hopes to the people, who expect to find in the successor of St. Peter another and better Rienzi—a true tribune of the people. Austria frowns on his proceedings, but as yet dares not interfere.

SINGULAR.

The "Gazette" of Delft announces the serious illness of Engelje Van der Vlies, born at Schiedam on the 20th August, 1787. This extraordinary woman, whose existence is such a remarkable phenomenon, and who, ever since 1820, has lived entirely without food or drink, it

is apprehended is now at the close of her existence. Her death, it is supposed, will furnish to science the opportunity of making observations of the highest interest.

THE FAMINE.

Lord John Russell stated in a recent speech in Parliament, that during the sixteenth century there occurred in England something very similar to the present Irish famine. It was related, he said, by Sir Thomas Moore in his writings, that 300,000 men at one time roamed about, subsisting by theft, of whom no less than 70,000 were hung in a single year.

Correspondence.

LETTER FROM BRO. J. S. WHITE.

Dear Bro. Himes:—At the Conference recently held in North Scituate, R. I., the following articles were presented for the action of the meeting, to which no objections were made:—

1st. We believe that, in obedience to the command of our Savior—"Go ye into all the world and preach the gospel to every creature"—we are to follow the example of the apostles. More than ever have we been interested in such missionary action, since we have seen the evidence of the speedy coming of our Lord. We are still willing to go, or to aid others in going, wherever God, in his providence, may call, in preaching "the glad tidings of the kingdom of God."

2d. We believe that those who embrace the gospel understandingly, and with the heart, will be the friends and supporters of everything morally good; and, consequently, will be the friends and supporters of the subject of Missions, of gospel Non-resistance, Anti-slavery, and Temperance.

3d. We cannot, therefore, engage in any organization which rejects, by profession or practice, either of those great subjects. And hence, we have no fellowship for any system of professed benevolence which would carry the gospel of peace in one hand, and a weapon of death in the other; or, which advocates the right of taking vengeance on our fellow beings, under any circumstances whatever; or, which holds it right for a man, when injured, either to return the injury himself, or to get some one to do it for him.

4th. Neither do we fellowship any system of Missionary operations which countenances, as followers of Jesus Christ, those who hold, or apologize for the holding, of their fellow beings in slavery.

5th. Instead, therefore, of aiding such societies in preaching what they call the gospel of the Prince of Peace and Love, we shall continue to pursue what seems to us a better way, without heeding the charge, that we are opposed to all the benevolent and missionary operations of the day.

LETTER FROM BRO. E. W. P. TAUNTON.

Dear Bro. Himes:—I rejoice that your efforts have been in any way instrumental in leading the people of God, to look for the appearing in glory of the great God and our Savior Jesus Christ. For, next to our own personal salvation, the salvation of others is the most important. There is no doctrine more calculated to give the people of God a true sense of their pilgrim and stranger-like condition in this world, than the doctrine of the coming of the Lord; and there are none better calculated to bring the soul into close communion with Jesus. We thought we should, ere this, have seen him who bowed his head in death, coming in glory, and bringing eternal life to those that love him. We thought of being changed into his image, and of dwelling with him and all the saints for ever. Indeed, this doctrine prevents us indulging in undue love to the world, and enables us to enter, by faith, into the holiest of all, where there is fulness of joy.

This morning, one who held the hope of the Lord's appearing, fell a victim to the fever, contracted whilst proclaiming Jesus to the dying immigrants. The Lord has removed our brother in the prime of life, and in the midst of devotedness to the cause of God. But the Lord's ways are not as our ways, nor his thoughts as our thoughts. The last day will explain some of those dark providences of God which now lie hid from our view.

May the Lord keep your heart and mind through Christ Jesus.

Montreal (C. E.), June 12th, 1847.

A GOOD SUGGESTION.—Dear Bro. Himes: Allow me to suggest to you and others of our ministering brethren, the propriety of writing a sermon every week for the "Herald," such as they would preach before their own congregations, and adapted to the present wants and condition of the scattered flock. There are but few, you are aware, who are privileged with hearing the stated preaching of the word; by such a course, therefore, they would have the benefit of being fed with the sincere milk of the word, by which they might grow in grace, and in the knowledge of the truth as it is in Jesus.

L. A.

Foreign News.

The Hibernia arrived on June 28, in a little more than eleven days from Boston.

By this arrival we have files of London and Liverpool papers, containing important news from China by the overland mail. The progress of civilization seems still to be attended with bloodshed. The British victory is said to have been bloodless, but the French are reported to have killed one thousand souls in Cochin China.

Hopes were still entertained of getting the Great Britain out of Dondrum Bay.

Queen Victoria was soon to visit Scotland. The king and queen of the Belgians were on a visit to England.

The Belgian Association for Promoting Free Trade have invited the statistical and economical inquirers of Europe to assemble in congress, at Brussels, on the 16th of September next.

Mr. Daniell, the African traveller, has reached England, after escaping all the vicissitudes of a comparatively unknown country in south-western Africa.

American biscuits are now a great article of commerce in England.

Earl Fitzwilliam has complained in the House of Lords of the charge of two pence for admission to the Cathedral of St. Paul's.

Willmer's "Times" says, "The general impression prevails, that when the new Parliament shall assemble in October, for a brief session before Christmas, as it is expected, the relative strength of parties in the House of Commons will remain about the same as at present."

Besides the enormous loan of eight millions already granted to the Irish people, the government have now come forward with a proposition to advance about £600,000 to three of the railway undertakings in Ireland, which have paid up half their capital.

IRELAND.—Generally the accounts are much less unfavorable as to the extent of fever and destitution. Food is becoming plentiful and cheaper, and the fine prospects of the harvest are giving confidence to all classes. Even in Skibbereen there is a most decided improvement. In some districts, however, Sligo in particular, fever and destitution still prevail to a lamentable extent.

The last Cork "Reporter" says, "The supply of food still continues to pour into our noble harbor. On Thursday, two more vessels arrived, in addition to those mentioned in our last, with 530 tons of maize and beans. On Saturday, the number of vessels that entered the port was fifteen, having on board 1,523 tons of maize, 1,296 tons of wheat, 459 tons of flour, and 218 tons of barley—making a total of 3,500 tons of breadstuffs. Since our last, a large number of vessels, that had previously arrived, left Cove for various parts of the kingdom, bearing much-wished-for quantities of food to places where their arrival will be most seasonable."

FRANCE.—Bread has slightly fallen in price, and the harvest prospects continued bright up to July 1. The corn harvest is proceeding rapidly in the departments of the Pyrenees Orientales, the Gard, the Aude, and part of the Haut Garonne. The crops are the finest that have been known for a long time. The "Courrier de Lyon" states that the rye harvest has commenced in that district, and is very satisfactory. The wheat crops are magnificent.

SPAIN.—The intelligence from all the provinces describe the prospects of the forthcoming harvest as extremely cheering. Espartaco is to be allowed to return to Spain, and be restored to all his honors. Accounts from the north of Spain state that the Carlists are becoming daily more bold. Accounts from Madrid are of the 26th June, A rumor connected with the negotiations of the Pope's nuncio was very generally believed, to the effect that the bishops appointed since the death of Ferdinand VII., during the suspension of diplomatic relations with Rome, should resign their sees.

PORTUGAL.—A letter dated Lisbon, June 15, states that the close of the civil war has been happily effected with regard to one-half of the kingdom. Sa da Bandeira and the insurgents of Setubal have submitted and acknowledge the queen's authority.

The Marquis de Loule, one of the leaders of the insurgents, had proceeded to England; and also the Duchess of Palmella, with two of her daughters. Thirty prisoners had escaped from St. Julian.

GERMANY.—Emigration to America, on a wholesale scale, is still going on. The United States get the majority of the emigrants, and nearly all the best. Some villages are entirely depopulated by this emigration mania, and the governments are beginning to be alarmed at it.

PRUSSIA.—The chamber of the three representative estates have rejected, by a majority of 120, Herr von Beckerath's motion for placing the Jews upon terms of perfect equality with the Christians. The first convention of the states general has just closed its labors, and the speech delivered on the occasion by the minister is deemed of an ungracious character.

SWITZERLAND.—The French ambassador, M. Boissé le Comte, returned a few days back to Zurich, from a journey in the Tesin and in the Grisons. The canton papers state that the ambassador did not speak of politics during his residence. On another hand it is stated that he, on the 20th, received from his government despatches which contained a full and entire approval of the discourse he addressed to M. Ochsenheim.

HOLLAND.—Letters from Harlingen, in Friesland, state that riots broke out at that place on Friday night last, in consequence of the shipment of potatoes to England. Several houses were assailed, and among the rest those of the burgo-master, the principal notaries, and packet agents. The damage to property was estimated at 100,000 guilders (£5,500 sterling).

TURKEY AND GREECE.—The Greek question is in statu quo. The Porte continues to be firm in its dealings, and notwithstanding the moderation shown by the Turkish ministry, the Divan appears to have no intention of ceding the least point, as regards that question, but will sustain its rights, and persist in doing that which will effectually secure the dignity of the Sultan. It is evident, that if the Court of Athens is anxious to settle the matter, it must submit to the ultimatum of the Porte. In the meanwhile, a few days more, and the Ottoman ports will be closed to the Hellenic flag. It is to this critical position that the infatuated conduct of the impolitic Coletti has brought the political relations of Turkey and Greece. Athens journals of June 20th profess to be pleased with the decision of Austria, whose offers of mediation have been accepted.

RUSSIA.—The Russian Government is said to have discovered an association of robbers of high rank, who realized immense sums by defrauding the soldiers confined in the hospitals, or employed in the army of the Caucasus. Two lieutenant-colonels, and several officers, are accused of the most infamous frauds, and have been committed to prison. A privy councillor, who is likewise a senator, has been detected in frauds, and a president of one of the tribunals is also accused of having committed a robbery of 146,000 roubles.

In Cochin China, French missionaries having been imprisoned and sent to Singapore on their release, the French ships of war La Gloria and La Victorieuse sailed into the bay of Touran to obtain redress, and laid an embargo on five corvettes. The French allege that a conspiracy was formed on shore to assassinate the French at a conference which was sought to be arranged between the parties.

SMUGGLING EXTRAORDINARY.—About a year ago a cargo of five hundred broomsticks arrived in Liverpool from a port in Germany, and, not being claimed by the consignee, were conveyed to the Queen's warehouse, attached to the custom-house. Last week one of the sticks was accidentally broken, when, lo! it was found to be partly hollow, and to contain a considerable quantity of manufactured tobacco. The top of each stick had been perforated, the tobacco pressed in, and secured with a peg, which, smoothed over, gave the appearance of solidity.

THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JULY 24, 1847.

Big Tent and Camp-Meetings.

SECOND MEETING.

Big Tent meeting at Fitchburg, Mass., will commence on Sunday morning, July 25th, at 10 o'clock, and continue through the week. We affectionately invite the public to give us a hearing on the reasons of our faith, in reference to the speedy coming of Christ. Brethren also from Westminster, Lunenburg, Ashburnham, Templeton, Gardner, Townsend, and other places, are kindly invited to come up to the feast. Let there be a general, old-fashioned gathering of the faithful. The meeting will be strictly an Advent meeting, not designed for strife and contention, but to speak the truth faithfully in love, and prepare for the coming of the Lord.

The meeting will be held a little south of "Roll-stone Hill," a short distance from town, on land belonging to Mr. Tuttle.

THIRD MEETING.

Big Tent Camp-meeting, at Exeter, N. H., on the old ground. Our brethren in Boston, Lowell, Newburyport, Haverhill, Salisbury, Rye, Portsmouth, Dover, &c., all, will come up to the feast.

Mr. Minor, the gentlemanly Railroad Superintendent, has reduced the fare on the Railroad, on the way stations from Boston to Dover, about ONE HALF.

THE TIME.—To commence Aug. 3d. Brethren will come on the 2d, so as to get up their tents in season. All that can, will provide for themselves.

NOTE.—We want no pedlars, beer-shops, or anything of the kind, on or near the ground. We wish all such persons to understand, that they will not have our consent to come on the ground at all. If they do so, they will have to settle the matter with the authorities that give us protection. We do not get up public meetings to support beer-shops and speculators. Let all the

friends in each of the places where we are to have meetings stand with us in this matter, and we shall have no trouble. We design this note to apply to all the meetings which we contemplate for the season. We can make our own provision in our own way.

ORDER.—We intend to have good order, if God permit, and shall expect the example will be set within the camp. None should attend that do not mean to submit to good and wholesome regulations.

FOURTH MEETING.

Will be held in Poland, Me., on, or near, Megquier's Hill. Notice next week. Brethren in all that region will make an effort to attend. Now is the time for all to come up to the work.

PROPOSED MEETINGS.

Sunday, Aug. 29th, Bro. Himes will be in New York and Brooklyn. If the brethren desire it, he and Bro. Litch will commence a Big Tent meeting in that vicinity the 31st, where the brethren shall make arrangements. At Troy, Albany, or Lansingburgh, N. Y., where Bro. Needham, Barringer, and J. G. McMurray, shall appoint, Sept. 7th, to continue several days.

Addison, Vt., Sept. 15th, and onward, where Bro. Geo. Burnham, and the brethren interested, in Addison, Vergennes, Bristol, &c., shall arrange. We wish to hear from them soon.

Messiah, N. Y., Sept. 25th, as Bro. Baldwin, and others, shall appoint. We can only attend one meeting about ten days. Let there be a grand rally.

Probably at Gilmanton, N. H., Davis' Island, Oct. 9th, and onward.

Thus we have laid out our work for the balance of the season. We wish to hear from all concerned without delay, and have all the directions, &c. we need, to make our own arrangements.

GENERAL AGENT IN THE FAR WEST.—We have secured the services of Bro. LUZERNE ARMSTRONG, 169 East Water-street, Milwaukee, W. T., as General Agent for all our publications. He now has a large supply, and all who wish can obtain what they may wish of him. We have authorized him to aid worthy and needy laborers in the cause, out of the proceeds of sales.

BUSINESS NOTES.

G. W. Thomas.—We have received nothing on your account, or that of A. G. T., since last September. That which you refer to was from Ohio. Since the above was written, we have received \$3, which pays to end of v. 13. J. Cunningham, \$3—1 paid for your two papers to end of v. 13, so we thus applied it. Will then comply with your wish respecting the one copy.

J. Button.—We send the paper; but as we have a large free list, we hope you will aid us all we can in extending our circulation.

J. A. Varney.—Your letter said one dollar, but it contained two, so we have credited it accordingly.

H. H. Hooker, 50 cts.—Have sent the Testament, and a "Watch."

J. Marsh, \$30 on acct.—The remittance of June 22d was received. Have sent the books.

G. Needham, \$3 on acct.—Shall enclose in this week's package.

One box of books to St. Johns, Antigua, W. I., via New York, by Bro. Ide. One box was sent from Boston the first of June, to St. Thomas, to Bro. Mansfield, for the West India Mission. We send him the Herald regularly.

DELINQUENTS.

[Under this head we may do some injustice. We hope not to. If any noticed here have paid, and through mistake have not been credited, or are poor, we shall be happy to do them justice.]

Previous delinquencies	\$461 32
The Post-master of Pilcher, Belmont Co., O., informs us that the "Herald" directed to THOMAS AGENT, is not taken from the office. He owes	6 00
H. MOORE, of Benson, Vt., returns his paper, owing	3 22
BEECHER PERKINS, of Terryville, Ct., returns his paper, owing	4 00
Total delinquencies since June 1st, 1846.	474 54

WEST INDIA MISSION.

P. F. Green.	1 00
L. Cunningham.	10 00
A well wisher.	3 00

HOME MISSION.

L. Cunningham.	12 00
F. Smith.	1 00

WESTERN MISSION.

L. Cunningham.	10 00
Bro. Keyes.	5 00

CONFERENCES.

Providence permitting, there will be a conference at Sugar Hill, N. H., commencing Friday, Aug. 20th, at 10 o'clock a. m., to continue over the Sabbath. Bro. Edwin Burham will attend. We hope our brethren from abroad will come in season to commence the meeting with us on Friday morning. L. H. SHIPMAN, for the brethren.

A Second Advent camp-meeting is designed to be held in Dartmouth, at Fauce Corner, on land of David Wilson, the ground occupied several years for the same purpose, to begin Aug. 24th, at 10 a. m. Persons coming to the meeting by railroad, will stop at Tarkel Hill Depot, which is about two miles from the camp-ground. Conveyance by carriage, 12 1/2 cts. Three who do not find conveyance on the ground at a reasonable price. Bro. J. Turner, O. R. Fassett, J. S. White, and other ministering brethren, are expected to attend. We hope our brethren and sisters scattered over this region of country will make some special effort to attend; and to be on the ground at the commencement of the meeting. J. TURNER, in behalf of the Committee.

APPOINTMENTS.

Bro. I. Adria requests us to give notice, that he will attend Conferences in the following places.—Hartford, Ct., July 31st, and continue over the Sabbath. China, Me., Aug. 7th and 8th, commencing at 1 p. m.—Bro. A. desires Bro. G. S. McKenny, of Lincolnville, Me., to make an appointment, and give him notice, directed to this office.

I will preach in Salem on Sunday, Aug. 1st; Westbrook, Aug. 8th; New Bedford, Aug. 15th and 22d. W. S. CAMPBELL.

The Lord willing, I will preach at Davis' Island, N. H., Aug. 1st; on the Sabbath at Providence may direct at Nelson, the 15th; at Ashburnham, Mass., the 22d; at Westbrook, the 29th; at Marlboro', Sept. 5. J. WATSON.

PEWEEBURY, Me.—Bro. Hale and Adria will attend meetings with Bro. Smith, and others, about the 1st of Sept. More next week.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manservant's French Course," at her residence, corner of Line-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 a. m. and 4 p. m.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of la Roy Sanderland's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 46 1/2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who may wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

NOTICES.

IMPORTANT NOTICES.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 124 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Falacious." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Bible Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 p. doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Hildane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

*ANALYSIS OF GEOGRAPHY; for the Use of Schools, Academies, &c. By Silvester Bliss, Boston. Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cents, or \$5 per dozen.

*BLISS'S OUTLINE MAPS.—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$3 a set.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelations in the common version. Price 37 1/2 cts. retail, 35 1/2 wholesale.

CLAUSE'S CONSCIENCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"THE VOICE OF GOD: or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, commencing with 1845. Also, Some Account of Pestilence, Famine, and Increase of Crime. Compiled by Thomas M. Preble." The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

CLARK'S Gospel Chart.—Price 37 1/2 cts.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham, Brinfield, Mass.—Lewis Benson, Buffalo, N. Y.—J. J. Porter, Champlain, N. Y.—Henry Buckley, Cincinnati, O.—John Kibb, Cleveland, O.—D. I. Robinson, Derby Line, Vt.—Stephen Foster, Jr., Hartford, Ct.—Aaron Chapin, Lowell, Mass.—M. M. George, Low Hampton, N. Y.—L. Kimball, Milwaukee, W. T.—L. Armstrong, New Bedford, Mass.—Henry V. Davis, New York City.—Wm. Tracy, 71 Forsyth-street, Orange, Me.—Thos. Smith, Philadelphia, Pa.—J. Litch, 35 1/2 Walnut-street, opposite the Exchange, Portland, Me.—Peter Johnson, 24 Main-street, Providence, R. I.—George B. Child, Rochester, N. Y.—J. Marsh, Talman Block (third story), Buffalo-street, opposite the Arcade, Toronto, C. W.—Daniel Campbell, Waterloo, C. E.—R. Hutchison, Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending July 22.

We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald" will please see if it is added.

B. Wheeler, v 14; W. Baitzall, v 13; S. Moore, v 13 each 50 cts.—L. Randall, v 14; S. Bennett, v 12; T. O. Smith, v 13; S. Gerry, 347; G. Wheeler, 315; E. Jewell, 334; H. Hill, v 14; L. P. Parker, v 13; J. Jackson, v 14; J. B. Pollard, v 14; P. Paundee, v 14; E. B. Trask, H. Buckley, v 14; J. F. Chamberlain, v 14; Dr. G. Loomis, v 13; F. Smith, v 14; J. Learned, 344; Dr. W. Mitchell, 332; J. W. Trumbull, 315; D. Myster, v 14 each \$1.—E. W. P. Taunton (Gammond & T.), 354; C. White, v 13; M. Clark, v 13; J. A. Varney, 370; McGregory, v 13; A. Wattles, v 14; J. A. Varney, 370; D. Davis, v 15; H. H. Hooker, v 15—each \$2.



"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XIII. No. 26.

BOSTON, SATURDAY, JULY 31, 1847.

WHOLE No. 326.

THE ADVENT HERALD

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He Comes.

(Original.)

"Lo! this is our God, we have waited for him."
He comes—the hour is nigh
That echoes our waiting hearts;
He comes—behold the azure sky,
The beaming heaven parts;
No more shall night
Obscure the light.
When Jesus comes to reign in glory bright.
He comes to break the chain
That long has bound us here;
He comes—on the New Earth to reign,
Behold our Lord appear!
The glorious prize
Salutes our eyes!
We mount to meet him in the skies.
He comes—the blessed sound
Falls sweetly on the ear;
He comes—with all his glory crowned
Our sorrowing hearts to cheer!
Our sighs all o'er,
For evermore
We'll raise fair Canaan's happy shore.
C. W. COOKE.

"Judah's Lion."

(Concluded.)

Some time had passed thus, when Da Costa entered with Captain and Mrs. Ryan, the latter of whom had been weeping abundantly; and sitting down, said, as he took Charley's hand "Why, you are quite a new man!"

"We must all be new men, Mr. Dockster, or we'll have to run away when He comes and stands on that Mount of Olives."

"What do you mean by a new man?" said Da Costa, evidently puzzled.

"A sinful man changed into a holy man by believing in Jesus Christ."

"I hope you will live to preach a great many of your pithy sermons, Charley."

"I do not know what pithy is, Mr. Dockster; but if it means the Gospel, I'll preach it as long as I live, and the sooner I die the faster I'll preach it, so I will."

"Why so?" said Alick, who longed to hear all he could.

"Because it makes me so happy: I'm afraid of nothing when I think how the Lord Jesus loves me, a poor little child: and how able he is to take care of me. Oh, and he was a little child too, and here, here in this very place, he tarried behind to talk with the doctors in the Temple! It is so nice to think he was a little child like me; he knows all about little children, because he was one."

The two Hebrews bid adieu to the Ryans, and proceeded to the foot of Zion, to the Jewish quarters. Alick soon after, thinking to indulge himself in a solitary ramble in the city of his fathers, sallied forth. Evening was approaching, and the long shadows stretching on the hills bespoke the sun's rapid decline. He ap-

proached a point from which the Mount of Olives was visible to an extent not before noticed; and then he sat down to view that memorable spot. He was roused from his reverie by the sudden appearance of Capt. Ryan.

"How glad, how very glad I am to see you once more, and alone!" he said, and his friend was evidently no less pleased.

They conversed respecting their new position, and Capt. Ryan cautioned Alick on the importance of distinguishing between truth and error.

"I will receive nothing without examining it," said Alick; "for I cannot think my reasoning faculties were given me to be hood-winked, and led about in passive helplessness by those of other men."

"Yet you must hold your reason in most perfect submission to revelation."

"But is the oral law a revealed law?"

"Ah, Cohen, that's the grand question you have to solve. Jesus of Nazareth, when teaching in the Temple, told the Jews the great hindrance to their reception of him: he said, 'Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' This tradition was even then what it is now, opposed to the revelation of which it professes to form a part; and men by receiving it actually make void the real commandments of God. I am persuaded that, convinced as you are of the divine, the all-commanding authority of the Holy Scriptures, you never can receive these human additions, unless by the surrender either of reason or revelation—and the latter sacrifice would include the former—to the *ipse dixit* of a fellow-man. Hence my extreme solicitude that you should become acquainted, as much as possible, with the minutiae of Talmudical requirements, ever referring to the pure word of God; and then judge for yourself how far they accord with the holy law—so simple, so perspicuous, so well adapted to man, as a reasonable creature,—which was given by Moses. God cannot deny or contradict himself; his work is perfect—he who believes Moses, and gives no heed to man's vain interpolations, additions, and perversions, will believe, on the evidence set before him, in Him of whom Moses wrote."

"I heard that mentioned last night as a powerful argument for Talmudism; that he who rejects it is on the high road to become a Christian; therefore, that the oral law was given to fence in and secure the written Word."

"Then, it would seem, Christianity is contrary to the Talmud, but not contrary to the oracles of God."

"I saw such a book on the table last night," said Alick eagerly; "and I will borrow it."

"And let Da Costa read it with you."

"Certainly; but remember, on the authority of my proper teachers, I receive that book as of divine obligation, unless I

find it plainly contrary to Scripture or common sense."

"Yes; and when you have detected the falsehood of the oral law, when you find how imperative on you is the observance of the ceremonial law, which you cannot keep, and when you have smarted a little under that universal schoolmaster, the moral law, you will come, weary and heavy-laden, to Christ, who alone can deliver you from the curse; justify, sanctify, and ultimately glorify you, by his free grace." Alick answered not: he lifted his eyes to the Mount and thought of the words, "How often would I have gathered you!" He then asked for Charley.

"Dear little fellow! he was asleep, after praying most earnestly for you. I have great hope of his recovery; but be it life, or be it death, he is the Lord's."

Once more they parted. At sunrise of the succeeding day, Alick left the city with Da Costa, to take a tour among the mountains, in search of one Wilhelm, a young Jew, who was supposed to be imprisoned in some convent. They obtained some Arab guides, and for greater security, disguised themselves as Arabs. Mistaking their road, they were seized as Arab robbers, by some Egyptian troops, and cast into prison. Their guides proved to be a part of a band of marauders, and taken with them in the disguise of Arabs, they expected only death. Da Costa endeavored to console himself with the remark that, "We die in Judea: our ashes will mingle with the sacred soil; and in the place where the bones of our fathers have mouldered, ours also shall rest."

"And from that soil we shall rise."

"Yes, to partake of Israel's triumph."

Alick sighed: his wounded friend half raised his head, and asked, "Do you shrink from death, Cohen?"

"I do not fear death; but your last remark led to the solemn question, what ground have I to expect a share in Israel's triumph?"

"You are a Jew."

"So were they, Da Costa, on whom, at different times, the fierce anger of the Lord fell. The rebels, idolaters, and despisers of his grace, for whom we cannot possibly imagine that any share in the future glory shall belong. They were all Jews."

"But we are not as they, Cohen; we have not rebelled against the Lord."

"I have; many a day, and every day, and it is useless to blind myself to the fact. I have not fulfilled the law: I have not refrained my foot from the Sabbath, neither have I honored my parents, neither have I forborne to covet. In my heart I have set up idols; and I have taken the name of the Most High in vain."

"There is no man but must plead guilty to some of these things," remarked Da Costa.

"No: therefore all men need to bring

with them something wherewith to propitiate the Lord: and what have I to bring?"

"A repentant heart, dear Alick."

"But if penitence alone would suffice, wherefore were the sacrifices instituted? Why was such an immense burden of ceremonial usages laid on our fathers? and why did the most penitent and godly show the greatest diligence in observing them? The Lion of the tribe of Judah is to those who resist him a lion indeed, terrible in his strength, able to destroy, and no man shall stand before him: but to others he is a lamb, a slain lamb, merciful and meek, able to save. I see the two-fold character in Him united, and I can, yes I can, believe!"

"Believe what?" asked Da Costa.

"I believe with all my heart, with all my soul, that Jesus of Nazareth is the Son of God."

"This is sheer madness; you had no such belief a day or two since; and not a word have you heard, or read, not a single thing has come in your way, to cause this sudden change. You will go near to make me a believer in the pretended sorcery of these Egyptians. Say no more now, but compose your mind, my poor boy, you will have enough to try its strength by and by."

"I never was so composed as I now am; and I fear no trial, since I have committed my cause to one who is able to maintain both it and me. Oh, Da Costa! what I now feel is a foretaste of heaven itself—such a peace, such a calm, such a joy! Methinks I do long for the stroke that shall send me—"

"To Gehenna!" exclaimed Da Costa, vehemently. "Wretched boy, do you dare to apostatize? do you fling from you the priceless privileges of the holy seed? Recreant, do you cease to be a Jew?"

"No, God forbid! I do but add to the law that Moses gave, the faith that Moses held. Cease to be a Jew! when on my soul first beams the joy of acknowledging the Messiah of Israel, who shall come to reign, even as already he has come to suffer. No, I believe that, no soul can perish while trusting in Him, who has said, 'Look unto me, and be ye saved, all the ends of the earth.' I would not cut myself off from Israel."

"Nevertheless, sir, you do, if there be any meaning in what you now rave. The mere act of which you are now guilty, the going after other gods, whom your fathers have not known, cuts you off; and were we not dispersed, desolate, and unable to fulfil the requirements of our most holy law, you would be put to death, as a warning to others."

"Why should you speak so harshly to me, Da Costa, seeing that we are both about to appear before the righteous judge of men? A few hours, a few minutes may be the limit of our mortal lives; before the sun goes down, we may be, and probably we shall be, in the eternal world. Realize, if you can, the awful transition from all outward, and now visible things, into the dazzling presence of the Most

High, to whom are known all our deeds, our words, our thoughts, from the dawn of reason to this hour; remember you are a sinner, and remember too that under our holy law, no sin, however trivial in man's sight, is absolved without the offering of some sacrificial atonement; and what have you to offer? What have you to plead? For myself, I have this to say—I know that, from the beginning, God commanded sacrifices, connecting with them the belief in an atonement, which it was not in their nature to afford; that, having chosen Israel to himself, he gave them a more particular law, and set apart one especial place where alone those sacrifices should be offered up; that at a time clearly foretold, he sent One into the world, who, being both God and man, was perfectly without sin, and he who was offered up, in a bloody and cruel death, at the very place so set apart for acceptable sacrifice, and which almost immediately afterwards became, and to this day continues, inaccessible to any of the race. In him also I see every prophecy fulfilled; and I now know by blessed experience, He hears and answers prayer, and enlightens the dark eye, and satisfies the hungry soul. He has invited me: I have come to Him, and by the issue of this plea I will abide."

"I will talk no more to you," said Da Costa, turning to the wall, against which he lay with his forehead pressed, writhing with bodily and mental anguish, while Alick, in tender pity, secretly prayed for him.

There was a holy calmness, an elevation of soul depicted on the youth's patient countenance, and a tenderness of sympathy in the anxious look he bent upon him, that to such a nature as Da Costa's, was irresistible. He looked up to Alick, beseechingly, as he took some beverage from his hand, and said, "Dear Cohen, think again: oh, forsake not the faith of your fathers, nor separate from your scorned, oppressed, persecuted brethren, still the chosen people of the Most High!"

"Da Costa, I never loved them as now I do: my heart cleaves to them; and to its last throbs, my prayers will arise for the welfare of Israel, for the peace of Jerusalem, dear, dear Jerusalem, on which we have so lately looked, never to behold her again!" Tears filled his eyes, and Da Costa, no less moved, was silent. At length he said, "Will you listen quietly to me, Alick?"

"I will indeed."

Da Costa then sought by every argument he could call up to shake his faith, and to induce him to recal its avowal; but Alick derived new strength from the weakness of his objections, and remained unmoved.

Alick was summoned before the Governor. As he was led out from his dungeon, he was placed where he had an extended view of the surrounding country, and he saw that he was in Jerusalem.

There, stretched along her broad eastern wall, and beyond it rose the Mount of Olives, with its gently undulating outline, three-capped, and sweeping down to the deep valley of Jehoshaphat, sunk far beneath his ken. Northward of where he stood, was the ancient Salem, the city of the Jebusites, and towards the west the well-remembered tower of Hippicus, David's Castle, while David's city, crowning the lofty hill of Zion, clustered on the south, and spread down the slope to the Tyropæon valley, where he knew the Jewish quarter lay. But at this point an object saluted his eyes that made his very heart thrill with the strongest emotions it was capable of. The abomination of desolation stood there in the holy place: the superb mosque of Omar, glittering with its profuse decorations, occupied the

site of Solomon's Temple, appropriating to itself the wide enclosure of Mount Moriah, which, with the Turkish burial-ground, reached to the very foot of the dwelling on the top of which Alick was placed. With mingled delight, reverence, indignation, and horror, he looked upon the spot, never before so completely brought before him: the desecration of that hallowed ground, the proud crescent gleaming on the dome of that magnificent but polluting edifice, filled him with anguish, but still it was the ground so unutterably precious to the soul of a Hebrew. There had his father Abraham bound the unresisting son of his love, and prepared to offer up a sacrifice vividly typical of that which was to be offered up for him. There, at the threshing-floor of Araunah the Jebusite, had David's intercessory prayer been mercifully accepted, and the angel had sheathed his sword, and Jerusalem was spared. There, by divine appointment, Solomon erected the glorious Temple of which the earth has never had a rival; and the thoughts of Alick wandered over the tale of Jerusalem's triumphs, her sins and woes, until all else was but a dream to him. Finally, he cast his eye on the mysterious gateway leading directly towards the mount, which has for so many generations been closed, built up with stones; according to Ezekiel's prophecy, "shut"—for there the God of Israel had entered, when descending the Mount of Olives He came into the Temple, meek and lowly, and having salvation, riding upon an ass," but heralded by triumphant shouts, with branches of the palm, and garments strewed in his path, and welcomed by the hosannas of his chosen ones. Alick well remembered hearing Capt. Ryan speak of that closed gate in connexion both with the past and the future; and his heart swelled with transporting joy as he hailed in silent songs of praise, the King of Zion as his King, his Savior, his own present hope, and the future glory of his people Israel. Where was the sadness that but a few days since had weighed down his soul when looking on Zion? It was gone; and by faith in the Son of God he was enabled to see, as if already present, the peace, the prosperity of that beloved city. Promise after promise broke upon him, till unconscious of all but the theme that engrossed him, the poor prisoner's face was mantled with smiles, and shone with the radiance of unclouded joy. Of the lapse of time he was as little conscious as of the presence of his captors, his guards, his judge, and probable executioners. His Jerusalem was before him, in all the brightness of that latter-day glory which he knew to be near at hand; and in the contemplation of his redeeming, returning Messiah, it seemed a small matter to him whether he was immediately called into His presence by sudden death, or left to declare among his friends and kindred what great things Jesus had done for him, and to occupy till he should again come.

"The hand that holds my life," thought Alick, "is no mortal hand. If it be His will to deliver me to death, none can save; if it be His will to preserve, none can harm me. He has given me the precious assurance, that none coming to Him shall be cast out; and since I have been drawn, and have come to him, I know that to me the promise is sure. He will raise me up at the last day."

But it was not for him there to die. He and Da Costa were liberated, and found themselves once more free, in the streets of Jerusalem. And who should he then meet with, but his old friend, Mr. GORDON, the gunner! Overjoyed at the meeting, Alick offered in the name of the Redeemer, an ejaculatory thanksgiving, adding:

"The very Paschal Lamb, the Lion of the tribe of Judah!"—then clasping the old sailor's hand, he pointed to the Mount, saying, "There He will come with clouds, and every eye shall see him, and they also which pierced him; but I shall not wail; for he is my Lord and my God—the Rock of my salvation, and my sure Refuge."

Wishing to acknowledge the obligations he felt for the instructions of the gunner, he exclaimed:—

"What is the death of the body, to the death of the soul? I, a sinful son of Abraham, was living without hope and under a curse, because without any faith in that Seed of Abraham in whom only, we, and all the nations of the earth are blessed. Here, my fathers crucified their King, their Messiah, their Almighty Deliverer; and I, in equal unbelief, rejected Him—Him who alone can save! It was Gordon who induced me to study the Scriptures that testify of Him, and by the Scriptures I was led—not without human help, but still mainly by the Scriptures, to receive the testimony of God concerning His Son, Jesus of Nazareth, whom I acknowledge to be the King, the divine King of Israel."

The Ryans were the next persons whose presence Alick sought. An interview with them was overjoying to all parties. Nor was their joy diminished to learn that Wilhelm, for whom they had been in search, had escaped to England, and, with Alick's cousin Esther,—who was so anxious on his leaving home, that he should prove faithful to the Jewish faith—had both embraced Jesus as their only Messiah.

Da Costa had suffered so much, that his health was very precarious. He was brought to Capt. Ryan's house, where every attention was given him. The deepest crimson mantled the wan cheek and damp brow of the dying man; but beyond that, no indication was given—his feelings were unfathomable, and all Alick could do was to converse in an audible whisper with Gordon and the Ryans on the infinite mercy of God in the redemption of the world by our Lord Jesus Christ; but Charley talked incessantly in his own sweet, touching way; and his little voice had always charms for Da Costa.

It was on the second day of their watching over him, that Alick caught the first articulate words he had spoken; they were, "The Mount of Olives."

All were puzzled to ascertain what was his meaning: he seemed desirous to convey it, but could only murmur those words, and "die." At last Charley whispered, "He wants to die on the Mount of Olives;" and to this Da Costa distinctly said, "Yes." Again and again was he asked, if he really wished to be carried there, and so evident was his desire, that they resolved to fulfil it. He was placed on a litter, and carefully borne across the valley of Jehoshaphat, and up the slope, a short distance, to a circle of Olive-trees, supposed to mark the garden of Gethsemane. He appeared very happy when assured that the ancient olives of the mountain were really shading him; but to Alick's fervent, whispered entreaty for some word to indicate the state of his soul, he gave no reply. It was a bitter grief of heart to the affectionate youth, and he wept like a child as he sat on the ground beside him. The expression of that wasted, but still fine countenance, he could not read. Sometimes he thought it indicated a stubborn resolve not to be moved by any thing, at others he considered the stupor of approaching death to

have benumbed his faculties; but then the eyes would unclose, and as much life, meaning, and vivid intellect shone in their dark orbs, that he was obliged to relinquish the supposition, and a hope that even then the work was being carried on in that precious soul beamed upon his agitated spirit. There were moments, too, when he read in that mysterious stillness of feature, the calm of one who has stayed himself on the Rock of his salvation. But all was surmise; and poor Alick writhed under the incertitude of his thoughts.

It was a solemn scene! Beneath them lay the Holy City, the summit of Mount Moriah, the inclosure where stood the Temple of the Lord being almost under their feet, so close did it appear, notwithstanding the deep ravine that forms the bed of the Kedron; the valley of the graves of Israel, the burial-place of the tribes for thousands of years, and to this day the most coveted spot of sepulture to the Jew, wheresoever he may be scattered. Above, waved the few thin leaves of those patriarchal olives, coeval, probably, with the personal ministry of the Lord of glory on earth. All was calm and still, scarcely a sound broke the deep silence of the awe-struck beholders, who gathered round the dying Israelite, absorbed in secret prayer for one who, perhaps, was offering no acceptable supplication for himself. Each had, in turn, whispered some gentle word of Christian hope, promise, entreaty; but though no repulse was given, neither could encouragement be traced. At length Gordon spoke in a low voice to Charley, who had been alternately peeping in Da Costa's face, and hiding his own in his mother's bosom; for the child was frightened, yet any suggestion of removing him threw him into such an agony, that it was not persevered in. He was now listening to Gordon, and turning with him over the leaves of the Bible until something arrested them. Charley then slowly and somewhat fearfully approached, holding the book in both his hands; and stealing one timid look at the corpse-like face, he held the book so as to screen him from a second view, lifted up his broad forehead and began, in a tone so audible, enunciation so clear, and emphasis so marked, as to astonish those around him, "Let God arise, let his enemies be scattered; let them also that hate him flee before him." He proceeded with the Psalm, without faltering; but so slowly as to give effect to every word. Da Costa's eyes were immediately unclosed; the well-known lofty sounds seemed to revive all the fire of his character—his lips moved, evidently accompanying the earnest little reader. At length he arrived at the 18th verse, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for man; yea, for the rebellious also, that God might dwell among them." Here his voice trembled, and he hesitated, as if about to speak, but proceeded with much pathos—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He that is our God is the God of salvation,"—here he dropped the book, fell on the neck of his dying friend, and with a burst of tears cried out, "Oh, he is! he is! Our God is the God of salvation. He loves dear Israel—He stood here and wept over Jerusalem. Believe, believe, oh do believe in Jesus!" Sobs stopped his voice, and Alick would have raised him, but Da Costa had thrown his arm over him, and held him fast. The child's soft face was resting on his shoulder, one little hand raised in supplication; and by an effort he suppressed his sobs, and said very earnestly, "You can't think what a loving Savior he is: you don't see him; but when they stoned Stephen somewhere hereabouts, he looked up, and saw Jesus

standing at the right hand of God." Da Costa suddenly raised his eyes, with a look—a gaze towards heaven, so eager, so expecting, that Allick was electrified. Charley went on: "You can't do without a sacrifice; and see, the naughty Turks have got the Temple, there, and shut you out, and you can't sacrifice a lamb, nor a bull; but here the Lord stood after he had sacrificed himself, and ascended up on high; and He will come again, He will, He will, the King of Israel—and He is the God of our salvation." Da Costa's eyes remained fixed, but one more gleam of brightness flashed across them; he extended his arms, and ejaculating the word, "Come!" departed.

Thus closes the interesting narrative of "Judah's Lion," by CHARLOTTE ELIZABETH. We have been enabled to give but a mere thread of the story. The chief value of the work to us is, the unanswerable arguments, and religious teachings contained in it, by which the Jew is enabled to come bending low, to the foot of the cross. The principal portion of this, we have been enabled to give, with just enough of the story, to add interest to the narrative, and give a connection to the thoughts and conversations contained therein. We regard the extracts we have given as presenting much light on many portions of Scripture, and presenting the Christian's hope in a most attractive form. Should these articles be the means of winning any to a knowledge of the truth, and convincing them that He, whose right it is, will come and reign, for our labor we shall be abundantly compensated. May God add his blessing.

Designs of Popery

UPON PROTESTANT NEW ENGLAND.

Messrs. Editors:—Allusion is often made to the designs of the Roman Catholics, and despots of Europe, upon the liberties of this country, and facts are daily coming to light, which show these designs to be most deep and deadly. As long ago as 1834, a series of very able articles appeared in the New York "Observer," over the signature of BARRIS, entitled "Foreign Conspiracy against the United States." These articles intended to show that with the Catholic despots of Europe, there was a fixed determination and deep seated design of overflowing our Protestant and free institutions; and the overwhelming arguments contained in these articles never have and never can be refuted. The famous declaration of the Duke of Richmond, "that the sovereigns of Europe had determined upon the destruction of this government," is corroborative of the same thing. The means by which this is to be done, are succinctly stated by the Duke of Richmond, and may be embraced in the following extract:—

"All the low and surplus population of the different nations of Europe will be carried into that country, and it will be a receptacle for the bad and disaffected population of all Europe, and the European governments will favor such a course. This will create a surplus and majority of low population. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage. The church of Rome has a design upon that country, and it will in time be the established religion, and will aid in the destruction of that republic. They will succeed by subversion rather than conquest."

Such is the mode of attack. So far the Romanists have not been so active in New England as elsewhere. They have waited till they had secured the West and

South, as they think. But now the indications are, that they are preparing to make a systematic attack upon us. With regard to this, we have a few facts, to which we call the candid attention of all Protestants and patriots.

Ten years ago it was remarked by a Romish Bishop at a Romish dinner in this city, "That in twenty years the Roman Catholics would have the control of this country," and that determination they have not lost sight of, or abandoned.

Secret meetings are frequently held among the influential Papists of this city and elsewhere, for the purpose of devising and maturing ways and means for carrying out these same "pious intentions of his Holiness the Pope." On Wednesday evening, the 26th of May last, such a meeting was held not many miles from our State-house, which extended far into the morning of the next day. At that meeting the matter of Papal ascendancy here, and the overthrow of our Protestant institutions was discussed and gloated over. Among other things, a letter recently received from some foreign Papal dignitary was read, in which the plan of subverting Protestantism in this country was detailed, and was the same as that years ago mentioned by the Duke of Richmond. The letter stated that the poor and refuse surplus Papal population of Europe were to be sent to this country by hundreds and thousands, not promiscuously, but in a systematic manner, according as they could be used at the best advantage. These foreigners were to be naturalized as soon as possible, and committees or agents were to be appointed for that purpose. All were to be enrolled in "the army," and were to be scattered here and there, so as to be ready for use as required. Papists were enjoined by that letter to keep quiet, to make no demonstration that should create alarm, to say or do nothing that should tend to retard the stealthy progress of this deadly avalanche. The letter stated that in twenty years from a certain date, a number of which years had already passed, the Papists would have the ascendancy here, and would put down and destroy Protestantism and freedom. The Catholics were told to be quiet till the time came, and the signal was given, and then to be ready to strike, for they must and should have the power.

On Friday evening, the 28th of May, the above facts were mentioned in a public meeting in this city. Not far from the speaker stood three or four Catholics, and when that foreign letter was alluded to, one said to the other, with a knowing nod, "That's true; there is such a letter; but how did that man find it out?"

Last week the steamer Portland landed nine Papal priests in this city in one day; forty-nine such priests have landed here within the last six weeks. These priests have used language to the following effect, if not in the very words, while conversing among themselves, and with other Papists. "The Pope's orders to the priests are, to see that the Papist foreigners here are all naturalized as soon as possible." For that purpose they said that forty-eight persons, Jesuits, were ready to advance \$1,500 each, making \$72,000. Bishop Fitzpatrick is authorized by the Pope to use the church funds for the same purpose. When one of them suggested the idea of American relief and generosity to the Catholics abroad, he was silenced by the remark, that that was not to be taken into account at all, when the paramount claims of Papacy were considered. Our free institutions must be prostrated at all hazards, by the ballot box if possible; but at all hazards, even if resort was to be had to arms. It was further said that the South and West were considered secure; that an effort must be made in New England, and that

these priests were to remain in New England for the purpose of carrying out these deep designs. Their orders were to vote for a certain party; but another party have been bidding so high of late, that probably they will be a little staggered.

So much for what is now doing in our midst to bring us under Papal rule; and as things now are, with this overwhelming inrush of foreigners among us, (for all Europe is moving,) and with the facilities with which they are made citizens and voters, we do not see as anything in the wide world can prevent our being outnumbered, swallowed up, and subjugated. If this be so, and who will deny it? how shall Christians and Protestants answer for their stewardship? Can it be, shall it be, that the glorious light of civil and religious liberty is to be quenched in this our beloved land, the land of Puritan, Bible freedom?

Alliance and Visitor.

Paul's Farewell Counsel to the Corinthian Church.—2 Cor. 13:11.

Be perfect. We must live holily—without sinning against God. We must walk before him in all well-pleasing.—John writes, "Every man that hath this hope in him, purifieth himself even as He is pure." Peter counsels us to be "without spot, and blameless." And Paul prays that the Philippians "may be sincere and without offence, till the day of Christ." To the Thessalonians he writes, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Yes, brethren, we must be *filled with the Spirit*.—If we have not the spirit of Christ, we are none of his. That Spirit must guide, control, and constantly abide in us,—the lord of every motion. Each thought must be brought into captivity unto the obedience of Christ. There is no "standard of piety" accepted with God, short of the Gospel standard. Hear Paul again:—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We are not our own: we are bought with a price. Our bodies are temples of God. Are not some deceiving themselves, in thinking themselves the Lord's, when now and then a word is uttered, or a feeling exhibited, evidencing something worldly, carnal, selfish, or devilish, lurking still within, unsubdued? If we were indeed dead to sin, where, for instance, would evil speaking one of another be? Why, not heard among us! Think of this, reader, and faithfully apply it to thy conscience.—Beholdest thou a mote in thy brother's eye, while a beam is in thine own?—Again, where would love of pre-eminence be? Not among us! You would have to look elsewhere for a Diotrephes.—Do we wish to be honored in the day of Christ? Then we must *rejoice in being made low here*; not by the world merely, but among ourselves. Says Christ, "He that is least among you all, the same shall be great." Reader, art thou glad, yea, rejoiced in being little esteemed, even among brethren. Ministering brother, how is it with thee? Oh! it is high time we were all *perfect*, if ever we are thus to be. But I find so much may be said on this, that if I extend much farther, I shall not have space sufficient left in my sheet to remark on the remainder of the counsel in the text. Another Scripture or two, and then we will pass on to the next direction of the apostle. Phil. 2:3—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than them-

selves." Rom. 12:9, 10—"Let love be without dissimulation. . . . In honor preferring one another." Receive, think upon, and digest well the above, reader, and *be perfect*.

Be of good comfort. True it is, and true it has been, in this and each preceding age of Christianity, that the children of God have been hated by the world.—Tribulation and persecution have been their lot. Old as well as New Testament scriptures speak of the Church as in a state of warfare and affliction on earth. Yet these same are blended with the richest words of consolation and encouragement. Instance—Ps. 22:23-26; 23d, and 27:10; Isa. 40:1,2; 48:9,10; 49:13-16; 54:4, etc.; 66:10,11. In the New Testament such are abundant. While in the world we are told we shall have tribulation, in Christ we shall have peace. We read of glorying in tribulation; counting it all joy when we fall into divers temptations: we are commanded to rejoice and be exceeding glad when men shall hate and persecute us for Jesus' sake.—Let such mind be in you, Christian readers; and especially now, when the signs of speedy redemption are given. Lift up your heads—your Lord commands you so to do—your salvation draweth near.—Oh, *be of good comfort*—yes, of good comfort. Strengthen the weak hand, confirm the feeble, say to them of fearful heart, Be strong, &c. Keep your eye constantly on the good things to come, and comfort each other with the promises of approaching deliverance.

Be of one mind. Let your aim, object, motive, purpose, and intention, be one.—Keep the unity of the Spirit in the bond of peace. Emulate those exemplary Christians of old whose light shone in this particular so as to extort involuntary plaudits from heathens, who would exclaim, See how these Christians love one another! Be of one mind, and then, it strikes me, you will easily be of one heart. Oh, it is blessed, it is characteristic of heavenly beings, to dwell together in unity. Ps. 133d. The Savior, over and over again, commands his precious flock to love each other. He pronounces a woe upon them that cause offences. Matt. 18:6, 7, 10-14. And Paul writes to some, "If ye bite and devour one another, take heed that ye be not consumed one of another." And again, "I beseech you, brethren, mark them which cause divisions and offences," &c. Read the rest of the verse, and two following.—Rom. 16:17-19. Hear the character of Christian converse: "Let no corrupt communication proceed out of your mouth: let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice," &c. Have done with all these, as with an old filthy garment, never to touch again.—How easy then will it be to obey the fourth precept,

Live in peace. Not just *be* on good terms, *be* at peace, &c., but *LIVE* in it; your element, atmosphere, characteristic. In the midst of a world of strife, anger, contention, and the like; stand forth as sons and daughters of peace. Jesus left peace with his disciples. John 14:27.—In the world the Gospel will cause disturbances, and between the Church and the world there is an irreconcilable difference. But the children of the kingdom are agreed among themselves. There is peace in the heart of each, and peace flows from heart to heart as oil from vessel to vessel. Oh, are we fully thus, as a body of people? Seek peace, ye who have it not, and obtained, *live in it*. "Be diligent," each and all, "that you may be found of Him *IN PEACE*, without spot and blameless."

Appended to this counsel is an inestimable promise: "And the very God of love and peace shall be with you." What

more can we ask? If he be for us, who, or what can be against us, or harm us? What, then, or "who, shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that hath loved us," &c. Rom. 8:34-39. Read these verses, and God bless you. Amen. H. HEYES.

The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, JULY 31, 1847.

Bro. Cook—"Kolasis" No. 2.

The "Advocate" of the 22d, for some cause, came very late to hand, which gives us but a limited time to notice Bro. Cook's article in reply to the evidence we gave respecting the primary meaning of "kolasis."

We are somewhat disappointed in his article: we had hoped that he would present some evidence which should either settle the question, or give us something to reply to. We find an abundance of words, but a great dearth of arguments. Arguments we love to grapple with; grappling with mere words, is like beating the air. When we reply to another, we like to have him feel that he has a firm foundation for his feet:—Then we take a pleasure in pointing out the pit-falls in his path. When words are presented, instead of arguments, the conclusion is forced on us, that words are the only available help at hand.

Above one half of the "Advocate" is occupied by Bro. C.—including his articles, and his editorial comments on them—with the doctrine of annihilation, eight columns of which are devoted to us. We were in hopes his article would have been so compactly written, that we might have been able to transfer it to our columns. Its length prevents our doing it; besides, Bro. C. has not given our article, or made any extracts from it which should enable his readers to judge of the nature of the evidence we presented. As our readers, however, will be very curious to see what Bro. C. could find to say for himself, in reply to the testimony we presented, we will endeavor to give a synopsis of his remarks.

Bro. C. claims that the reason he did not give all the meanings of "kolasis" and "kolazo," was a want of room, and a conclusion that they were unimportant to the point at issue. He claims that the testimony he did quote was positive, and therefore not one-sided—that the authorities which he and we quoted, "do assert the primary meaning of the original words as" he "gave it," and that we have only their "secondary" signification to sustain us. He alludes to a letter written us in 1845, in which he gave to the words the meaning of "cut off"—(which, by the way, was directed to Bro. Miller, and sent on to him on its reception, without our paying much attention to, or retaining any particular remembrance of its contents)—that he had appealed to Prof. W.—that his silence, and that of the "Herald," induced him to believe that we thought him correct in that definition, and therefore had spoken of it as meaning "excision." He claims that we endeavor to make the secondary meanings destroy the force of the primary, and gives several instances where words have secondary meanings, but still retain their primary ones. He claims that our article was not to the purpose, was only "fog," "vague and irrelevant," began "with a misstatement, raises a false issue, and arrays against" him "near seven columns of fog," and is only weighty in its bulk, &c. &c. &c.

The above is sustained only by his own assertions: he does not pretend to quote any new evidence; and thus leaves the question

where he finds it: a very shapeless thing to reply to.

As it respects our silence for so long a time to his definition of "kolazo," we have only to say, that we no more considered there was anything to reply to, than we did in his article advocating the destruction of infants, published some time since in Jacobs' "Star;" or in his spiritual view of the second coming of Christ, contained in his letter to Mrs. Severance (published in the "Star" of March 4th, 1847), and various other views which from time to time he has presented. There is such a thing as an argument being so puerile, that it will not provoke comment, however erroneous it may be. For this reason we were silent so long; for this reason Prof. Whiting could not believe him serious in his position. As to the "fog" of our article, we are satisfied it is fog to Bro. C.: his optics do not penetrate it:—not so with the best of our readers: they see its pertinency—its force—its clearness—its directness.

The questions of importance at this stage of the discussion are—Did Bro. C. quote impartially? and did we rest on the secondary, or on the primary signification of the word? The first we shall answer, by arranging in parallel columns the quotations of Bro. C. and the definitions as given by the authors from which he quoted:—

BRO. C.'S QUOTATIONS.

"The verb, from which the word translated punishment, is derived, is thus defined by Donnegan in his large and much admired Lexicon:—'*Properly to cut off, or take from, to curtail, clip, &c.; to punish.*'"

"*Kolasis*, the word rendered punishment, he defines—'*the act of clipping, or pruning, &c., punishment.*'"

"Pickering defines *Kolazo*: '*to lop off, to check, to prune, &c., to punish.*' *Kolasis*: '*the pruning of trees, &c.*'"

"In the N. T. punishment, Robinson agrees with this last definition of the noun."

THE AUTHORS HE QUOTES.

Says Donnegan respecting the verb:—

"*Kolazo*, and *kolao*, fut. aor. *Att. kolao*, fut. *mid kolomai*, properly to cut off, or take from, to curtail, clip, or mutilate; hence to prune—*generally, to chastise, literally and metrically, to correct, to check, to moderate, to chide, to rebuke, to punish—to keep back, to hinder, repress, or restrain, to keep down.* *Kolazo mai*, Pass. to be chastised, repressed, &c."

He then defines—*Kolasis*, "the act of clipping or pruning—*generally, restriction, restraint, reproof, check, chastisement; literally and metrically, punishment.* Subst. of *Kolazo*."

Pickering defines *Kolazo* thus: "*To lop off, to check, to prune or curtail any thing.* *Thucyd. iii. 40; Zen. Cyr. i. 2, 7; to vex, harass, Id. viii. 7, 3; to restrain, moderate, curb; in N. T. to discipline, to punish; pas. kolazomai, to be punished, Lys. in Erastoth; to be checked, repressed.*" He defines "*kolasis*," the word in dispute, to be "*the pruning of trees; in N. T., punishment, chastisement, correction; a hindrance, an obstacle; reproof, a restraint, check.*"

Robinson defines the verb *Kolazo*, "to mutilate, to prune sc. trees, *Kolasis* *in dendro*, Theophr. de caus. Plant. 5. 9. 11. trop. to correct, to moderate, Ael. V. H. 11. 3. Plut. ed. R. viii. p. 512. 8. Xen. Oec. 20. 12. Hence in N. T. and generally, to discipline, to punish, c. acc. Acts 4:21, pos. kolasantos autous. 2 Pet. 2:9, kolazomenous therein, i. e. to reserve, as subject to punishment, see Winer § 46. 5. p. 290. Buttm. § 144. 3. Math. § 566. 6.—2 Macc. 6:14. Hdan. 3. 5. 13. Xen. Mem. 3. 13. 4."

Kolasis he defines, "*mutilation, pruning, e. g. kolasis ton dendron*, Theophr. de caus. Plant. 2. 4. 4. In N. T., punishment, Matt. 25:46. eis kolasin aionion. 1 John 4:18. See in Echo. c. a.—Wisd. 16:2, 24. Ael. V. H. 7. 17. Diod. Sic. 1. 77 pen."

Now, if Bro. C.'s omissions, in quoting from these authors, have no bearing on the meaning of the words defined by them, then we will admit that he was neither unfair or one-sided. If they do affect them, then will we admit that he thought they did not: we can now believe that he did think so, although it is not very complimentary to himself to put in such a claim. Whether they do have any bearing on the case, our readers will judge by a comparison of the corresponding columns. We have no wish farther to press that part of the argument, it having answered the purpose of showing who "pre-judged the case against such facts."

We next inquire, What is the primary meaning of the word? Now, instead of our claiming that the secondary meaning shall take precedence over the primary, he has neither primary or secondary meanings to sustain him. But before we proceed farther, we wish to acknowledge that, June 5th we stated that "cut off" was not in the Lexicon, but was an addition of Bro. Cook's. That remark was made in reference to Robinson's Lexicon, the only one we had then consulted. We referred to none other, because Bro. C. did not refer to any authority to sustain his assertion. But we would here say, that "cut off," in the sense that the thing to which it is applied is cut off from another object, is not given in any Lexicon;—that is an addition of Bro. Cook's. This point, on which the question turns, is entirely unnoticed by Bro. C., and is not once alluded to in his reply, although we kept it distinctly and pointedly prominent throughout our whole article. If the thing which is pruned is cut off from something else, then Bro. C. has carried his point: if something is cut off from it, he has lost it.—Why did he not notice this? Now, it will be seen that not one of the authorities above use the word to prune, or cut off, in any other sense, than as a tree is cut off when it is pruned. We cannot so insult the understanding of more than one of our readers, as to suppose he is too dull to see this.

The first definition which Donnegan gives of "kolazo" is, "properly to cut off, or take from, to curtail, clip, or mutilate." The whole of this, remember, is its first definition. The idea may be gathered by Bro. C.'s article, that he supposes the first word in the expression is the first definition. This is incorrect. Some lexicographers give several words as the first definition, prefixing a 1 to them; and then the secondary word with a 2 prefixed, and so on. Others separate the words of the first, second, and third sense, &c., by a semi-colon (;). The authorities above quoted use the latter. It then requires all the words preceding the first semi-colon to get the first definition: words thus connected being as perfectly synonymous as can be found in the English language. Therefore, when Donnegan says that "kolazo" is "properly to cut off, or take from, to curtail, clip, or mutilate," he can only be correctly understood as defining it "to cut off," in the sense of "to take from, to curtail, clip, or mutilate." This, it will be remembered, is Donnegan's own explanation of its primary signification—of the only sense in which he understands it to denote "cut off." The primary signification that Pickering gives, is "to lop off, to check, to prune, or curtail any thing." That of Robinson is, "to mutilate, to prune sc. trees," and "to correct, to moderate." The above are only the primary

significations of the verb. The primary signification of the noun, "kolasis," is "the act of clipping, or pruning"—Donnegan; "the pruning of trees"—Pickering; and "mutilation, pruning"—Robinson. These are only the primary senses of the word, as those authorities define it, not one of whom, it will be seen, use it in the sense of destruction, of excision, or cutting off, only as a tree is cut off, when it is pruned:—the tree still remains: it is only lessened, restricted, circumscribed. Bro. C. attempts to ridicule this, by showing how Adonibezek was "curtailed of his thumbs and great toes," and that Antiochus lessened some by cutting off their noses, &c.; and then represents us making God such a being!!! He then says: "There is nothing to prune from the sinner but his ears, or other members, except they intend to prune off his sins, and go into restorationism!!!" Bro. C. may be very funny in his illustration; but to us, the awful fate of the wicked is too terrible to be trifled with. If he really could not see what other meaning we could attach to the words "restraint, restriction, chastisement, lessened, curtailed," &c., we will add for his especial instruction, that we understand by them,—imprisonment, bondage, punishment, curtailment of all hope or happiness, a lessening of all their joys, &c.

Of the sense of the words in question, both of the noun and verb, among linguists, there can be no dispute. We have received voluntary testimonies from several distinguished scholars (not all Adventists) who read our previous article on "kolasis," witnessing to the signification of the term as we defined it; and we have yet to learn of a single Hebrew or Greek scholar—who has more than a superficial knowledge—who will question it. When men become informed on this point, they know too much to attempt to defend a contrary construction.

But this is not all. It matters not so much how words are now used by scholars, or what is their present signification, as it does how the Holy Ghost has used them, and what their general usage was at the time the Scriptures were written. This we have particularly dwelt upon heretofore; but Bro. C. seems to have entirely overlooked it. We have already shown that "kolasis," and its cognates, are in no instance, in the New Testament, translated by any word that can be tortured into anything like excision. The translators of the Bible—forty-seven of the most learned men that could be found in Great Britain—find the word "kolasis" occurring but twice in the New Testament: in the one place they translate it *punishment*, and in the other, *torment*. They find the Greek word "kolasonai" occurring but twice: in one of which (Acts 4:21) it is, "might punish," and in the other (2 Pet. 2:9), "to be punished." They find "kolaphiso" occurring five times, and in each place render it "buffet," or "buffeted."

Bro. C., in his editorial, refers to a neophyte review of 1 John 4:18, which he says "takes away all authority and reason for reading the word rendered punishment," in Matt. 25:46, "as if it signified torment." The argument is, that "bazanos" is, in other places, used to denote torment, and that therefore "kolasis" does not denote it. Suppose "kolasis" is not the word usually rendered torment; does that prove that it must denote excision?—when it is not once thus translated. The softness of the argument indicates its paterly. There are no less than eight Greek words which are translated "verily." Does it follow, because one of the eight is the word which usually denotes it, that therefore the other seven do not denote it? The idea is preposterous. So with "kolasis": the question is, not what is the usual word which denotes torment; but what are all the different senses in which this word is used? The trans.

lators of the New Testament have shown that one of its uses is punishment; and another, torment. But, says the tyro, "kolasis" in 1 John 4:18 cannot denote torment, but denotes "cut off." Let us read: "There is no fear in love; but perfect love casteth out fear." Why so? "Because fear hath—*cutting off*." Is that sense? It is not to men of sense. What, then, is the meaning? It can only denote that fear is attended with an unpleasant, disagreeable sensation: it takes from our happiness,—gives us pain, distress, vexes us, makes us miserable, torments us. It is literally true, then, that fear *hath* torment.—And when forty-seven of the most learned men among the pious Christians of Great Britain, are obliged to translate "kolasis" in that text by "torment," because there is no other word which would fully express the sense of the passage, it will require, to set their testimony aside, the opinion of one whose knowledge is less limited than is that of the one who assumes to be the father of that argument.

We have shown that "kolasis" is in no case, in the New Testament, translated "cut off," and is only translated "punishment" and torment." From its use by the Holy Spirit, Bro. C. gets no assistance. He therefore goes to the Old Testament, and says that "karath" (which he says we misspell) is its corresponding Hebrew. It may be that we "misspell" it; but we have the authority of WIGRAM'S "Englishman's Hebrew Concordance"—the best authority extant—for spelling it "kah-rath." But we do not see why Bro. C. should not be as correct in his spelling, as in his definition of it. We have, however, shown that "kah-rath" cannot be the corresponding Hebrew term, from the fact, that in the Hebrew edition of the New Testament, "kolasis" is in neither instance represented by it, but is, without an exception, translated "o-nesh," or, as Wigram spells it, "goh-nesh." Of this fact, however, Bro. C. takes no notice; nor does he of the fact, that GUSSETIUS, in his Hebrew Latin Lexicon, gives "cedere" as the primary meaning of Bro. C.'s corresponding word *karath*, which denote, 1st, "to lash, or whip;" 2d, "to beat, or knock;" &c. &c. Why pass over these considerations! Now, as we have asked before, if "kah-rath" is the corresponding Hebrew for "kolasis," why does it not represent it in the Hebrew translation? and why does "goh-nesh," in each case, represent it, if it is not a corresponding Hebrew term? These facts speak volumes. The meaning of "goh-nesh" we gave before: lest it shall have been forgotten, we again give it; for we find we must present "line upon line," or we cannot make a thing perceptible to some understandings:—

Gesenius defines it, "to impose a fine, to amerce." He says, "the primary idea seems to be that of *fine*," or better, that of *urging*.—*To amerce* one in money," and, "GENERALLY, to be *PUNISHED*,"—the very word the translators used to represent the meaning of the Greek "Kolasis." "Goh-nesh," when it occurs in the Hebrew of the Old Testament, is translated, "to amerce," "condemned," "TO PUNISH," "TO BE PUNISHED," "PUNISHMENT," "surely," "tribute," "confiscation," and by no other terms: it is in no instance rendered "cut off." It is the "CHOSEN term" of the Spirit, when declaring in Prov. 19:19, that "a man of great wrath shall suffer PUNISHMENT."

Thus it will be seen, that "kolasis" is used in the New Testament to express the very idea that "goh-nesh" does in the Old.

Another argument he has passed unnoticed, viz., that all the cognates of "kolasis" are defined by each of the authorities referred to, as pertaining to "punishment," "chastisement," "correction," "an instrument of punishment," "a prison," "restraint," &c., and are in no case expressive of an idea even kindred to excision. Another argument that he has passed unanswered,—excepting to affirm, that it "served no purpose, but to make a fog in which" we "might escape!"—is that "kolasis" in the Greek is not rendered either in the Latin or French, in either instance, by any word corresponding with "excision,"

that it is in the Latin "supplicium" and "punitionem;" and in the French, "peines" and "peine," which *primarily*, in those languages, denote, "a supplication," "chastisement," "pains, trouble, toil, labor, ado, difficulty, punishment," &c. This is an argument which needs consideration, which cannot be passed unnoticed, in the discussion of the philological question. If "kolasis" *primarily* denotes "excision," why is it not rendered by some corresponding term in one of these languages? The fact that it is not, shows that the translators attached no such signification to the word. Had they thus understood the word, they would thus have translated it. Not thus translating it, they could not thus understand it.

In his former article Bro. C. said, "Our word 'punishment' does not avail our opponents at all, even though it were the primary meaning of kolasis. It signifies what our opponents seem not to notice, the 'infliction of the penalty of' some law on the violator of it."

His idea was, that it might be the infliction of a penalty that was not accompanied with pain. We asked him by what authority he thus defines the primary meaning of punishment? He says in this article,

"They call confidently on me for evidence, that the word punishment signifies 'the infliction of the penalty of the law,' &c. The proof is found in the definition of the word about which they were writing; but which they overlooked. They pass the noun and take the verb, as if it were the root—they define the verb to punish, as by Webster; then withholding the meaning of the noun, they take a partial definition of the verb as if that were the meaning of punishment!"

The question we asked, was for authority that such was the *primary* meaning of punishment,—not that such was one of its remote senses.—Bro. C. just now was a great stickler for the *primary* meaning of words. We remarked that it is from the verb to punish, and gave Webster's definition, with the corresponding words in other languages as follows:—

"Arm., *puniza*; French, *punir*, *punissant*; Italian, *punire*; Spanish, *punir*, from Latin *punio*: 1. To pain; to afflict with pain, loss, or calamity for a crime or fault; 2. To chastise; 3. To reward with pain or suffering inflicted on the offender."

Bro. C. calls this "a partial definition of the verb." It is every syllable that Webster says respecting the verb, as given in our copy of his octavo Dictionary. How Bro. C. can make that the partial definition of the verb, we cannot conceive, unless his mind was running on his own course respecting kolasis; for he has accused us here of precisely what we convicted him of in that instance. But he says we withheld "the meaning of the noun." We expressly remarked that we should not labor this point till he presented some evidence in proof that such was the primary meaning of punishment. We said nothing of the noun, because its meaning is necessarily like that of the verb, and because we said we should wait for Bro. C.'s evidence. What Webster says of the noun is fully confirmatory of his definition of the verb. We will give the whole of his definition in the 8vo. He says,—*"Punishment, n.* Any pain or suffering inflicted on a person for a crime or offence, by the authority to which the offender is subject, either by the constitution of God, or of civil society."—But in accusing us of withholding this, why has he withheld the definition of both the noun and verb?—having given neither to his readers. O consistency! what a jewel thou art!! But says Bro. C.:—

"Can you believe that 'to pain, to afflict with pain or loss for a crime or fault,' has no reference to a law which has been violated, and by which the kind or degree of pain or loss is to be administered? If it has respect to a law, then it sustains my statement, and furnishes the proof you demand."

Indeed! And who, we ask, ever denied that it has respect to a law? The question is, whether *excision* can express the *primary* signification of punishment? If punishment is the infliction of pain for the violation of a law, and that pain is eternal, then it is eternal pain. The point is not whether it is a penalty, but what is its primary signification. "To pain" is its primary meaning, and it was respecting its primary use that the question arose. But he says:—

"Did you not see that the word punish, is derived from *pains*; that it comes to us through the French in the form of *punish*? *Punio*, from an old form *punio*, means, to inflict the pena, penalty." Take this, to pay is to make payment. The verb expresses the action; the verbal noun expresses the thing done."

Bro. C. is singularly unfortunate in all his at-

tempts to sustain his positions. Dr. Webster says, that to punish is from the Latin "PUNIO." This Ainsworth gives thus, "Punio, ire. i. v. itam, act. [a pena qu. poen] to punish, to chastise. Prohenda est maximi ira in puniendo Cic. Offic. 1, 25. Punire capite, to behead, Plin. jun." Thus it still denotes punishment, in the sense of pain; and, connected with *atonion*, it denotes eternal pain. He has still made no progress in proof, that cessation of being will fulfil the primary meaning of eternal punishment; of which Dr. Clarke says, where there is no being, there is no punishment; "for that which ceases to be, ceases to suffer."

But if Bro. C. wishes for the definition as it stands in Webster's quarto, he shall have even that. Says Webster: "PUNISH v. t. [Arm. *puniza*; Fr. *punier*, *punissant*; It. *punire*; Sp. *punir*; from Lat. *punio*, from the root of *pain*—PAIN. The primary sense is, to press or strain]. 1. To pain; to afflict with pain, loss or calamity for a crime or fault; *primarily*, to afflict with bodily pain, as to punish a thief with pliers or stripes; but the word is applied also to affliction by loss of property, by transportation, banishment, seclusion from society, &c. The laws require murderers to be punished with death. Other offenders are to be punished with fines, imprisonment, hard labor, &c. God punishes men for their sins with calamities, personal and national. 2. To chastise; as a father chastises his child for disobedience. 3. To reward with pain or suffering, inflicted on the offender; applied to the crime; as to punish murder or theft." The definition of the noun is of the same tenor as that of the verb. With this testimony, will Bro. C. still say that "our word punishment does not avail our opponents at all!"—for this was his remark that we combated—when its very "root" is "pain;" its use "*primarily*" is, "to afflict with bodily pain;" and its "*primary* sense is to press or strain." If it does not avail us at all, its primary sense must be against us. As it is against him, by a parity of reasoning, on his own assumption, it cannot avail him at all.

But there is still another field for enquiry—viz.: What Hebrew words are translated in the Septuagint of the Old Testament by kolasis?—and what are the corresponding English words in our translation?

We have before us a Greek copy of the Septuagint, and a Greek Concordance of the same by A. Trommius—a very valuable work, in deciding the sense of the Greek, establishing its *usus loquendi*, and learning its corresponding Hebrew.

A. Trommius defines "*Kolazo*," "*Punio*, castigo." *Punio* is defined by Ainsworth, "To punish, to chastise." Castigo, he defines, "To chastise, beat, or correct. 2. To chide, or reprove. 3. To mend exactly." "*Kolasis*" is defined by Trommius, "*Punitio*, castigatio,"—nouns corresponding with the previous verbs, and defined by Ainsworth—"A punishing;" "chastisement, reproof, a chastising, correction, or amending, a reprimand." *Kolazo*, and *kolasis*, it will be remembered, have the same meaning, except that the one denotes the act of punishing, and the other, the punishment inflicted. The cognates of these words, all have a corresponding meaning.

The Septuagint is a translation of the Hebrew of the Old Testament into Greek. It was translated, according to Josephus, in Alexandria, or, as some say, on the Isle of Pharos, near Egypt, by seventy-two learned Jews, (whence the name *Septuaginta*, seventy), by command of Ptolemy Philadelphus, king of Egypt, about B. C. 285. This Greek version of the Old Testament was the one in common use at the first Advent, and was the one most usually quoted from by the Savior, and writers of the New Testament—good authority.

To decide the meaning of a word, it is necessary to establish its *usus loquendi*, or general usage in the Scriptures. To determine this, we have only to collate all the texts in which a given word occurs. The general meaning of all these passages will establish its usual sense. If we can ascertain the meaning of kolasis at the time the Savior made use of the declaration in Matt. 25:46,

it will decide the meaning which is there to be attached to it. We have heretofore considered the only two places of its occurrence in the New Testament, in one of which it is translated, "punishment," and in the other, "torment."

By the aid of the Greek translation of the Septuagint, we may find every text in the Old Testament, which is rendered by these terms in the Greek. We may thus find every Hebrew word, in the Old Testament, which is in any place represented by kolasis, or kolazo. We may find the definition of each of these Hebrew terms, and also the English translation of every text in which they may occur. If this course is not permitted to decide the meaning of the word, it will be in vain to attempt its decision on any etymological or philological principle, as every man versed in the philology of language will affirm.

In the Septuagint, we shall refer both to the Old Testament and the Apocrypha—to the latter, not as *theological* authority, but as *philological*; for every instance of the use of the word is a help in the establishment of its meaning. We make this remark, so that none may have cause to sneer at our going to the Apocrypha for authority; as we have evidence they might, from the course they have already taken.

The cognates of kolazo occur in the Apocrypha in nineteen instances, in not one of which is it rendered by anything kindred to cut off, or excision, but it is invariably rendered in our translation, "chastised," "punished," "tormented," "punish," and "to punish." The corresponding Hebrew Apocrypha we cannot give; for we have no Hebrew copy of it. But as the cognates of kolazo, when occurring in the Septuagint, Greek translation of it, in no instance correspond in the English translation with "cut off," it follows that the corresponding Hebrew, whatever it may be, affords no aid to such a construction. And if "kah-rath" should be found to be the corresponding Hebrew, it would go to prove that it denoted punishment, torment, &c., instead of exclusively "excision." The corresponding Hebrew of the Old Testament we are in possession of. *Kolasin*, Lat. *castigationem* occurs in Ezek. 43:11. It is rendered in the English—"And if they be *ashamed*." The Hebrew of "*ashamed*" is *kah-lam*, which occurs in thirty-seven places in the Old Testament, and is in each place translated, "*ashamed*," "*blush*," "*confounded*," "*hurt*," or "*reproached*." It is defined by Gesenius, "*to wound*." He says, that "in Hebrew it is always referred to threats, reproaches, injury, like other words, of pricking, piercing, cutting."

Kolasin also occurs in the Septuagint in Ezek. 14:3, 4, and 5; 18:30; and 44:12,—the only other places of its use in the Septuagint of the Old Testament. In each instance it is rendered, "*stumbling block*" in our translation, and the corresponding word, in each place in the Hebrew, is "*Mich-shohl*," a word that occurs but sixteen times in the Old Testament, and is only translated, "*stumbling block*," "*offence*," "*offend*," "*caused to fall*," "*ruin*" and "*ruins*." "*Mich-shohl*" is defined by GeseNIUS as denoting "a *stumbling block*," "*stone of stumbling*," "*a cause of falling*," "*cause of ruin to any one*," "*in a moral sense, cause of offence, enticement, incitement to sin*." Thus we have considered every instance where kolasis occurs in the New Testament, or where it is translated into the Greek from the Old. In not a single instance of its use in the New, is "kah-rath"—or, as Bro. C. calls it, "*karath*," the word which he affirms is the Hebrew word which corresponds with "kolasis"—used as its corresponding word in the Hebrew edition of the N. Testament; and although Bro. C.'s word occurs in the Old Testament in two hundred and eighty-seven instances, yet in not a single instance is it translated kolasis in the Septuagint. Now if karath is the Hebrew word which corresponds with kolasis, how will Bro. C. account for the fact, that in not a single instance in the Old or New Testaments is one of those words used as the representative for the other? Also, how will he account for the fact, that not a single Hebrew word which signifies to cut off, is translated in the Greek by kolasis? Prof. Bush, in speaking of this word, says: "It weighs a good deal, that kolasis is not used as a

translation of any Hebrew word signifying to cut off."

Now what evidence does Bro. C. present that kolasis is "excision," or that karath is its corresponding Hebrew? All that we can find in his article is the following. He quotes no authority to sustain his opinion, but he says: "My first letter on this subject was directed to the 'Herald,' in the summer of '45. [It was addressed to Father Miller, and immediately forwarded to him.] The original being defined properly, to cut off," &c., "it fastened on my mind as light. *Though I have never seen the Lexicon since, I have remembered (?) the word, and its leading import. If I do not mistake, karath is given as the corresponding Hebrew word.*" But suppose, brother, that you do mistake? Would it not be as well to refer to the Lexicon again, and not trust to your memory, seeing you have not seen the Lexicon for two years? When you remarked, that it was not your fault if the worthy Donnegan had not visited Boston, we concluded he was your constant companion. Would it not be well to invite him to visit Hartford once more?

Bro. C. speaks of our "pnn" on his articles, touching the origin of the doctrine of immortality. A pun is a play upon a word. We have read that portion of our article several times, and we can find nothing that is subject to such a charge. But let us make a little extract from Bro. C.:

"Don't lion mean lion, because it is used of a biped, and not exclusively of a quadruped!—The man who reasons thus, is not much of a 'lion.'"

Here we have an illustration of what Bro. C. thought he found in our article. We never before saw a man more perfectly fixed in the position, he supposed he was placing an opponent. It is an illustration of the principle of looking through a telescope by placing the eye at the wrong end.

Bro. C. in his note said, that we had in our other article "done the best they possibly could, in their circumstances." This is not so; for we have given much additional evidence. And there still remains another field to explore if necessary—the collating of every instance of the use of kolasis in the Greek classics. That is the only remaining source from which information in the decision of this point can now be gained.

Bro. C. says: "It was a mistake that I knew of the absence of the acting editor of the 'Herald.' I made a mistake also. The 'Herald's' article covered six whole columns and only two parts; so that it was in all not quite seven."

Bro. C. complained that we waited nearly a month before we replied to his article, when we published our reply in the first paper we made up after our return. We said, that he knew of our absence, that is, when he complained that we waited nearly a month. We supposed that he must have known it, because we said in the article,—the delay of which he complained—"Our apology for deferring a notice so long after his appearance is, that we were not aware of the existence of his article, till our attention was called to it, since our return last week."—It must be that Bro. C. overlooked this when lost in the "fog" of our demonstrations! If he was equally inattentive to other portions of it, it will account for his not appreciating the force of our arguments. Bro. C. speaks of "thinking people like the Adventists," &c. It is to such people—that portion of them who think logically, and who have not "prejudged the case against facts,"—that we shall be most happy to refer the decision of this question.

Bro. C. asks, "Have the brethren forgotten who said, while here a few months ago, after opposing the destruction of the wicked, well, there is about as much evidence for one side as the other? This was just after he said, that he hated it as he did sin." Why will not Bro. C. inform us who made any such remarks. He knows in his inmost soul that the writer of this never made any remark of the kind. If others have, why attempt to make a connection here? Does the fear of God prompt this?

But finally, Bro. C. says, "Let me ask all concerned in the 'Herald,' if they dare to lift their hand to heaven and say that they believe the popular, published theory of endless preservation in torment in hell fire?" We reply, that if the Bible taught the annihilation of the wicked, most gladly should we rejoice in it; but most firmly and de-

cidedly do we believe that "the wicked shall go away into everlasting punishment," that "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." That they go "where their worm dieth not, and their fire is not quenched;" that they will be "cast alive into a lake of fire burning with brimstone," which lake "is the second death,"—and not the cause of it. We should not dare to lift our hand to heaven, and promise the sinner any mitigation of the severity of God's righteous law, to withhold from him any of its terror. We should not dare to "take away the words from the book of this prophecy," lest "God shall take away," or curtail us of our "part out of the book of life, and out of the Holy City, and from the things which are written in this book." We should not dare to raise our hand towards Jehovah, and prescribe the bounds of his habitation,—condemn the fulfilment of the letter of his law, as an act of injustice and cruelty, sit in judgment on his mercy, and prescribe to him what only shall be considered merciful and right in the execution of his purposes. We should fear that such an act of presumptuous impiety would meet his Divine displeasure—that "Jehovah's thunder would follow Jehovah's lightning," and the red thunderbolts of his wrath should smite our guilty soul, and sink us into that lake where there shall be "weeping and wailing, and gnashing of teeth." If any feel disposed to quarrel with us on account of our belief on these points, they have only to quarrel with Him in whose righteous words our belief is expressed. We would not limit the faith of others; but as for ourselves, we must be permitted to believe the letter of God's word, according to the sense of the words at the time the Bible was written—as they were understood by those who sat under the teachings of the apostles, and were believed by the church in its best and purest ages.

Correspondence.

Letter from Bro. L. D. Mansfield.

Dear Bro. Himes:—This present age is one of trial, and it could hardly be expected that we should escape our share; and I may safely say, we have not escaped, though our trials have been rather in mind than in body, or estate. For although we are far from the land of our nativity, and the society of our beloved kindred, and brethren in the Lord, yet our gracious Master has provided for our wants, and has sustained us hitherto in the enjoyment of health.

You perceive this letter is dated at the island of Montserrat, instead of Antigua, as formerly. We have now been here more than a week. One of our brethren from Antigua made a visit to this island a few weeks since, and distributed some publications, which gave occasion to some to express a desire for me to visit the island, which I concluded to do. This island lies S. W. of Antigua, about forty miles distant, and is a less important and smaller island. We set sail from Antigua in a small schooner at 9 o'clock A. M., and after a passage of five or six hours, during which we were excessively sea-sick, we reached our destination safely. Although this vessel was one of the most comfortable which is engaged in the inter-colonial trade, yet to one accustomed to the luxuries of our steam-boats in America, it was bad indeed. Our captain was kind and obliging, and made us as comfortable as the size of his vessel, and its meagre accommodations, would admit. However, for this short passage, in this small vessel (of about forty tons burden), with its unfinished cabin, destitute of a mattress, or settee, with no other refreshment than a glass of lemonade, we paid five dollars each person, and for getting on shore in small boats, with luggage, as much as I have paid for the most comfortable, and even elegant accommodations, from New York to Albany, in the steamers.

Upon our arrival, we soon succeeded in ob-

taining a house furnished, that is, a parlor and a sleeping apartment, with privilege of kitchen, &c., at the moderate rate of \$12 per month, furnishing our own table, servant, &c. This plan promised a greater degree of economy than boarding, therefore we adopted it. There is no tavern or hotel in the island, but some private boarding-houses, where board is had at \$1 per day. I had a letter of introduction to one of the members of the Assembly, who kindly set about obtaining the room occupied by their body, which, through the clemency of the President of the island, and other functionaries, was granted us. The room is not large, but is sufficiently capacious for our audiences. I commenced service Sabbath at 3 P. M., when the other places of worship were not occupied, and had a motley crowd of all classes, which, not being able to obtain seats, kept the room in so much confusion, that it was difficult to present anything in consecutive form. However, I did the best I could under the circumstances, and showed from the Bible our interest in, and our obligations to investigate, the prophecies. In the evening, the audience was smaller, but not altogether quiet; but subsequently the rabble, having apparently satisfied themselves that there was no particular diversion for them at the meetings, kept away from them, and we had an audience generally composed of the more respectable common people, with some of the more influential and intelligent citizens. But the interest here has been by no means as great as in Antigua. However, this may be accounted for by considering the comparative size of the towns, the city of St. Johns containing more than ten times the population of this town. In the presentation of Daniel's visions, I had a good degree of liberty in speaking, and the audiences were very good. I felt a strange sensation in preaching on the character of the Papacy, inasmuch as I was within a stone's throw of their chapel, and the more influential of the citizens being generally connected with that church, as I had been informed. I did not, however, shrink from giving that church its true character, as manifested in its historical likeness to the "little horn." I thought it possible we might be disturbed, but all was quiet.

There are three churches here, the Catholic, Church of England, and Wesleyan. I heard the minister of the Church of England last Sabbath A. M., who had given out that he would preach on the Second Advent. He preaches the pre-millennial Advent, and from some parts of his sermon, you would conclude that he believed in the immediate occurrence of the event, within "this generation;" but from the use he made of the expression, "one day is as a thousand years," &c., it would seem that he was altogether in the dark about the period of the Advent. He had much to say of "enthusiasts fixing the time in 1836 and 1843," by which he intended to cut the Wesleyans for Wesley's views, and the Adventists for the proclamation of their belief, that the periods would terminate in 1843. He however admitted, before closing, that the times in Daniel conducted us to the end, and that all Scripture is profitable, thus virtually admitting that the periods must be understood before the end—either precisely or approximately, else they could subserve no useful purpose. He insisted that "he had done his duty in preaching on the Advent, and therefore there was no occasion for his hearers to run after strange teachers." I could not refrain from the conviction, that his discourse, instead of awakening any attention to the advent of our Lord, and inducing the people to be prepared for it, would be a sort of opiate, and prevent the very end he professed to aim at securing—viz., the preparation of the people for the crisis. He said, among other things, that were he asked when the advent would occur, he could only answer, "Of that day and hour knoweth no man;" and this was said in such a manner, as to carry the impression, that there is nothing more definite on the subject. He should rather have said,

"It is near, even at the doors." The previous minister of that church preached the speedy coming of the Lord: as also a former pastor of the Wesleyan church, who, it is said, gave the most thrilling sermons on the subject, assuring them that Christ was "even at the doors." He is said to have been a most powerful and eloquent speaker, and to have insisted, with great earnestness, that the Lord was near. The present pastor is an amiable, and, I believe, excellent man, though he is yet in the darkness of a spiritual reign, and adopts the usual views of the Wesleyans in reference to the world's conversion. I had a very agreeable interview with him on my arrival, since which time I have not seen him, although he promised to call. He was altogether kind and courteous, and expressed himself as having no desire to impeach my motives or sincerity: a very different course from that pursued by Mr. Cox, the Superintendent of the Mission in Antigua, who has taken all possible pains to destroy my influence and Christian character, by ascribing to me ambitious motives, &c., the very motives which it is notorious govern his own conduct and efforts, so that he has received the significant cognomen of "the Pope" from the people. I can, and do respect sincerity and moral worth, wherever I discover their characteristics; but I abhor that narrow-minded prejudice which unchristianizes all who do not come within the pale of so-called orthodox churches. Indeed, the ministers and people of those churches which are themselves of modern origin, seem to forget that only a few days since, comparatively, (and in some places even now,) they were called heterodox, and were "everywhere spoken against."

The people here are much confined to their respective churches, and it is impossible to get a good audience when there are meetings at their places of worship; and last Sabbath evening I found no audience to listen, and was compelled to return to my lodgings without holding any meeting; and never, since I have been in the West Indies, have I felt so depressed and discouraged; and the stupor, which it seems impossible to break up, is the greatest source of trial to my mind, and is what provoked the introductory expression in my letter. But I still lean upon the promise, "Lo, I am with you." There is, however, a goodly number of respectable and worthy persons who are kind and courteous, and attend the meetings, when there are none at the churches; and although I have heard of no especial cases of conviction and awakening, yet I trust, ere I leave, the truth of God will be magnified in the sanctification of some souls.

I have said comparatively little in my correspondence, hitherto, in reference to those things which are peculiar to these islands, which have come under my observation, except with the particular object of my mission; but there are many interesting things here, a record of which, I have no doubt, would be eagerly read by our brethren and sisters, although not particularly connected with our mission, which, as I have more leisure than usual, I shall briefly notice.

This island is more uneven and mountainous than Antigua; and from the east windows of our dwelling, we have a sublime and beautiful view of the cloud-capped mountains, the tops of which are covered with luxuriant green, even while the valleys are parched with the heat. Some of these mountains are cut by deep and wild ravines, partly occasioned by the earthquake, but chiefly by the heavy rains which sometimes fall, as we may well imagine they did when "the windows of heaven were opened" at the deluge. It is almost incredible that the rains should accomplish such a work of devastation as the citizens assure us they do at times, and the evidence is palpable even now. The Hon. Mr. Irish showed me a stupendous ravine, many rods broad, and perhaps forty and fifty feet deep, which was made by the torrents of water which rolled down the mountains in a single night, carrying away a part of the town, and many acres of land of an estate through which it passed in its wild and fearful descent, scattering over the plain rocks of monstrous size, or hurrying them into the ocean below. This occurrence was many years since; but only a few months ago, a torrent of waters poured down the mountains, and opened new channels through plantations, carrying away masonry stone walls, and producing the most fearful havoc of cane-fields, and carrying the banana plants from the plains above into the beds of the streams, where they may now be seen growing in more than original luxuriance, having changed proprietors, perhaps, by their journeyings. The earthquake in 1843 did much injury to this island, but not so much as to Antigua and

some others. Then, however, some of the stoutest hearts failed, and from the accounts given of those who had prided themselves on their courage to face an antagonist in a duel, or meet the enemy in naval conflict, without flinching, who, on the occurrence of the earthquake, acted as if paralyzed by fear, and thought the end had come. I could more easily conceive how the passage in Rev. 6th will be fulfilled, where we are told that "the chief captains and mighty men will call for rocks and mountains to fall on them." But how soon do men forget these scenes of terror, and relapse again into worldly slumbers, vainly hoping that the fearful scenes of the last day, of which these earthquakes are our Lord's foretold precursors, will not come in their generation.

The houses here, as in Antigua, are generally low, and are built very generally with stone and wood, the lower story being of the former, and the upper story of the latter material, and can boast no particular taste in their architecture or arrangement, being generally rough and uncouth. The streets are exceedingly narrow and crooked, so that in the thoroughfares, there is no more room than would allow carriages to pass each other; which, by the way, are very seldom seen here—I have only seen two drays since I have been in the town, and not one carriage. The roads are so bad, that the sugar and molasses, which are the principal products of the island, are conveyed from the estates in the interior to town for shipment, on the backs of mules. I should not, however, convey the impression, that all the houses here are devoid of taste, for there are some neat and comfortable private dwellings and public buildings;—these are the exceptions to the general rule.—(To be continued.)

Montserrat (W. I.), June 8th, 1847.

LETTER FROM THE REV. JOHN LILLIE.
To the Editor of the "Advent Herald."

Rev. and Dear Sir:—In your paper of the 17th inst., having occasion to refer to me, you speak of me as "a pre-millennial believer in the restoration of the carnal Jews." It is, indeed, my privilege to agree with you in believing, that the Son of Man, having gone to receive for himself a kingdom, must return with it, before we shall see that kingdom unfold its glorious beauty over the ruins of the bestial governments of this world. In other words, I firmly believe in the pre-millennial advent of our blessed Lord, and, while unable to put the slightest reliance on any attempt that has yet been made to determine the day or the year, I do also believe that He is near, even at the door. According to my apprehension, there remains not one promise on the prophetic page, that I would dare so to interpose between our Heavenly Bridegroom and his widowed church, as to say, "Until that happens, He cannot come, and in vain should we watch for Him." This I take to be your own position, and I am glad of the opportunity to wish you God-speed in your honorable toil, while you strive, through good report and through evil report, to rouse our fellow servants from that perilous slumber, in which pleasant, easy times—smooth seas—smiling skies—increasing prosperity—general popularity— heaven upon earth, only without a present Lord—a Swedenborgian millennium, in fact—is the vain, the guilty dream.

But when you represent me as believing in "the restoration of the carnal Jews," you are likely to give your readers a very erroneous idea. At least, if you employ the word "carnal" in its ordinary New Testament sense, as opposed to spiritual, or as equivalent to unconverted, then you do certainly misunderstand me. I do not believe in the restoration of any such Jews. That is to say, I do not believe that the return to Palestine of any number of such Jews is the restoration of prophecy, any more than I believe that the promise has already been fulfilled to the few thousands of that race now wandering in weakness, and blindness, and fear, within the borders of the land, which Immanuel will yet make glorious as the place of his feet. Israel restored is Israel in Israel's land, but there penitent, believing, serving Christ, a kingdom of priests, a righteous nation keeping the truth, and conveying the blessings of the reign of Christ and His glorified and elect Church to an obedient and rejoicing world.

I am yours in the hope of the Lord's appearing.
JOHN LILLIE.

New York, July 21st, 1847.

NOTE.—We are pleased to be corrected, and to correct any misapprehension of ours respecting the position of Mr. Lillie. We are also pleased to learn, that he does not look for the restoration of unconverted Jews. We, however, used the word "carnal" in the sense of mortal. We also look for the restoration of all the converted Jews, of the present and all past ages. We believe that all the righteous of Israel, from the time of Abraham down to the Ad-

vent, will arise at the coming of Christ, or, if living, be changed, and be restored to the land promised to Abraham, rescued from the curse. These we regard as primarily Israel. The righteous of all other lands, in all ages, we also suppose will be likewise raised and changed, and with them partake of the root and fatness of the same olive-tree, being grafted in among the natural branches—the whole constituting a kingdom of priests, a righteous nation,—the kingdom and dominion, and the greatness of the kingdom under the whole heaven, being then given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

LETTER FROM M. D. WELLCOME.

There are times when the transitory things of earth recede from the mind, and the bright, enduring scenes of the world to come are vividly presented to the eye of the imagination. Such are soul-refreshing seasons; to the weary, way-worn traveller to Zion, they are like the green oasis of the desert: they cheer his heart, revive his drooping spirits, and enable him, with renewed vigor and increased alacrity, to pursue his pilgrim journey.

Of times, suddenly, in an unexpected moment, is the mind caught away from its busy cares, and transplanted, as it were, by some unseen hand, to a new world. With delight the eye explores the beauties presented to its view—

"Sweet fields arrayed in living green,
And rivers of delight."

As far as the gaze can extend, all is fair and lovely. No effects of the blighting, withering curse are to be seen—there is no more curse.—The fields are always green—the flowers ever blooming. Walking o'er those wide-extended plains, where shines one eternal day, and reposing by the side of still waters, we behold the ransomed of the Lord, clad in robes washed and made white by the blood of the Lamb, wearing on their heads crowns, which in splendor outshine the sun at noon-day, and having in their hands the harps of God, which ever and anon they cause to vibrate with sweet songs of praise to Him who redeemed them out of every kindred, people, and nation, and constituted them kings and priests unto God and the Lamb.

"Happy art thou, O Israel, saved of the Lord!" The Lord is thy shepherd, thou wilt never want. "He that keepeth Israel, neither slumbers nor sleeps." Yonder is a mount, the mount of God, Zion by name. There is the metropolis of this happy land, there the city for which Abraham, Isaac, and Jacob looked,—the New Jerusalem which John saw with prophetic eye. We enter the high-way of holiness, cast up for the redeemed of the Lord to walk in, and which no vulture's eye hath ever seen, nor lion's whelps hath trod. We approach the city—we walk about Zion, and consider the palaces thereof. "Beautiful for situation, the joy of the whole earth, is mount Zion, the city of our God." The promise is indeed verified—"The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." God indeed hath beautified the place of his sanctuary, and made the place for his feet glorious. We enter within the pearly gates, which are open continually, and O what glory bursts upon the ravished sight! It is the glory of God and the Lamb, so surpassingly radiant, that the sun's brightest rays, compared therewith, is but as the twinkling of the most distant star. Every object that meets the eye radiates this glory. None but a pure immortal could sustain this weight of glory. "Glorious things are spoken of thee, O city of God;" but it had never entered into our hearts to conceive such glory as this,—the one half never was told us, exclaim our hearts, as we gaze with mingled awe and wonder upon the scene before us. Perfection, glory, holiness, are inscribed on every object. There is nothing imperfect—nothing impure. We behold the complete and final banishment of whatsoever is sinful, and the reimpresment of the Divine image upon man, yea, the whole being changed, and assimilated to the likeness of Jesus. All grief is hushed, all tears wiped away, every sorrow removed, and every joy communicated. Yes, by faith we behold all these things in that better country to which we hasten, and we long to be there, not in imagination merely, but in reality: we inwardly groan for the redemption of the body, so that, free from mortality, and all that now encumbers, we may enter upon our purchased and promised inheritance.

But is what I have been describing a reality? No. Notwithstanding we may have these bright and vivid views of the glories of Paradise, yet the reality as much exceeds all that our feeble minds can conceive respecting it, as the sun shining in its strength exceeds the feeble star in brightness. But the revelations we have given us by the Spirit of these things are, methinks, amply sufficient to excite us to forget the things which are behind, disregard the perishing things of earth, wean us from its pleasures, its vain pur-

suits, and lead us to seek for that inheritance which is incorruptible, undefiled, and unfading in its nature,—an enduring substance. "Take heed, let no man take thy crown."

The storm-clouds arising o'er land and o'er sea, Denote our approach to the land of the free; Ere long we shall anchor in Eden's broad bay, Where reigns one eternal and unclouded day.

Tho' and are these tokens, we hail them with joy, For they speak of a land where nought can annoy; 'Tis the land of sweet rest, the home of the meek, For this land we sigh, for this eagerly seek.

No sickness is there, neither sorrow nor pain; Eternal the life its inhabitants gain; Immortal their joys, and unending their bliss, O, who would not sigh for an Eden like this?

Hallowell, July 17th, 1847.

The Expected Messiah of the Jews.

(Continued.)

The words of Moses—"Hear, O Israel, the Lord our God, the Lord is one"—Rabbi Ibban comments on this: "By the first 'Jehovah' in this sentence (being the incommunicable name of God,) is signified God the Father, Prince of all things. By the next words, 'Our Lord,' is signified God the Son—that is, fountain of all knowledge; and by the second, 'Jehovah,' in the same sentence, is signified God the Holy Ghost, proceeding of them both. To all which is there added the word 'one,' to signify that these three are indivisible. But this secret shall not be revealed until the coming of Messiah."—*Rab. Simeon in Zohar.*

After the same manner, Rabbi Simeon interprets the words of Isaiah (6:3):—"Holy, holy, holy Lord God of Sabaoth." Says he: "Isaiah, by repeating three times holy, doth as much as if he had said, 'holy Father, holy Son, and holy Spirit, which three holies do make but one only, Lord God of Sabaoth.'"—*Rab. Simeon in Zohar; cited Father Persons, p. 126.*

Rabbi Bechai, on the word Elohim, remarks as follows: "This name is two words—viz., El Hem—i. e., 'They are God.'" But the explanation of the latter Yod, which is wanting in these two words, is to be fetched from Eccles. 12:1—"Remember thy Creator." "He that is prudent will understand this."—*Rab. Bechai in Legem, fol. 4. col. 1; edit. Cracov; cited in Bishop Kidder on the Messiah, vol. 3, p. 171.*

"The mystery of Elohim," says the Zohar, "is this: there are three degrees, and every one of these degrees subsisteth by itself, and yet all of them are one, and knit together in one, nor can one be separated from the other."—*Kidder, vol. 3, p. 171.*

"An observation hath Rab. Moses, the son of Maimonides, in his epistle to his countrymen of Africa, concerning the time of Messiah's appearance, which he thinketh to be past, according to the Scriptures, above 1000 years in his days (he lived about the year of Christ 1140,) but that God deferreth his manifestation for their sins. To which purpose also appertaineth the tradition of one Elias, as Rab Joshua reported it in the Talmud, (Tract. Sanhed.) that Messiah was to be born, indeed, according to the Scriptures, before the destruction of the second Temple; for that Isaiah saith of the Synagogue, 'Before she was with child she brought forth, and before the grief of travail came she was delivered of a man child.' That is, saith he, 'before the synagogue was afflicted and put to desolation by the Romans, she brought forth the Messiah.' [Haggai also had prophesied (2:7), 'The desire of all nations shall come, and I will fill this house with glory.'] 'But yet,' saith he, 'this Messiah, for our sins, doth hide himself in the sea, and at her desert places, until we be worthy of his coming.' To the like effect is the observation of the Talmud, and of divers Rabbis therein, concerning the wicked manners of men that should be at Christ's appearance upon earth, of whom they pronounce these words: 'The wise men in Israel shall be extinguished, the learning of our Scribes and Pharisees shall be purified, the schools of divinity shall be stews at that time.' (Tal. Tract. Sanhed. Rab. Joha. R. Juda, R. Nehot, &c.) Which thing Josephus, who lived in the same age with Christ, affirmeth to be fulfilled in the time of Herod, inasmuch that 'if the Romans had not destroyed them, without doubt,' saith he, 'either the earth would have opened and swallowed them down, or else fire from heaven would have consumed them.'"

"All then (concludes this writer) runneth to this end, that about Herod's time the true Messiah should be born. Hereof it proceeded, that the Magi, or wise men of the East, attended so diligently about that time to expect the Star that Balaam had promised at the coming of this King. Hence also it was, that the whole people of Jewry remained so attent at this time more than ever, before or since, in expecting the Messiah." Whereupon, as soon as ever they heard of John the Baptist in the desert, they ran unto him, asking if he were Christ (John 1st); as afterwards, when they flocked to Jesus, demanding, 'Art thou he which is to come, or do we expect another?' Which words import the great expectation in which the people were held in those days.

The chief governors, also, showed how great their anxiety was, when they said to Jesus (John 10th), 'How long wilt thou make us to doubt? If thou be the Christ, tell us plainly.'"

We might extend these remarks, but enough has been said, we think, to show that the Jewish doctors of old were not ignorant of that great "mystery of godliness," that the Messiah should be in very deed "the Lord from heaven," (1 Cor. 15:47), "God manifest in the flesh," (1 Tim. 3:16), a DIVINE REDEEMER. That there were those among them who knew and acknowledged that at the Messiah's appearing he should be rejected by his people, and that, as touching his humanity, he should suffer and die, proof is not wanting.

"In the Talmud," says Father Persons, "the sentences of several of the Jewish doctors are set down, that Messiah, at his coming, should be put to death. Rabbi Jonathan, author of the Chaldee Paraphrase, applies, as needs he must, the whole narration of Isaiah, chap. 53, to the slaying of the Messiah by the Jews; whereupon Rabbi Simeon (Lib. de Spe.) writes as follows: 'We be to the men of Israel, for they shall slay the Messiah. God shall send his Son in man's flesh, to wash them, and they shall slay him.' Rabbi Hadarim and others further prove, out of Daniel (chap. 9th), that after Moses shall have preached half seven years, which indeed was the actual period of Jesus Christ's public preaching, he shall be slain; for that Daniel saith in half of seven years the host and sacrifice shall cease." Upon which words they comment thus: "Three years and a half shall the presence of God in flesh cry and preach upon the Mount of Olives, and then shall he be slain."—P. 183.

This remarkable allusion to the Mount of Olives was, without doubt, suggested to the minds of these Jewish doctors, by the words spoken of by the Messiah, by the prophet Zechariah (chap. 14th):—"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." From numerous passages in the gospel history, it appears that to this place Jesus Christ was much accustomed to resort, during the three years and a half of his public administration. Thus we read (Luke 22:39), "And he came out and went, as he was wont, to the Mount of Olives." On this mount did this "Presence of God in the flesh cry and preach" to the people of Jerusalem. (Matt. 24th; Mark 13th; Luke 22d.) It was in descending from this mount (Luke 19th), that, as he "beheld the city, he wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." It was on this mount that he suffered his soul's agony. (Luke 22d.) It was from thence that he was led away to ignominy and death; and finally, it was from this mount that he ascended into heaven, and thence sat down at the right hand of the Majesty on high. (See Acts 1:6-12.)

That he should be betrayed by his disciple and familiar. (Psalm 41st.)

That he should be sold for thirty pieces of silver. (Zech. 11:12.)

That his enemies should beat and buffet his face, and defile him with spitting. (Isa. 50:6.)

That they should whip, and tear, and rend his body before they put him to death. (Isa. 53:5.)

That he should be crucified. (Zech. 12:10; Psalm 22:16.)

That he should be derided and scoffed at when he was under his sufferings. (Psalm 22:7, 8.)

That he should be crucified among thieves. (Isa. 53:12.)

That on the cross they should give him vinegar to drink. (Psalm 69:12.)

That his garments should be parted, and that lots should be cast for his vesture. (Psa. 22:18.)

That he should suffer with a lamb-like meekness. (Isa. 53:7.)

That he should die for the sins of the world. (Isa. 53d; Dan. 9:26.)

That he should be buried. (Psa. 16:10.)

That he should rise again from the dead. (Psa. 2:7; 16:10.)

That he should ascend into heaven. (Psalm 68:18.)

That the Gentiles should serve and acknowledge him (Isa. 49:6), and that the isles should wait for his law, (42:4.)

Let the Jew, now, who has glanced over these sacred predictions, take up and read, and thoughtfully ponder, the gospel history, and he shall find that they have received a full and exact completion in the person of Jesus Christ.

"The stone which the builders refused, is become the head-stone of the corner." Psa. 118:22.

We copy the following paragraph from the N. Y. "Courier & Enquirer" of Thursday, July 22d:—

A Prophet in Trouble.—Samuel S. Snow, "the Messenger of the King of kings, the person who was to come in the spirit of Elias," as he is styled by the "Latter Day Saints," was yesterday arrested and committed to prison, charged with stealing a bank book worth 25 cents from Edgar Neville, No. 56 Gold-street. The book contained an account against the Seamen's Savings Bank for \$36, which could not be drawn without a written order from Mr. Neville.

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THE ADVENT HERALD.

"THE LORD IS AT HAND!"

BOSTON, JULY 31, 1847.

The Big Tent was removed from Fitchburg the 26th inst., to Ashburnham South Village, where the meeting will be continued over the Sabbath. Reasons, &c., next week.

Bro. D. I. ROBINSON has removed to Rochester, N. Y. All communications should be directed to him accordingly. We are happy to learn that he is doing well with the Advent church in that place.

Bro. MOSES STODDARD is laboring successfully with the church in Worcester, Mass.

Bro. PHILIP HAWKES is laboring with the church in Lowell with good success.

Bro. I. H. SHIPMAN is preaching to the Advent church in Boston for the present. His labors are being blessed to the tried and faithful flock. The cause is rising again, after our deep trials.

No. 14 of Chambers's "Cyclopædia of English Literature" has come to hand. Two more numbers complete the series.

BUSINESS NOTES.

D. Bates, \$5—It paid \$2 due on L. Phelon's paper, \$1 50 due on that of A. Holmes, and \$1 50 on yours to No. 318. S. Outley owes \$4 cts.

John Daniels—We have sent you a few papers to Chicago, Ill., by mail.

C. L. Baldwin, \$1—P. Bradford was credited \$2, to No. 336.

R. Thayer—You have paid to end of \$9. \$4 due. R. C. Sargent—It was received and credited. It paid A. Pease's paper, and 50 cts. over, which we credited to Bro. Wetherbee, who will supply you with the papers as you directed. We added one paper to his number for that purpose.

Big Tent and Camp-Meetings.

THIRD MEETING.

Big Tent Camp-meeting, at Exeter, N. H., on the old ground. Our brethren in Boston, Lowell, Newburyport, Haverhill, Salisbury, Rye, Portsmouth, Dover, &c., all, will come up to the feast.

Mr. Minor, the gentlemanly Railroad Superintendent, has reduced the fare on the Railroad, on the way stations from Boston to Dover, about ONE HALF.

THE TIME.—To commence Aug. 2d. Brethren will come on the 2d, so as to get up their tents in season. All that can, will provide for themselves.

NOTE.—We want no pedlars, beer-shops, or anything of the kind, on or near the ground. We wish all such persons to understand, that they will not have our consent to come on the ground at all. If they do so, they will have to settle the matter with the authorities that give us protection. We do not get up public meetings to support beer-shops and speculators. Let all the friends in each of the places where we are to have meetings stand with us in this matter, and we shall have no trouble. We design this note to apply to all the meetings which we contemplate for the season. We can make our own provision in our own way.

ORDERS.—We intend to have good order, if God permit, and shall expect the example will be set within the camp. None should attend that do not mean to submit to good and wholesome regulations.

FOURTH MEETING.

Providence permitting, there will be a Camp and Tent meeting in Brimfield, Mass., to commence Aug. 21st, and continue during the following week. It is to be held on land occupied by Alfred Lumbard, two miles east of Brimfield meeting-house, on the road to Starbridge.

We hope to see a general attendance of ministering brethren. It is a delightful place, in a grove, and will accommodate ALL that can come. It is expected that Bro. Himes will be present, with the Big Tent. Brethren coming on the cars will stop at Warren, Mass., and be carried to the ground for 25 cts. each. Board, for those who wish, on the ground. Horses kept on reasonable terms. We hope all that can come on Saturday will do so, so that we need not be annoyed by the noise of putting up the tents afterwards.

Distances.—Worcester, 25 miles; Holden, 27; Lunenburg, 40; Templeton, 30; Springfield, 25; Square Pond, 16.

Committee of Arrangements.—H. GOODSELL, C. R. GRIGGS, S. BRAGG.

PROPOSED MEETINGS.

Sunday, Aug. 29th, Bro. Himes will be in New York and Brooklyn. If the brethren desire it, he and Bro. Hatch will commence a Big Tent meeting in that vicinity the 31st, where the brethren shall make arrangements.

At Troy, Albany, or Lansingburgh, N. Y., where Bro. Needham, Barringer, and J. G. McMurray, shall appoint, Sept. 7th, to continue several days.

Addison, Vt., Sept. 15th, and onward, where Bro. Geo. Burnham, and the brethren interested, in Addison, Vergennes, Bristol, &c., shall arrange. We wish to hear from them soon.

Messiah, N. Y., Sept. 25th, as Bro. Baldwin, and others, shall appoint. We can only attend one meeting about ten days. Let there be a grand rally.

Probably at Gilmanton, N. H., Davis' Island, Oct. 9th, and onward.

Thus we have laid out our work for the balance of the season. We wish to hear from all concerned without delay, and have all the directions, &c. we need, to make our own arrangements.

The meeting will NOT be held at Poland, Me., as noticed in our last. The notice of a meeting in that vicinity, at the same time, will be given next week.

CAMP-MEETINGS.

The Lord willing, there will be a camp-meeting in Wexford, seven miles from Lowell, to commence Aug. 14th. Brethren and sisters are invited to attend. Those who come via Lowell will find means of conveyance to the ground.

F. H. BARICK, for the brethren, Lowell, July 27th, 1847.

The Lord willing, a tent-meeting will commence in Chicago, Ill., on Wednesday, Aug. 18th, and continue four days, or longer if advisable. Bro. Collins, Chandler, Hitchcock, and others, are expected to attend. Brethren and friends generally are desired to attend, if expedient, and participate in the meeting. The Lord grant us a feast of tabernacles.

A Second Advent camp-meeting is designed to be held in Dartmouth, at Fauce Corner, on land of David Wilson, the ground occupied several years for the same purpose, to begin Aug. 29th, at 10 A. M. Persons coming to the meeting by railroad, will stop at Tarket Hill Depot, which is about two miles from the camp-ground. Conveyance by carriage, 12 1/2 cts. Those who do not find it convenient to bring tents, will be provided with accommodation on the ground at a reasonable price. Bro. Turner, O. R. Fassett, J. S. White, and other ministering brethren, are expected to attend. We hope our brethren and sisters scattered over this region of country will make some special effort to attend; and to be on the ground at the commencement of the meeting.

J. TURNER, in behalf of the Committee.

CONFERENCES.

There will be, if the Lord will, a conference at Lincolnville Centre, Me., to commence on Saturday, Aug. 14th, at 10 o'clock A. M., and continue over the Sabbath. Bro. I. Adria is expected to attend.

G. L. MCKINNEY.

Providence permitting, there will be a conference at Sugar Hill, N. H., commencing Friday, Aug. 20th, at 10 o'clock A. M., to continue over the Sabbath. Bro. Edwin Buraham will attend. We hope our brethren from abroad will come in season to commence the meeting with us on Friday morning.

I. H. SHIPMAN, for the brethren.

APPOINTMENTS.

Bro. I. Adria requests us to give notice, that he will attend a Conference in China, Me., on Sunday and Sabbath, commencing at 1 P. M.

I will preach in Westboro' on Sunday, Aug. 8th; New Bedford, Aug. 15th and 22d. W. S. CAMPBELL.

The Lord willing, I will preach at Nelson Aug. 22nd; at Ashburnham, Mass., the 22d; at Westboro' the 25th; at Marlboro', Sept. 5.

J. WATSON.

PROSECUTOR MR.—Bro. Hale and Adria will attend meetings with Bro. Smith, and others, about the 1st of Sept. More next week.

HOME MISSION.

A friend in Stanstead, C. E. - - - - - 10 00

NOTICES.

IMPORTANT WORKS.

"Statement of Facts, Demonstrating the Rapid and Universal Spread and Triumph of Roman Catholicism." A pamphlet of 121 pages. Price, 15 cents; discount by the quantity.

"Protestantism; its Hope of the World's Conversion Fulfillment." 72 pages. Price 10 cents; discount by the quantity.

SECOND ADVENT LIBRARY, New Series.—No. 1. "The Second Advent Intirely to the World's Jubilee: a Letter to the Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 36 pp. Price, 4 cts.; 37 1/2 per doz.; \$2.50 per hundred.

No. 2.—"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool." 36 pp. Price as above.

No. 3.—"The Lord's Coming a Great Practical Doctrine." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

No. 4.—"Glorification." By the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary." 36 pp. Price as above.

"ANALYSIS OF GEOGRAPHY; for the use of Schools, Academies, &c. By Sylvester Bliss, Boston; Published by John P. Jewett & Co., 23 Cornhill." Price, 62 1/2 cts., or \$5 per dozen.

"BLISS'S OUTLINE MAPS."—Boston: Published by John P. Jewett & Co., 23 Cornhill. Price, \$2 a set.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by MacKnight, with the Acts and Revelations in the common version. Price 37 1/2 cts. retail, 34 1/2 wholesale.

GRUBER'S CONCORDANCE.—Price \$1.50 bound in sheep, and \$1.25 boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—Price one dollar.

"THE VOICE OF GOD; or an Account of the Unparalleled Fires, Hurricanes, Floods, and Earthquakes, Commencing with 1845. Also, Some Account of Pestilence, Famines, and Incurable Crises." Compiled by Thomas M. Preble.—The above pamphlet, which is what its title indicates, has been received, and is for sale at this office. Price 12 1/2 cts.

TURNER'S Dispensational Chart. Price, 37 1/2 cts.

CLARK'S Gospel Chart.—Price 37 1/2 cts.

INSTRUCTION IN THE FRENCH LANGUAGE.—Mrs. Gove will give lessons from "Manceau's French Course," at her residence, corner of Lime-street, a few doors from Dr. Sharp's church. For further particulars, please call at the above place, between the hours of 10 A. M. and 4 and 5 P. M.

N. B.—By this mode of teaching, the pupil is enabled to read, write, and speak the language in a very short time. Also lessons given in Music. Terms to conform with the times.

ELECTRO MAGNETIC MACHINES.—We have on hand a number of these machines, of L. Roy, Superior's improvement. They are put up in a neat portable mahogany box, and are used with great benefit in various diseases, such as Rheumatism, Gout, Neuralgia, Headache, and Nervous Affections of all kinds. Price, \$12. Also for sale by Bro. Litch, at 46 1/2 Walnut-st., above Dock-street, Philadelphia.

A correct and splendid lithograph, from a daguerrotype of Bro. Miller, for any of his numerous friends who wish, may be had at this office. 50 cents per copy.

MEETINGS IN BOSTON at the "Central Hall," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held three times on Lord's day, and on Tuesday and Friday evenings, in Washington Hall, 142 Hester-street, one door from the Bowery.

Meetings are also held regularly three times every Sunday, corner of Hudson and Christopher-streets.

MEETINGS IN BROOKLYN, N. Y., are held in Washington Hall, corner of Adams and Tillary-streets, three times every Sunday, and also on Monday and Tuesday evening. A Sunday-school is held in the same place each Lord's day afternoon.

*The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH.

AGENTS.

FOR "HERALD" AND SECOND ADVENT PUBLICATIONS.

Albany, N. Y.—Geo. Needham. Brimfield, Mass.—Lewis Benson. Buffalo, N. Y.—J. J. Porter. Cincinnati, N. Y.—Henry Buckley. Cincinnati, O.—John Kitch. Cleveland, O.—D. I. Robinson. Derby Line, Vt.—Stephen Foster, Jr. Lowell, Mass.—M. M. George. Lowell, N. Y.—Leonard Kimball. New Bedford, Mass.—W. T. Lutz. New York City—William Tracy, 71 Forsyth-street. Orrington, Maine—Thomas Smith. Philadelphia, Pa.—J. Litch, 46 1/2 Walnut-street, opposite the Exchange. Portland, Me.—Peter Johnson, 24 India-street. Providence, R. I.—George B. Child. Rochester, N. Y.—J. Marsh, Talmage Block (third story). Buffalo-street, opposite the Arcade. Toronto, C. W.—Daniel Campbell. Waterville, C. E.—R. Lutz. Worcester, Mass.—D. F. Wetherbee.

Receipts for the Week ending July 29.

17. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Those who have paid money for the "Herald," will please see if it is credited.

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